



The Structure of the
Christian Science Textbook
—Our Way of Life

Vol. I
Revelation of the Structure

Max Kappeler

THE
STRUCTURE
OF THE
CHRISTIAN SCIENCE
TEXTBOOK

—*OUR WAY OF LIFE*

by
MAX KAPPELER



Kappeler Institute Publishing

PO Box 99735, Seattle, WA 98139-0735

Phone: (206) 286-1617

FAX: (206) 286-1675

E-mail: mail@kappelerinstitute.org

Website: www.kappelerinstitute.org

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Key to the abbreviations of the works of *Mary Baker Eddy* referred to in this volume:—

- | | |
|---------|------------------------------------------------|
| S. & H. | Science and Health with Key to the Scriptures. |
| Mis. | Miscellaneous Writings. |
| Ret. | Retrospection and Introspection. |
| Un. | Unity of Good. |
| My. | Miscellany. |

FOREWORD

MORE THAN TWENTY YEARS AGO I began to inquire into the *Science* of Christian Science. Because Jesus and Mrs. Eddy could heal sickness on a metaphysical basis with complete authority, I was convinced, as were many others, that such works could be achieved only by means of a Science based on definite laws, order, rules, system and methods. But what was this Science? The answers obtainable at the time to this question were in no way satisfactory, because they never touched the heart of the question. Usually they expounded some rules of this Science, but never its scientific system.

Moreover, a further question continued to puzzle me. As a student I had been trained to gather from the table of contents of a scientific book a good deal of basic information. It would tell me the subjects treated, the way in which the author had built up his theme, from what premises his conclusions had been drawn, what conclusions he had reached, and so on. In short, the table of contents can tell the reader in a few words the whole line of reasoning used by the author to convey his message. But never was I able to see any *logical order in the table of contents of "Science and Health,"* nor could anyone satisfactorily explain why the chapters appear in that particular order. Intuitively I felt that there must be a divinely scientific logic governing the order of the chapters and that its discovery would reveal something of great magnitude. Even at that time I had great trust in the divine authority of Mrs. Eddy's text and was firmly convinced that she meant what she wrote. If Mrs. Eddy named her discovery Science, then she must have meant Science with all that the term implies. She could not have meant just rules. Hence, answers evading this main point did not satisfy me and I longed to find a proper explanation.

FOREWORD

After many years of earnest seeking I met in London John W. Doorly, C.S.B., at a time when he was beginning to perceive, through a thorough study of the Christian Science textbook, *the scientific system of Christian Science*, which he afterwards summarized in his book, "The Pure Science of Christian Science." Later on, through his talks and verbatim reports on "The Science of the Bible," he showed how the Bible verified this scientific system in every way. This in turn led him again to "Science and Health," and by expounding the chapter on "Christian Science Practice" he made it clear that a chapter in "Science and Health" has a definite structure and that this structure also confirms that which had been found to be the scientific system of Christian Science.

With the ground thus prepared by his works I set to work to study "Science and Health" afresh and found I was now able to perceive not only the structure of each chapter but *the structure of the whole textbook in its Science*. This structure not only now made sense but the whole book was opened up in a breadth and vastness I had never hitherto imagined.

At a Summer School, in 1951, in Braunwald, Switzerland, I began to share with the students some of my first findings. Then, in 1952 and 1953, I presented the structure of the textbook in greater detail to a class at the Metaphysical School in Zürich, Switzerland, and again, in a class extending over two weeks, to a large number of practitioners and students in London, England. The verbatim report of that class, however, is too voluminous to serve at present as a practical and suitable help for a wider field of students and I have therefore abstained from publishing it. At the end of 1953 I was invited to give a three-day talk in Sheffield, England, on this same subject. For this occasion I had to reduce my material to its main themes and to a form which seemed appropriate as an introduction. In substance this book is a *verbatim report* of my Sheffield talk.

Though this new vista is as yet in its early stages its still immature sense will ripen and steadily unfold. I hope that what I have written will be welcomed by unprejudiced seekers for Truth and provide them with fresh inspiration and a new impetus to

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search the pages of the Christian Science textbook. It is to such that this book is dedicated.

Max Kappeler

*Theaterstrasse 14,
8001 Zürich, Switzerland.
Christmas 1954*

Lay-out of the Christian Science textbook

	WORD	CHRIST	CHRISTIANITY	SCIENCE
WORD	<i>Chapter I</i> PRAYER	<i>Chapter V</i> ANIMAL MAGNETISM UNMASKED	<i>Chapter IX</i> CREATION	<i>Chapter XIII</i> TEACHING CHRISTIAN SCIENCE
CHRIST	<i>Chapter II</i> ATONEMENT AND EUCARIST	<i>Chapter VI</i> SCIENCE, THEOLOGY, MEDICINE	<i>Chapter X</i> SCIENCE OF BEING	<i>Chapter XIV</i> RECAPITULATION
CHRISTIANITY	<i>Chapter III</i> MARRIAGE	<i>Chapter VII</i> PHYSIOLOGY	<i>Chapter XI</i> SOME OBJECTIONS ANSWERED	<i>Chapter XV</i> GENESIS
SCIENCE	<i>Chapter IV</i> CHRISTIAN SCIENCE VERSUS SPIRITUALISM	<i>Chapter VIII</i> FOOTSTEPS OF TRUTH	<i>Chapter XII</i> CHRISTIAN SCIENCE PRACTICE	<i>Chapter XVI</i> THE APOCALYPSE

INTRODUCTION

AS YOU KNOW, I have come here to talk to you about *the structure of "Science and Health with Key to the Scriptures,"* by Mary Baker Eddy. Apart from the Bible, the textbook of Christian Science is certainly one of the most widely read and studied books. A great number of people study it daily, and may have done so for ten, twenty or thirty years, if not longer. It is used mostly for the study of the daily lesson sermons, and also, with the aid of the Concordance, for the study of certain subjects. Now to devote a talk to the structure of a book that is already being constantly and deeply studied by its students may at first glance appear to be quite superfluous, yet it is not.

Today something quite new and of vital importance is dawning on thought, namely, the overwhelming fact that *there is a coherent, progressive, ordered story running through the textbook in an uninterrupted sequence from its first page to its last.* Let us be quite frank with ourselves. Do we really know the contents of this textbook, or do we merely know isolated sentences or paragraphs out of it? Is it to us merely a compilation of sixteen essays on metaphysics, or could we describe how Mrs. Eddy leads thought in a coherent way from the first page up to the climax of the last page?

Let me put a few *pertinent questions* to you. If you were to ask yourself, for instance, how a chapter like "Physiology" starts, how Mrs. Eddy develops its subject and how she culminates it, could you give a clear summary of that chapter? In the chapter, "Some Objections Answered," could you say what objections are put forward and how Mrs. Eddy deals with them? Do not be ashamed if you cannot, for I have not yet met any Christian Scientist who could, no matter how long he had been reading the textbook. Again, could you state the titles

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of the chapters in "Science and Health" in their correct order? Just stop a moment and try to answer this question and then check whether you are right. And assuming you are, go a step further and ask yourself why they are in that order. Is there an impelling necessity for that order, or are you content to think that Mrs. Eddy just put them in that order at random? If the order is of no importance, why did Mrs. Eddy change it in 1902 into the order we have today? If your answer is that she put the chapters in that order because God told her to do so, what then is God's plan? All these are questions which need to be answered if the textbook is to be understood in its Science.

Let us come down to plain facts. If there were not *an ordered line of reasoning* running through each chapter, and if there were not an ordered line of reasoning going from chapter to chapter through the whole textbook, then this textbook would not be ordered and would not be Science. It would have no right to be called a textbook or be called Science. However, since it is a textbook, and since it does contain a coherent system of Science, its presentation must necessarily be ordered. This implicit demand for order brings me to the pith of what I want to show you, namely, that the textbook is not a collection of metaphysical aphorisms, but presents a spiritual, ordered, coherent story of divine facts.

As you know, a *textbook* is primarily a book of instruction presenting the fundamentals of a subject in a systematic and ordered way. As a rule, a textbook starts very simply, with more or less self-evident statements, and its purpose is then logically to build up the subject step by step in order to bring it to a final climax. Now the Christian Science textbook is built up in this way too. It is by no means just a collection of detached metaphysical statements; it is one consecutive, ordered story. As the author says herself: "Principle is not to be found in fragmentary ideas" (S. & H. 302: 2).

At this point you may ask me why it is that we were not able to perceive the continuous thread running through the textbook when we had read and studied it earnestly and sincerely for so long. Why was its structure not seen at first glance? Is it not

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strange, for instance, that we could read a chapter such as "Atonement and Eucharist" once, twice, a dozen or even a hundred times and yet fail to grasp the fundamental story in it? It is true that we may have been able to understand the metaphysical meaning of individual sentences and may even have gained some vague sense of the chapter as a whole, but in no way did we perceive its build-up and the significance of its structure. Now why? After all, the book is written in the English language, which we all know, and yet we did not understand. If we take any other textbook or book of learning, after some earnest study we are able to follow the line of reasoning going through the various chapters and through the whole book, and then we know how the whole subject is built up from beginning to end. Why can we not do the same with the Christian Science textbook? The reason is that the Christian Science textbook is written in a symbolism and terminology which are quite foreign to the ordinary educated sense of thinking, reading and speaking. It speaks the *language of Spirit*, and not the language of beliefs cultured through thousands of years of traditional thinking and feeling. Any other book can be grasped quickly because it is written in our traditional terminology and symbolism, whereas the meaning of the textbook will always remain sealed until the key to the language of Spirit is found and cultured.

For any student to grasp the full beauty and import of the textbook it is indispensable for him to have *a thorough knowledge of the identified and classified concepts of the seven synonymous terms for God*¹, and for him also to have cultured that knowledge through a deep study of the Bible. The moment our spiritual sense is cultured in the tones of the fundamental elements of divine metaphysics, the moment we entertain in consciousness the ideas of the infinite as clearly identified and classified concepts of the divine system, the textbook begins to yield its treasures and to reveal itself as an ordered, spiritual

¹ For the study of the synonymous terms for God I refer the student to John W. Dooley: "The Pure Science of Christian Science"; and also to the "Compendium for the Study of Christian Science," Nos. 4-10.

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story. But without this scientifically cultured spiritual sense the textbook remains a closed book.

This may remind you somewhat of our experience with the Bible. Ten years ago, through the elucidation of Mrs. Eddy's "Key to the Scriptures," John W. Doorly was able to reveal the Bible as telling one great, ordered, spiritual story. Up to that time the Bible had been to us just a huge collection of beautiful verses and short inspiring stories, but through the key to the Scriptures all these disconnected narratives merged into one vast spiritual story growing "... in beauty and consistency from one grand root ..." (S. & H. 341: 7). In a similar way, this is what is now happening with the textbook. It looks as if this is the next step that is being forced upon every earnest Christian Scientist. When considered with a scientifically cultured sense the textbook becomes an entirely different book. After these talks I am quite sure the textbook will be a new book to you, *an open book*. Although I am only going to give you a very distilled sense of the ordered story running through the textbook, and of the whole structure I so far perceive in it, it will be enough to kindle in you a much greater esteem and reverence for this wonderful book and its author.

Now in order to unlock the textbook, we must not only have a cultured sense of the seven synonymous terms for God but also use a different *method of investigation* from the one used when studying only certain terms, such as reflection, substance, supply, and so on, or when investigating merely the synonymous terms for God. To analyze the textbook in its coherency, we cannot begin to grasp its story by focusing our attention on single words or sentences or on single synonymous terms for God. A much broader view is required. As each paragraph may contain some twenty, thirty or even more different ideas, and possibly ideas of all the seven synonymous terms for God, one cannot rely only on single words in order to detect the main story. Even individual sentences cannot be relied upon as a pointer or key, as they may be merely interpolations, explanations, illustrations, parenthetical remarks or short recapitulations.

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The method to be used is to find *the main subjects of a chapter*, and to determine a main subject one has to seek the common spiritual denominator running perhaps through many paragraphs or pages. If we have a cultured sense of the synonymous terms for God, we can easily detect these subjects, because they usually change rather abruptly from one to the other. When we have identified the various subjects in a chapter and we consider them in their ordered sequence, they provide *the story of the chapter*.

However, this in itself would be of little value were it not for the grand and wonderful fact that *the subjects follow the definite order of Mind, Spirit, Soul, Principle, Life, Truth, Love*, the order given in the definition of God (S. & H. 465: 10). This is indeed an astounding point for it proves the order of the seven synonymous terms for God in the definition of God to be a definite, fundamental order. Thus all queries and uncertainty as to whether the order of the synonymous terms for God is a fundamental one or not are answered in the affirmative on the highest authority, the ordered story of the textbook itself. We can only honour Mrs. Eddy and her discovery by accepting this divine fact.

Having found the story of each chapter we can go one step further and consider the sequence of these stories through the sixteen chapters. Here again we shall encounter the astonishing fact that far from forming an indefinite sequence *the chapters follow the definite order of Word, Christ, Christianity, Science*, that is, the order of the four sides of the Holy City. Because these four aspects of God refer to the one Being they naturally reflect each other, and so we have each aspect reflected four times making in all sixteen aspects of the infinite One. These are depicted in greater detail through the sixteen chapters of the textbook, beginning with "Prayer" and ending with "The Apocalypse."

From what I have indicated so far, you will already have gathered the impression, which later will gain conviction, that *the textbook is one great systematic elaboration of the fundamentals of Christian Science*, that is, of the seven synonymous

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terms for God and the four sides of the Holy City. Thus the textbook is seen to be one coherent, systematic whole.

This vision of a spiritually scientific, ordered presentation of divine facts is like balm to a scientific mind. Nothing is so comforting as to know that a subject is presented and can be learned in an ordered way. What I am going to show to you is not in the slightest degree academic, as some of you may think. On the contrary, a knowledge of the contents of the textbook touches the very core of being. The subject of the textbook is Being itself, the being of each one of us; and by finding in the textbook an ordered sequence of divine facts, we find in it also the ordered way of being, *the ordered way of Life*. Can you grasp what I mean? Christian Science is not a mere philosophy, Christian Science is a living, practical, metaphysical system of being. In other words, if we read and study the textbook, we are not just reading and studying "about" metaphysics. No, reading and studying the textbook is giving birth to our true being, and this birth is ordered. The essence of the textbook is life, its structure is not a mental exercise.

So know from the very start that this textbook is not only the structure of what we call divine metaphysics, but that pondering it—not just reading it—is imbibing *the structure of our true being*. That is why at the end of the textbook in "The Apocalypse" we read: "'Go and take the little book . . . Take it, and eat it up; . . .'" Take divine Science. Read this book from beginning to end. Study it, ponder it . . ."—and further Mrs. Eddy tells us to eat the divine body of this Principle. So do eat it up, "eat" your way through the book, make its underlying substance your very own. Then, finally you are the living book.

Now if the textbook is our way of Life, we must realize that we have *to follow the order of the chapters in life*, so as to search, find, demonstrate and be the very being the textbook presents. As we go from chapter to chapter, we shall soon realize that not one single chapter can be side-stepped. If we are just reading the textbook we can, of course, skip chapters as we please, but we cannot do so in demonstrating being. We shall soon find that

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every chapter necessitates the very chapter preceding it and inevitably impels the subject of the following one. What comfort we should get from the fact that the textbook presents an ordered unfoldment of divine facts, which can be learned and assimilated in an ordered way, and which evolves in natural order our very being ! Can you see why there is nothing academic about the structure of the textbook in its Science ? In fact, this understanding is vitally necessary to have eternal life.

Before starting on the chapters themselves I should perhaps tell you first what I want to achieve and also what is beyond the scope of these talks. I intend to show you briefly and simply the main story of each chapter, and at the same time, of course, the story of the whole textbook in its broad outlines. Unfortunately, the limited time I have will not permit me to go into details and substantiate through the actual text of "Science and Health" everything I say. I foresee that a more detailed presentation of the story will have to follow in time, and this will give me an opportunity to prove all my points, which for the moment you may feel you have to accept on trust. Naturally if your spiritual sense is sufficiently cultured, and if you study at home what I am presenting now in conjunction with the text, I am sure you will be able to find confirmation of all that I say.

I propose to give you in a few words an epitome of each subject, followed by a few remarks about the subject. So I shall be talking to you mainly in terms of subjects rather than in terms of the synonyms for God, although I shall always point out the synonymous terms which are characterized through the particular subjects. Talking to you in terms of subjects will have the advantage of freeing you from a possibly narrow, perhaps even schematic or rigid, sense of the synonymous terms, for the synonymous terms for God are infinitely flexible, though definite, in their meaning. You will see how the sense of the synonymous terms for God, I might say their spiritual tone, continually broadens through each successive chapter.

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In this way I shall be giving you a short resumé of what the textbook contains. However, in doing so I have no intention whatever of diverting your attention from the study of the textbook. On the contrary, what I hope to achieve is to awaken in you and in every student a new longing and desire to search it. These talks are only meant to serve as a guide-line to enable you in a greater measure to probe the deep treasures still hidden within it. It is also for this very reason that I shall not indicate the exact pages and lines at which each subject starts and finishes, for it is better that every student should ponder the text and find the main subjects for himself.

The spiritual, inspired story in the textbook is naturally much vaster than my presentation, but it would transcend the purpose of these talks to do more than sketch in the main lines. For instance, while I shall take each subject in turn in each chapter, showing how each illustrates a synonymous term for God in its particular way, I am well aware that these subjects are treated in the textbook from many different angles. Just as every synonym for God reflects all the other synonyms for God, so also in the textbook Mrs. Eddy usually shows each subject from seven different angles, and I may as well tell you now that these sub-subjects again follow the order of Mind, Spirit, Soul, Principle, Life, Truth, Love. As I said before, though, I am not going to show you any of these details, however wonderful they may be; I shall leave that to a later occasion. It is always wise to get the broad outlines right first and then the details will fall into their proper place much more naturally.

Moreover, I wish to restrict myself to a presentation of the textbook as the way of Life. I know that there are other standpoints from which the whole textbook can be viewed. My address this time is to the seeker, to the beginner in Science, because for him the way of Life, the ordered Word of God, is of pre-eminent interest. But all the while let us bear in mind that there are also other standpoints, which are interwoven into the text in a masterly way, rendering the textbook even more astonishing in magnitude. Yet approaching the subject of

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God in its Science we have to use scientific methods of investigation, which first call for a thorough analysis of the subject before it can be considered in its synthesis, and this is exactly what we shall do.

So let us start with the story of the textbook—our way of Life !

“PRAYER”

THE FIRST CHAPTER, “Prayer,” is certainly one with which we are familiar. Whenever we were in trouble I am sure many of us turned to this chapter, praying to God and hoping to find an answer. We have doubtless read those few pages with a fervent desire, putting all our trust into them; and yet, do we really know what those seventeen pages convey? I think the answer would be “No,” and this only goes to show that we have not really grasped the import of this chapter.

We find ourselves here at the beginning of our way of Life. Prayer is the beginning of every approach to God, and the chapter, “Prayer,” shows the qualities necessary for such an approach. These qualities are not qualities of old theological belief. Our old concept of prayer must be abandoned, the concept which comprises a dogmatic worship, an outward worship, a habitual pleading with God, asking His pardon, beseeching Him, flooding Him with requests—in short, anything which has an ecclesiastical flavour. Prayer in Christian Science is something which has to do with mentality, with an *inward attitude* towards God and man. Mrs. Eddy shows that “prayers are mental.” But what kind of mentality? Not any mentality is able to approach the subject of divinity, and so the purpose of this chapter, “Prayer,” is to clarify what mentality, what mental atmosphere, is necessary to attune oneself with God. Without a true approach we never reach God. Hence the great necessity for us to understand this chapter. It equips us with the mental qualities needed for our journey heavenward.

As I said before, I am going to talk to you in terms of subjects. Here the first subject deals with *the prayer of wisdom through true desire (Mind)*. It opposes wishful thinking and shows that our desire should be to accept God as He is and not as we wish Him to be. In other words, it is a state of mind where we open

our thought to God and are willing to be moulded by the divine Mind. It is stated that God is unchangeable, and consequently our mentality must be a willingness to change in order to conform to the divine Mind. It is not enough to know that we must have pure and true desire; we must also know what such desire implies. The textbook shows us here what constitutes true desire.

The subject then changes abruptly to a second one, to *the prayer of reflection through the longing to express divine qualities (Spirit)*. Here is shown that we must express spiritual qualities, such as patience, tenderness, meekness, obedience, watchfulness, goodness and, especially, gratitude. Great stress is laid on gratitude, on being grateful for God and longing to be Godlike. True gratitude is expressed in being grateful for spiritual things, not for material things. Mrs. Eddy tells us to be grateful for Life, Truth and Love. This means being grateful for spiritual gain and not for material gain. Usually people are grateful only for material demonstrations, they have a feeling of gratitude only if they get what they ask for. Well, that is not gratitude. The whole sense of gratitude is a sense of reflection, of being grateful for the fact that God is; and by experience we learn that if people can attain that point of gratitude, their problems are solved more easily. This sense of gratitude is a wonderful thing, for it shows that gratitude is not dependent on anything except an understanding that God is.

This brings us to the third subject, which I have epitomized as *the prayer of reformation through the cancellation of sin (Soul)*. This prayer does away with a sense of speculating with God. It shows us that we must have the willingness to reform, to change from sense to Soul. It is not asking pardon; it is being willing to correct ourselves. Usually people think that some certain kinds of prayer, such as long and wordy ones or ritualistic ones, are answered by God. This is nothing but speculation. The third prayer here makes it plain that we have to pay the last farthing for sin, that we can adjust the balance only through the cancellation of sin, through self-abnegation, self-denial and through affirming our true Christ-selfhood.

In the fourth subject we have *the prayer of honesty through correction (Principle)*. Here you will find how in a wonderful way, paragraph by paragraph, Mrs. Eddy depicts the true sense of honesty. She shows that we can speak of honesty when our words correspond with our desires, when our thoughts correspond with our acts, when our outward expression corresponds with our inward feelings. What is presented here is honesty itself and not merely a moral sense of it, such as not lying, stealing, and so on. The quality of honesty consists in bringing our thoughts, words, acts, feelings and life into one accord. You can see how this is a very wonderful sense of Principle, because it is really the first attempt to demonstrate oneness. The moment there is a discrepancy between one's thoughts, words, acts, feelings and life, hypocrisy is at work.

The fifth subject gives us *the prayer for wholeness through deep consecration (Life)*. The question here is: What sort of healing do we want? In what way, through what method, do we want to obtain results? Do we want to have healing through blind belief, through mere petitions, through our own blind faith, through vain repetitions or torrents of words? Do we want to obtain demonstrations or results through audible prayer or public worship? If so, this is praying in vain, because the prayer for wholeness must be a prayer of spiritual understanding coupled with a fervent habitual desire to know God, deep consecration, devotion and conviction, a prayer which puts everything into the scale of life. When we read the paragraphs depicting this subject we get the sense that we cannot get away with half-way measures, that we just must be in earnest and put our whole love into the scale of being—that we just must consecrate our life to that which is real.

The moment we realize that we must consecrate our being to God, the bridge is built for the sixth subject: *the prayer of spiritual consciousness through the affirmation of spiritual facts (Truth)*. What Mrs. Eddy wants to show us here is that prayer is all a matter of spiritual consciousness, and that the moment we have this spiritual consciousness prayer is answered. While the preceding subject dealt with the question of what manner of

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prayer is needed for healing, this subject now goes a step further and describes the form of prayer which actually brings demonstration as being spiritual consciousness. We must therefore be aware of what we have in consciousness. The prayer of consciousness consists in affirming spiritual facts and shutting out error. We must go into the closet and shut the door on error. If we reach that state of consciousness, prayer is answered.

Lastly, we come to the seventh subject, to *the prayer of deliverance through holiness (Love)*. From now on the sense of having to pray to God, the sense of asking or beseeching God for something, falls away. Throughout this seventh prayer runs a tone saying: After all, you know that everything is complete, fulfilled and bounteous, and therefore your prayer should really be praising, glorifying, magnifying God—loftiest adoration. This is the highest form of prayer. It meets all our needs and is exemplified in the Lord's Prayer¹.

Looking back we can see that Mrs. Eddy has built up this chapter through the order of the Word—of course, God impelled her to do so. In other words, we find that *Mind* comes to us in its first motion as true desire, which we have to culture through wisdom. Secondly, we see that *Spirit* as infinite reflection comes in its first motion as a longing to reflect the divine nature. The third subject shows us *Soul* coming in its first motion as a willingness to reform, as a willingness to give up sin through self-abnegation. Then, fourthly, we have *Principle* coming in its first motion as honesty and a willingness to correct mistakes, thus bringing our thoughts, acts, feelings and life into one accord. Fifthly, we have *Life* in its fatherhood sense coming in its first motion as the prayer for wholeness through deep, fervent consecration, through a willingness to consecrate our life to God. The sixth subject is that of *Truth* coming in its first motion as an affirmation in consciousness of all that is Godlike and the rejection in consciousness of all that is not Godlike. Lastly, having seen that prayer is really spiritual consciousness, the realization comes to us that we have not to plead and beg God

¹ For the study of the Lord's Prayer and its structure I refer the student to "Compendium for the Study of Christian Science," No. 3.

to do something for us, but that our prayer should be a magnification, a glorification, a supreme adoration of God, and a rejoicing over the facts that are. Thus we get a sense of *Love*, of fulfilment, of completeness, of salvation.

In this way Mrs. Eddy presents us with the *scientific sense of prayer* instead of a theological or emotional sense. Scientific prayer appeals to mental, moral and spiritual qualities and does not build on ecclesiastical, dogmatic and outward worship. It is in no way ritualistic but consists of a spiritual process which must go on in thought. Prayer is the desire and willingness to set right one's mental attitude towards God.

Now if we consider these different subjects again, we shall soon notice that the whole chapter, “Prayer,” is concerned with a clarification of one's inward attitude towards God. The chapter shows what qualities are necessary in order *to approach God in an intelligent, ordered and definite way*. That is really its main point. Mrs. Eddy does not intend to go much further than this here. She leaves subsequent steps to later chapters. In this connection she makes the very interesting statement: “Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth” (S. & H. 11: 27–31). This gives us the key to the whole chapter. What she has presented through these seven subjects is nothing more than what will bring us into all Truth—but prayer alone cannot give us an understanding of Truth. The textbook has not yet explained the nature of Truth nor the operation of Truth; so far it has shown us only how the student can approach Truth.

At the end of the chapter we find another interesting statement: “A great sacrifice of material things must precede this advanced spiritual understanding” (S. & H. 16: 1–2). Can you see how this indicates the ordered presentation of the textbook? It shows what must precede and what must follow. So this advanced spiritual understanding of Truth must first be preceded by a great sacrifice of material things. “Prayer” leads us to understanding, but in order to have an advanced spiritual

“PRAYER”

understanding there must first be a great sacrifice of material things. Again we read that “only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness . . .” (S. & H. 16: 20–22). In its main line “Prayer” does not show what material things must be sacrificed; to know that we must go on to the next chapter, to “Atonement and Eucharist.” The chapter, “Prayer,” therefore calls for the chapter, “Atonement and Eucharist,” in which the student is presented with the demands of God which he must meet in order to be “at-one-mind” with God.

“ ATONEMENT AND EUCHARIST ”

LET US MOVE ON to the second chapter and see what subjects are presented in “ Atonement and Eucharist.” You will at once feel that quite a different atmosphere pervades these pages.

The chapter begins with the statement: “ Atonement is the exemplification of man’s unity with God, whereby man reflects divine Truth, Life, and Love ” (S. & H. 18: 1-3). Usually the beginning of each chapter gives the key to the chapter, and this is a typical instance. Mrs. Eddy starts right away with the purpose of the whole chapter, which is to show how, through atonement, man finds unity with God. While “ Prayer ” showed us the kind of mentality and inward attitude necessary to come into all Truth, “ Atonement and Eucharist ” presents *the essential requirements which have to be met by the student in order to be at-one with God*. Naturally, from the absolute point of view, man *is* the Son of God; but from a relative standpoint, from the standpoint of the way of Life, we have to *claim* ourselves the sons of God.

This chapter is illustrated mainly through Jesus’ works and life. However, we shall find in it *no chronological order* of our Master’s earthly career, and from a historical point of view it would in fact appear disordered. For instance, some statements Jesus made to the Pharisees may be followed in the text by some references to his trial and crucifixion, and immediately afterwards we may be taken right back to his teaching and read of his answer to John the Baptist; the text may then mention the birth of Jesus and from there jump straight to the Passover and morning meal, followed again by some statements on Jesus’ healing work. Historically, you see, there is no chronological order in the text. But what we have to be very clear about is that the purpose of this chapter is to teach *spiritual order*. You

will soon realize that from a spiritual standpoint the spiritual story of this chapter presents a clearly ordered sequence, and to illustrate this spiritual order Mrs. Eddy has taken a number of appropriate incidents and sayings out of Jesus' life.

“Prayer” presented us with the qualities needed for our journey. Here in “Atonement and Eucharist” we encounter *the demands of Christ*—the demands which the Christ makes on us if we truly want to go forward. What are these demands?

The first subject shows that *atonement demands right and courageous action (Mind)*. So, you see, the way of Life is not for mental cowards. “Jesus acted boldly,” and bold actions are demanded of us in order to atone. We get here a great sense of doing, of acting courageously, precisely as Mind demands. It is a demand for mental courage, a fearlessness to act “at-one-mind” with God.

Having dealt with this subject, Mrs. Eddy now changes abruptly to a second subject, in which she points out that *atonement demands purity of thought, demands turning away from matter to the imperishable things of Spirit (Spirit)*. All through this subject we get a strong tone of the firmament, of Spirit demanding separation, a purification of thought. This demand for separation is brought out very clearly; Mrs. Eddy refers to such commands as “Thou shalt have no other gods before me,” “Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's,” and urges us to put aside material self and sense, to turn constantly away from material sense and look towards the imperishable things of Spirit.

What we learn in the third subject is that *atonement demands going the way from sense to Soul (Soul)*. Can you see the logic of this? Whereas in the preceding subject Spirit demanded a purification of thought, Soul now demands that we be definite in our intent and actually go the way from sense to Soul. This requires that we should be resolute, persevering, persistent, definite, firm, constant. As Mrs. Eddy indicates, we should not let ourselves be torn to and fro and swing like a pendulum between matter and Spirit, or vibrate between sin and hope;

we should pursue our path with constancy of purpose, with firmness and fixity. In those paragraphs the sense of perseverance is brought out through statements like “Occupy till I come,” “Be not weary in well doing,” “Go not back to error, nor become a sluggard in the race.” We cannot help hearing the call of Soul asking us to be spiritually “tough” and persevering.

However, we cannot have just blind perseverance, and the fourth subject immediately breaks in and specifies on what basis we must persevere. It indicates that *atonement demands as a basis of demonstration an understanding of fundamental scientific facts (Principle)*. We find here that the power of demonstration is rooted in spiritual facts. In other words, our demonstration of Principle cannot be founded on human beliefs, theological views, theories, doctrines, forms or systems of religious worship, nor can a mere reliance on the personal Jesus be its basis. What Principle demands of us is demonstration based on a knowledge and understanding of God. Individual demonstration thus becomes indispensable and renders a blind trust in Jesus or trust in the experience of other people of no avail.

The demonstration that flows from such a scientific basis is spiritual life, not a material sense of life. In the fifth subject, therefore, we see that *atonement demands the laying down of a material sense of life, which to human sense appears as persecution (Life)*. Any attempt to bury Life in matter is a persecutor. Mrs. Eddy makes here the striking statement that “the determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love” (S. & H. 28: 6-8). Hence the demand of Life is that we lay down our corporeal sense of life, our organic sense of life, our human sense of life, our personal sense of life—in short, any false sense of life. The belief that Life is in and of matter will naturally persecute our efforts to follow the demands of spiritual Life, and so we shall encounter trials and persecutions. But these should in no way deter us from going on to follow the demands of the Christ.

Then in a very comforting way Mrs. Eddy brings in a different tone with the sixth and seventh subjects. I am sure that up to

this point you must have felt, just as any sincere reader would, that God demands quite a lot from us. First of all, He demands right and bold action (Mind); second, He demands a purification of thought (Spirit); third, He demands that we stick to and persevere in our intent (Soul); fourth, He demands as a basis of demonstration a knowledge of fundamental scientific facts (Principle); and fifth, He demands that we lay down a false sense of life (Life). At this point the student might easily feel confronted with an insurmountable task, thinking that it is really too much for him. So now in a very loving way it is as if Mrs. Eddy says: Don't be discouraged, don't think these demands cannot be met, don't think you cannot make the grade. It can be done. Jesus did it, and a proper understanding of Truth will enable you to do it also. In her sixth subject she shows that *the possibility of man's atonement with God is exemplified in Jesus' lifework (Truth)*. So now she gives Jesus' life in a chronological order from his birth to his ascension, illustrating how Jesus atoned every step of his way. This sixth subject presents no demand of "you should" or "you must"; what it conveys is that the demands put forth in the preceding subjects can be met. Jesus is shown as having demonstrated man as the idea of God. (Incidentally, the term "idea" occurs here for the first time in the textbook.) Now this actual atonement with God on Jesus' part revolutionized the world, for the very nature of Truth is revolutionary; it makes no compromise with error whatever, hence there is nothing else for error to do but to yield, and this is revolutionary.

Coming to the last subject we find a very marked and definite change both in subject and in tone. The seventh subject is very long and takes up half the chapter, which would indicate that particular stress is laid on it. Mrs. Eddy shows in it that atonement is not something we choose to do of our own accord, that it is not a question of "tilling the soil," as it were, but that behind it all is the plan of Love. My epitome for this last subject is that *the design of Love enforces atonement (Love)*. Mrs. Eddy pertinently starts right away with the statement: "The design of Love is to reform the sinner" (S. & H. 35: 30).

As I have said, we get here quite a different atmosphere, namely, that atonement is impelled by Love, that behind atonement is the force of Love wanting to save us and giving us no chance to escape salvation. The very fact that fundamentally man is one with God excludes the possibility of his ever being separated from God, and so we see here that because Love is Mind, the law of Love wants us to reform; that because Love is Spirit, Love wants us to reflect God completely; that because Love is Soul, Love wants us to free ourselves from sin and material selfhood; that because Love is Principle, Love wants us to prove God; that because Love is Life, Love wants us to triumph over death and the grave; that because Love is Truth, Love wants us to demonstrate man's fundamental unity with God; and finally, that it is the inherent nature of Love to want universal salvation, to want everybody everywhere to accept the Science of Christianity.

Therefore, if when going through this chapter we sometimes feel that we have to be brave and act boldly (*Mind*), that we have to purify our thought (*Spirit*), that we have to be persevering in our intent (*Soul*), that we have to demonstrate the divine Principle (*Principle*), that we have to lay down the mortal sense of things (*Life*), that we have to demonstrate man as the idea of God (*Truth*), then this last subject gives us the warm and reassuring comfort that behind all these “have to's” there is really a wonderful sense of Love—that it is God who asks us to do it, that it is His nature to want us to be one with Him (*Love*).

This brings us to the end of “Atonement and Eucharist,” and glancing back we can see that on our way of Life it was the next logical step to take after “Prayer.” We cannot just go on desiring and praying. Once our inward mental attitude has been rightly attuned through those wonderful seven prayers of the first chapter, we have to get up from our knees, as it were, and start doing things. This is what “Atonement and Eucharist” asks of us. The question which it poses is: Are you willing to accept God's demands and to conform to them? The seven subjects which present those divine demands show that through meeting them we shall reach our primeval unity with God.

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However, can we completely fulfil such high requirements in a single step? Speaking for myself I have never met anyone who was able to evangelize fully over night. The fact is that in the measure that we are willing to accept the demands of the Christ to the best of our understanding, we also raise our human standard to an ever higher plane, and so come to wed ourselves quite naturally to a higher manifestation of manhood. This is the wedding that Mrs. Eddy describes in her next chapter, “Marriage.” The logical sequence in which the chapters follow one another is really amazing.

“MARRIAGE”

WHAT WE ARE GOING TO SEE in this chapter, “Marriage,” is that by accepting the Christ demands asked of us in the preceding chapter we are not cut off from everyday life, but are, on the contrary, lifted to a higher sense of it. In “Atonement and Eucharist” Mrs. Eddy makes the statement: “The divinity of the Christ was made manifest in the humanity of Jesus” (S. & H. 25: 31-32). So whenever we accept the demands of the Christ, it has a definite improving effect on the human: we manifest *a higher humanity*.

The chapter, “Marriage,” is not meant just for married people. It has its value for every student, married or unmarried. Its purpose is not restricted to the relationship between husband and wife; its scope is much broader and wider. It shows the necessity of *wedding ourselves more and more to the spiritual*, which then results in a higher sense of humanhood. Atoning with God, we fall in line with spiritual qualities and thereby demonstrate better relationships. Thus we obtain on the human plane a more harmonious and lasting unity. The chapter presents us with the effect or the outcome of meeting the Christ demands, which is here shown as a higher standard of Christianity, a higher state of humanhood, a higher sense of humanity—better health, higher ambitions, greater harmony, higher enjoyments, better balanced minds, higher affections; in short, betterment in everything.

When you read “Marriage” through quickly (and it is always a very good method to read a chapter through rather quickly in order to catch its main tone and not be distracted by details), you cannot help noticing a very specific characteristic in it. It is pervaded by what is grammatically called the comparative. The tone running through the whole chapter is practically always the comparative, not the superlative. What

we have is an ascending sense of humanhood, not a presentation of spiritual manhood—the chapter shows *the way leading to spiritual manhood*. So the way to the superlative leads over the gradual demonstration of the comparative. Let us be quite clear, however, that this is not “tilling the soil.” What has brought us to this point is an acceptance of the Christ’s demands set forth in the preceding chapter. In the measure that we welcome and use the Christ-idea in our everyday life, we manifest a better humanhood—that introduces the comparative sense.

I should like to mention some of *the comparatives* given in this chapter in order to convey to you its main tone. Mrs. Eddy talks about better claims, nobler life motives, higher enjoyments, higher aims and ambitions, better balanced minds, sounder constitutions, greater responsibilities, a higher human species, a nobler race, a higher affection, a more spiritual adherence, higher joys, and so on. Apart from these comparatives we find also many phrases with a comparative sense, indicating the trend of gradual resurrection and exaltation. The moment we grasp this tone of the comparative, we have the key to the chapter. So keep it in mind as we go through the different subjects.

The first subject shows that *legal and moral laws are necessary to secure increasing virtue (Mind)*. Here Mrs. Eddy indicates that certain legal provisions and moral regulations can serve the advancement of spiritual good and that therefore we should be wedded to a respect for higher moral and legal laws. Respect for higher laws binds humanity into a better civilization. We get the sense that Mind, which is divine law, is translated and demonstrated in humanity as higher and better human laws—better moral laws, better legal laws and better regulations. In its first motion of Christianity, the divine Mind must be demonstrated as higher human laws—political, moral, social, educational; in short, higher laws in every sphere. That is why Christian Scientists should not close their eyes to what is going on in the world but should support all laws and regulations securing humanity’s advance towards spiritual good.

The second subject tells us that *the unity of spiritual qualities exalts and perpetuates marriage (Spirit)*. The sense brought out here is that through wedding ourselves to spiritual qualities and spiritual affections, we secure a better and more constant life, enlarging and exalting it. Since spiritual qualities conjoin naturally, the more we blend spiritual qualities the more lasting and enduring human relationship will be. Attempting to unite opposite qualities does not result in a lasting relationship.

Then there is a very marked change to the third subject, and quite a different question is taken up. My epitome of it is that *the blending of spiritual interests elevates and prolongs happiness and life (Soul)*. Here Mrs. Eddy gives us a wonderful sense of the blending of right interests. She speaks about having unity of spirit, about the concordant blending of human minds, about caring for one another, about mutual attention, mutual approbation and mutual compromises. She shows that wedding our spiritual interests to those of others helps to propagate happiness and to beautify life, and replaces whatever tries to split interests, such as indifference and incompatibility of disposition.

Going on to the fourth subject, we find that *Science, not personal sense, is the foundation of permanent companionship or relationship (Principle)*. In other words, relationships among people can be indissoluble only when based on Principle and Science and not on its counterfeit, personal sense. If we base our companionships, friendships or marriage on Science instead of on people, personal attitudes, personal views and personal likes and dislikes, then they will be more secure and enduring. On such a basis we are wedded to each other. Obedience to one Principle binds all interests together, and this unity naturally counteracts the sense of separation and the demand for divorce.

The fifth subject is a very interesting one. It shows that *exalted thought propagates and educates a higher human species (Life)*. We learn that if we exalt thought through culturing our minds, through wedding ourselves to higher ideals, to higher purposes in life, thus gaining ascendancy over animal qualities and mental grossness, we propagate and educate a higher human species and so bring forth better progenies and an

improved generation. It is here that Mrs. Eddy deals with the question of having children. As you can see, she touches upon every phase of existence, she brings divine metaphysics down to the human plane and even down to the material. That is the beauty of divine metaphysics, that it is not restricted to the absolute but can be reduced and applied to all levels of human and material existence. In propagating children, therefore, let us realize that a better human species can be produced only if the thought and outlook of the parents are more cultured and refined, reaching towards a higher conception of life. Do not forget, however, that what is being produced is a better human species, not man; man is always spiritual. So here we get a wonderful sense of how human propagation can be improved by wedding ourselves to an exalted and refined state of mind.

The fifth subject ends with the statement: “Children should be allowed to remain children in knowledge, and should become men and women only through growth in the understanding of man’s higher nature” (S. & H. 62: 16–19). With this sentence Mrs. Eddy bridges over to the sixth subject in which she presents what constitutes *the higher nature of man (Truth)*. Up to this point all the subjects have dealt with the plane of humanhood and the human species, but now Mrs. Eddy introduces the higher nature of man and shows that we should wed ourselves in understanding to this higher nature and that by doing so the human is cared for. She steps up from humanhood to manhood. In other words, she does not finish the chapter with the fifth subject, in which she is bringing out harmonious humanhood; she goes a step further and urges us to go up higher, to become men and women through wedding ourselves in understanding to the higher nature of man.

Finally, we come to the seventh subject where Mrs. Eddy leaves the comparative and climaxes the chapter with a sense of the superlative, or what I might call the purely spiritual. This last subject shows that *Love enforces the disappearance of a false sense of unity and the acceptance of man’s unity with God (Love)*. We get here the superlative, the highest sense of marriage, namely, spiritual unity. Reading these last few pages we come

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face to face with the proposition that a material and human sense of unity and relationship has finally to give place to a purely spiritual sense of them. The nature of God as Love operates as that coercive power which will ultimately lift humanity out of a human and material sense of Christianity or relationship into the true, the divine, sense of Christianity. Mrs. Eddy makes it very plain here that nothing will be able to resist this Christianization of mankind. She shows that everything in human experience which helps to oust us from a false unity or relationship only serves the purpose of Love to have us wedded and united with the purely spiritual and divine. At this stage of spiritual unity, marriage becomes obsolete. “In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”

The more I read and ponder “Marriage,” the more I love and value its message. It is so practical. Often people say they would like to devote their lives to the spiritual but cannot possibly do so because of their human obligations and activities. In other words, they feel that they have to live two lives, one spiritual and the other human. This is quite a wrong attitude, of course. The chapter, “Marriage,” shows that we do not have to split ourselves into two, but that no matter what we do, be it on the material, the human or the spiritual plane, we should wed ourselves always to an ever higher sense of things and so elevate existence. Whatever we do, whether in the moral, the legal, the political, the economic or the social field, let us wed ourselves to our highest concept of it and uphold its highest laws (*Mind*). No matter where our activity lies, whether in the kitchen or the office, there is nothing to prevent our carrying out this activity with more spiritual qualities (*Spirit*). In our everyday life we have ample opportunity for blending interests and caring for one another (*Soul*). As we are not hermits, but live in contact with our fellow men, it is up to us to decide whether we want our relationships to be based on Science or on personal sense (*Principle*). Furthermore, since we cannot help having some outlook on life, whatever we are engaged in doing, we are either constantly striving to exalt and refine

thought, or sinking to a lower sense of things (*Life*). So you see, we cannot live two lives. The more we let the spiritual gain ground in our thought, the more it takes hold of us and we rise in manhood, though still living in a material world (*Truth*). Finally, let us see that fundamentally this is no human proposition, that behind this exaltation is the impulsion of Love forcing us to surrender the mortal sense of existence for the spiritual (*Love*). From this we can see that divine metaphysics is not only meant for absolutists, but can—and must—be applied to every plane of life.

The lesson we draw from this whole chapter is that if we want to have better human relationships and a higher manifestation of Christianity, this can be obtained only if we wed ourselves more and more to the spiritual ideal. We learn that nothing in the human can be improved unless we first grow inwardly by making spiritual qualities our own.

If we consider the beginning and the end of this chapter, we can easily grasp its essential characteristic. While it starts by *granting concessions* to material methods and later even includes an improved method of propagating a better human species, it gradually leads thought up higher and higher to the end of the chapter where *no concessions are granted* and the material has to disappear. Thus we get a sense that the purpose of the chapter, “Marriage,” is to show us how to work out the spiritual gradually by ridding ourselves more and more of the material in human life-experience until thought is ready to perceive the spiritual to be the only reality. It certainly rejects the attempt of many a student to take on a more exalted metaphysical attitude in life than the one to which he has grown. What a comfort to feel that we need not be metaphysically where we have not yet arrived, that on whatever level we are we are only asked to use our abilities, and that by doing so we raise ourselves to an ever higher plane of existence.

In the last paragraph we read: “Some day the child will ask his parent: ‘Do you keep the First Commandment? Do you have one God and creator, or is man a creator?’ If the father replies, ‘God creates man through man,’ the child may

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ask, ‘Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, therefore matter is out of the question?’” We perceive that thought is led to the point where it begins to feel that Spirit and spiritual creation must be the real and the only, and inevitably the big question of dualism arises. Thought pushes on and demands an explanation whether the spiritual or the material is real, and finds its answer in the next chapter, “Christian Science versus Spiritualism.”

“CHRISTIAN SCIENCE VERSUS SPIRITUALISM”

IN CONTEMPLATING A CHAPTER, I am always delighted to find statements which point to the fact that the chapters follow one another in a definite order. For instance, on one of the very first pages of this chapter, “Christian Science versus Spiritualism,” we read: “A condition precedent to communion with Spirit is the gain of spiritual life” (S. & H. 72: 6-8). *Communion with Spirit* is precisely the topic of this chapter, and this statement says that it must be preceded by a “gain of spiritual life,” which is precisely the theme of the foregoing chapter, “Marriage.” I like this sequence very much because so many students of Christian Science want to start with the absolute statement that being is spiritual, which is quite true, but they show no willingness to go the way of Life leading up to this absolute statement. In other words, they are not willing to live through “Prayer,” through “Atonement and Eucharist,” and through “Marriage.” This can lead to very sad results, and I have always noticed that so-called absolutists become more and more inhuman, whereas Mrs. Eddy shows in “Marriage” that we should become more humane, until the human is finally swallowed up by the spiritual. Let us therefore be wise and live through the chapters in the order they are presented in the textbook, for every step they unfold is so natural and balanced that if we follow them steadfastly we shall never run the risk of going to extremes or of becoming unbalanced in any way.

Now this communion with Spirit which “Christian Science versus Spiritualism” presents is essential to every one of us. I say this because many students are apt to think that this chapter is meant only for those interested in what is commonly known as spiritualism. This is not so, for spiritualism in its broadest sense is dualism, the belief that Spirit and matter mingle and co-operate, and every one of us finds himself under

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this universal belief. Mrs. Eddy refers to spiritualism as *gross materialism*, and what this chapter does is to handle the universal belief in materiality.

So far we have had a sense of approaching God; first, through having the right sort of mentality, as shown in “Prayer”; second, through accepting the Christ’s demands put forth in “Atonement and Eucharist”; and third, through manifesting a higher sense of humanhood, as shown in “Marriage.” However, up to this point there still lingers in the reader’s thought—and I say in the reader’s thought, not in the actual text—a sense of *dualism*, a sense of a man “down here” trying to find communion with God “up there.” So the question of dualism has not yet been cleared up for the student. At this stage he still entertains a strong dual sense, and whether it be a sense of a separation of man from God, a sense of two realities or a sense of mingling Spirit and matter, what has to be tackled in his thought is dualism, spiritualism.

The predominant theme running through this whole chapter is a declaration that *Spirit is the only and the real*, and that matter is naught and unreal. The main tone therefore is that of Spirit. As you know, Spirit is the term for God which handles any belief in opposites, in dualism, and any belief in the mingling of opposites. In this chapter the term Spirit is used in a very specific way, namely, to convey the fact that there is but one Spirit, the infinite one Spirit; that God is the only Spirit; that this one Spirit is omnipresent and omnipotent; that Spirit alone is real and cannot commune nor mingle with its opposite, matter; and that man and creation are the likeness of Spirit. In order to handle the beliefs of spiritualism, the belief that both Spirit and matter are real and can commune together, Mrs. Eddy presents here the counterfact of these beliefs, the onliness and reality of Spirit and spiritual being, and consequently also the nothingness and unreality of matter.

As the spiritual is the only real, it follows quite naturally that *the moral and the human are no basis* for solving satisfactorily and finally the question of dualism or evil. They are in themselves based on dualism. This is the very reason why we cannot

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halt on the moral or human plane but must rise to the plane of the spiritual, the only. If we want to solve the question of evil we have to understand the reality and onliness of Spirit and the nothingness of matter, as depicted in this chapter. The question of evil cannot be tackled from a purely moral or human basis; we must base ourselves on the Science of spiritual facts. One of the great purposes of this chapter is to teach us that *evil has to be handled scientifically and spiritually*. It is right here that Mrs. Eddy makes the remarkable statement: “Until the fact concerning error—namely, its nothingness—appears, the moral demand will not be met, and the ability to make nothing of error will be wanting” (S. & H. 92: 21–25).

Then too, while Mrs. Eddy uses the term *mortal mind* quite profusely in her textbook, you may be surprised to learn that throughout the first three chapters she mentions the term only once, and then only in a casual way. However, the moment she comes to “Christian Science versus Spiritualism” she begins to tackle the question of mortal mind, and I am sure that by now you can see why. Up to this chapter her main concern has been to evangelize the human self by dealing with the human mind, but now that she takes up the question of dualism she is forced to go right down to the root of all evil, namely, mortal mind.

If you read this chapter through with a cultured spiritual sense, you cannot help noticing—though its overall theme is the onliness of infinite Spirit—that it is very distinctly divided into *three parts*. They are as distinct in tone as red, white and blue.

The *first part*, which takes us up to S. & H. 78: 32, is pervaded with a wonderful tone, a combination of *Soul and Life*, dealing with the real identities of being. That Spirit is the real and the only would mean very little to us if there were no Science to explain the spiritual. The first part, therefore, gives us an analysis of what constitutes the spiritual identities of being.

The *second part* takes us as far as S. & H. 90: 23. Once we have analyzed the real identities of being, the second part shows us how we can uncover whatever are not identities of being. Throughout this part we have a strong tone combining

Mind and Truth, in the sense that it is a knowledge of Truth, or the Mind of Christ, which enables us to uncover spiritualistic phenomena, the counterfeits of the real identities of being. Christian Science thus uncovers what spiritualism claims to be.

Then there is the *third part*, the main tone of which can be symbolized by *Spirit and Love*, for it deals with the final reality and the nothingness of matter. It gives an answer as to how we can annihilate spiritualistic beliefs, namely, by accepting in thought ultimate spiritual reality.

When studying this chapter I could not help being reminded of Mrs. Eddy's profound statement that Christian Science was revealed to her “. . . as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses” (Ret. 30: 10-12). As its title conveys, this chapter deals with spiritualism from the standpoint of Science, and so it is not surprising that its three parts depict the three main phases of scientific investigation, analysis, uncovering and annihilation. However, what we must not overlook is that in this chapter we are still approaching reality—we are only analyzing what is real and unreal—and the main emphasis of the whole chapter is therefore on *analysis*. In other words, the first part is an analysis of the identities of being, the second part an analysis of *how* we can uncover spiritualistic phenomena, and the third part an analysis of *how* we can annihilate the false identities of being and establish in thought the true sense of being. Hence we do not get the actual uncovering and annihilation yet, that is left to later chapters.

The first paragraph of the chapter is an *introduction* and summarizes in a few sentences the substance of the three parts. It says: “Mortal existence is an enigma. Every day is a mystery” (S. & H. 70: 1-2). Now an enigma is something that can be solved, and in this chapter Mrs. Eddy states that “Science dispels mystery and explains extraordinary phenomena; . . .” (S. & H. 80: 15-16). So a scientific analysis of what constitutes spiritual reality will explain the enigma of mortal existence; it will dispel the mystery of dualism. We really need Science to do this, for “the testimony of the

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corporeal senses cannot inform us what is real and what is delusive . . . ” (S. & H. 70: 2-3). The first part will give us an analysis of what constitutes the spiritual sense of being and also an analysis of what constitutes the mortal sense of existence. But how will Science uncover to us what is true and what is delusive ? Well, through the revelations of the Mind of Christ, the subject which is depicted in the second part, and which is indicated in the introductory paragraph where Mrs. Eddy writes: “ . . . the revelations of Christian Science unlock the treasures of Truth ” (S. & H. 70: 4-5). What solves the question of dualism, the question of mystery, the question of mortal existence, is the revelation of Truth. Mrs. Eddy then hints at the third part when she writes: “ There is but one Spirit. Man is never God, but spiritual man, made in God’s likeness, reflects God. In this scientific reflection the Ego and the Father are inseparable ” (S. & H. 70: 6-9). The third part starts at once in this same vein saying: “ The admission to one’s self that man is God’s own likeness sets man free to master the infinite idea ” (S. & H. 90: 24-25), and a little further on we find the statement: “ Let us rid ourselves of the belief that man is separated from God . . . ” (S. & H. 91: 5-6). Thus Mrs. Eddy explains how to annihilate the false sense of mortal existence, that depressing sense of having somewhere an imperfect mortal and somewhere a perfect God.

First Part

Let us remind ourselves that the main theme of the whole chapter is to declare the onliness and reality of Spirit. Now the first part answers the question: What is real and what is unreal ? Are both Spirit and matter real ? Or is Spirit and the spiritual alone real, and matter unreal ? The answer is given through an *analysis* of the real identities of being and the unreal so-called identities of existence.

As I have already indicated, the first part is characterized by a combination of *Soul and Life*. You will find manifold variations of this tone in the text, in a positive as well as in a counterfeit sense. Mrs. Eddy here illustrates Soul and Life by speaking

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about eternal identities, about the identity of reality which continues forever, about the spiritual sense of life, the spiritual sense of existence, immortal existence, about the spiritual understanding of Life, about sinless Life, and so on. All this is set against the counterfeit beliefs of spiritualism, that life is in body, that life is materially identified; it is set against the material sense of existence, against organic or corporeal life, against finite life, and so on. It is only through making a clear-cut distinction between the real and unreal identities of being that light can be brought into the enigma of mortal existence.

The first subject declares that *only ideas constitute the eternal identities of being (Mind)*. It shows us that only ideas are real, and that mortal thoughts, which constitute but fleeting concepts, are unreal; that they are just a dream, either a night-dream or a day-dream. So we have to be careful not to accept as real existence that which the human mind and mortal mind term existence. The scientific basis of real existence is divine Mind and Mind's ideas, whereas the basis of spiritualism is mortal mind and mortal thought.

Having learned what constitutes the immortal sense of existence, namely, ideas, and what constitutes the mortal sense of existence, namely, mortal thoughts, we come to a second subject, which states that these two cannot mingle, that they are always apart. As you know, Spirit is the firmament. My epitome for this subject is that *the immortal sense of existence cannot commune with the mortal sense of existence (Spirit)*. Here we meet a strong claim of spiritualism, the claim that Spirit can commune with matter, that Spirit can be made manifest through matter, that the immortal can commune with the mortal or the mortal with the immortal, that matter can cognize Spirit, and so on. If we do not want to be spiritualists, let us make a clear-cut separation and regard the spiritual sense of existence as the only real and the mortal sense of existence as unreal and let us watch that we keep them distinctly apart.

The next snare spiritualism sets before us is the claim that the spiritual can be transformed into the material. This claim is

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handled through the third subject which explains that *a spiritual sense of existence cannot undergo a backward transformation into a material sense of existence (Soul)*. Is it not true that we all suffer in one form or another from the belief in backward transformation? For instance, do we not all believe in decay, retrogression, relapse, and so on? So what Mrs. Eddy stresses here is that there is no return to dust, no return to old conditions, no return to positions outgrown, no retrograde step, that there is no backward transformation. The belief that man can be transferred from a spiritual to a material sense of existence is defined as gross materialism.

(There is no main subject here with the tone of Principle).

Having shown that there is no backward transformation, that Spirit can never be transformed into the material, Mrs. Eddy explains that Spirit can therefore never be born into matter, be in matter, nor die in matter, and is thus always exalted. My summary for this next subject reads: *Understanding that man never lives nor dies in body has a resuscitating effect (Life)*. This is illustrated in the raising of Lazarus. Because Jesus never believed Lazarus to have lived or died in the body, he was able to restore him. We shall handle the universal belief in death when we begin to understand that no man was ever born into matter, lived in matter, or, therefore, died in matter. The fact is that the real identities of being are forever exalted.

Then follows a further subject which shows that *the spiritual understanding of Life, constituting spiritual man, destroys the corporeal sense of existence (Truth)*. The spiritual sense of existence is always the Christ, Truth, to any false sense of existence. Here we see that in the measure that we establish in our consciousness the spiritual sense of man's existence our false sense of what constitutes manhood gradually disappears. The moment the light of Truth is spiritually understood, any erroneous concept of it destroys itself. Then the second death is overcome.

In the last subject Mrs. Eddy presents the final solution, stating that *spiritual life is blessed by God, universal good; while material life with its pains and pleasures brings hell and*

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ultimately vanishes (Love). From this subject we learn that a material sense of existence always drives towards hell and extinction, whereas the spiritual sense of life forever expands into heaven. Since materialism, spiritualism, is not based on an unchangeable foundation, mankind has no other choice but to outgrow materialism and finally to reach the realm of the unchangeable identities of being.

Remember that the main theme of this whole chapter is to explain the spiritual as real and the only, and the material as unreal (Spirit). Its first part is devoted to an analysis of what constitutes the real identities of being (Soul and Life). We are told that ideas, not mortal thoughts, are the constituents of the identities of being (*Mind*); that this ideational sense of existence never mingles with a material sense of existence (*Spirit*); that this spiritual sense of being is always intact and unchangeable and can therefore never be transformed into a material sense of existence (*Soul*); that this ideational sense of being is always incorporeal and can therefore never live nor die in a body, but is always exalted above body (*Life*); that because this spiritual sense of being is the real and actual it destroys in consciousness the false sense of what constitutes manhood (*Truth*); and lastly, we are told that this spiritual sense of being is really heaven, whereas if we cling to a material sense of existence we get nothing but hell (*Love*). This whole first part is wonderfully built up.

Second Part

The first part having analyzed that only the spiritual identities of being are real and that a material sense of existence is unreal, the second part now explains how we can apprehend what is real and true and how we can detect what is untrue. In this second part Mrs. Eddy points out *the great necessity of uncovering error*. When we read this part through we encounter this demand in various forms. For instance, we learn here that Science must dig up every seed of error's sowing; that Science alone can explain the incredible good and evil elements now coming to the surface; that we have to discern the error we would destroy; that we have to distinguish ideas from illusions, and so on. It

has all to do with the necessity of bringing error, the wrong sense of existence, from under cover so as to be able to discern properly what is real and true and what is illusive.

But on what ground can we uncover error? How can we uncover error? Through what means can we do it? The answer is briefly: Through the Mind of Christ, Truth. We shall find that the tone of the combination of *Mind and Truth* runs right through this second part in many ways, showing that error can be uncovered, for instance, through the Mind of Christ, through Mind-science, through an apprehension of truth, through Mind-reading, through knowing the truth accurately, and so on. This standpoint from which Christian Science uncovers what is real and what is unreal is opposed to that of spiritualism, which tries to investigate reality through a counterfeit sense of Mind and Truth, namely, through the erroneous human mind, through false beliefs and false concepts, through mortal mind-reading, and so on. Therefore, we get here one big antithesis of the basis of Christian Science and that of spiritualism. Mrs. Eddy contrasts here the Mind of Christ with mere mentality, Mind-science with spiritualism and mysticism, the forms of ideas with thought-formations, the working of Christian Science with the working of mentalism. In short, she presents how through the Mind of Christ we can uncover what is true and real, whereas spiritualism is unable to do so because its basis is neither true nor real.

The first subject shows that *spiritualism is based on human beliefs and hypotheses, whereas Christian Science is based on the intelligence of the Mind of Christ (Mind)*. So Christian Science rests on Mind, whereas spiritualism rests on beliefs. In healing, therefore, we must make Mind our starting-point; we cannot go out from human beliefs and hypotheses as spiritualism does. If we make human thinking, that which we think, our basis of existence, we are spiritualists, the modern edition of whom are called psychologists. A psychologist deals with mind as a reality, whereas we must see that only Mind is real.

The second subject goes a step further and reveals that *spiritualism derives its strength over matter from mysticism,*

whereas *Mind-science takes its strength from an apprehension of truth (Spirit)*. Spiritualism takes its strength over matter from mysticism and not from Mind, it believes in the strength of thought which is exhibited through the phenomenon of table-tipping. However, such phenomena do not prove that spiritualism is real and true. They only seem real and true to our false sense of being. To our physical senses many phenomena seem real and true, which when analyzed from the standpoint of the true identities of being are uncovered as illusive. In Christian Science, real strength lies in Spirit. The Mind of Christ, the apprehension of truth, is that which confers strength on our lives and dispels fatigue and weariness. As this subject teaches, the strength of Spirit, and not the strength of mind-power, must control the body.

The third subject reminds me very much of what happened to the magicians of Egypt who tried to emulate Moses' work. As you will remember, they were able to emulate the phenomena of the first plague (Mind) and the phenomena of the second plague (Spirit) with their enchantments, that is, with mysticism or mentalism. This is exactly what spiritualism claims to do in the first two subjects we have just discussed. However, when we come to the sinlessness and immortality of Soul, where everything is identified with God and not with mortal volition, spiritualism or mentalism can no longer fool us, because we then rely only on the testimony of spiritual sense. In the third plague (Soul) it is said that the magicians could no longer imitate Moses' work. Likewise, spiritualism cannot identify its phenomena with the unchangeableness and immortality of Soul. The third subject teaches us that *spiritualism can give no evidence of immortality, whereas in Science man's immortality is deduced from the immortality of God (Soul)*. This is a very important point.

Then we come to a fourth subject, which changes over to quite a different topic, that of Mind-reading. My epitome for it is that *divine Mind-reading rests on Science, whereas spiritualism reads mind from the standpoint of human beliefs (Principle)*. Divine Mind-reading is an interpretation from the point of view of

Principle. Of course, there is also mortal mind-reading, where one mortal mind reads another mortal mind, which it can do because it is operating in its own realm—but in its own realm only. People are often impressed by mind-readers and find them phenomenal, but our aim is not to culture this inquisitive kind of mind-reading. Just think of the hell we should go through if we knew what everyone else thought of us ! What we have to culture is the sublime sense of Mind-reading, which is always constructive because it interprets everything only from the standpoint of divine Principle and thereby uncovers what needs to be uncovered in order to save and bless.

The fifth subject uncovers that *mentality projects its own images or forms of thought (Life)*. A false sense of fatherhood is disclosed here. The phenomena of spiritualism are seen to be not self-existent but the products of mortal thoughts and mortal mind. So spiritualists really see only what they believe. They perceive only their own imaginary creations and yet believe that these creations were created and exist quite independently of them.

Further, what the sixth subject exposes is that *spiritualism can never be conscious of true reality, whereas in Christian Science all forms of thought can be called to consciousness (Truth)*. The Mind of Christ can become conscious of all that is true. Here Mrs. Eddy shows that primal facts and true concepts are independent of matter, that as they float in the general atmosphere of the human mind they are never lost and can always be made present to consciousness. The divine Mind-reader can penetrate any atmosphere of thought.

In her last subject Mrs. Eddy deals with the so-called wonders of spiritualism and uncovers that *the wondrous manifestations of spiritualism are mere illusions, whereas veritable ideas alone work real wonders (Love)*. Though to physical sense spiritualism or hypnotism seem to work wonders, we need not be impressed in the slightest by them. Christian Science uncovers that their basis is illusions and not ideas and that they are therefore not wonders at all. Whatever is built on illusions is always wrong. This brings us at last to the fundamental question: “How are veritable ideas to be distinguished from illusions ?” (S. & H. 88:

9-10). The answer Mrs. Eddy gives is very simple: she points out that emanations from the divine Mind can be termed ideas, whereas those coming from the brain or from matter are offshoots of mortal mind and are therefore illusions. She then goes on to show that only ideas find fulfilment, that illusions produce only ephemeral phantasms. I should like to remark here that the central point of the whole teaching of Christian Science is really that there is one Principle operating as Principle's infinite idea. But Mrs. Eddy does not start her textbook by explaining what Principle is and what idea is. She leads thought gently step by step in the line of spiritual unfoldment, until now, at this point, she feels that the reader is ready to grasp what she means by the term idea. Only after eighty-eight pages does she define the origin of idea. As you can see she does not yet say much about the nature and operation of idea; that is the subject of later chapters.

So the great question in this second part is: How can we know what is real and what is unreal (*Spirit*)? The answer is that only the Mind of Christ (Mind and Truth) can uncover what is real and that spiritualism is unable to do so because its basis consists of false claims. The Mind of Christ can uncover what is real because it bases itself on the intelligence of *Mind*, the strength and understanding of *Spirit*, the immortality of *Soul*, the scientific interpretation of *Principle*, the creative fatherhood sense of *Life*, the consciousness of *Truth*, and the infinite possibilities of ideas, the wonders of *Love*.

On the other hand, this same Mind of Christ uncovers the basis of spiritualism to be wrong and unreal, because it bases itself on hypotheses and human beliefs (*Mind*), because it borrows its strength from mysticism (*Spirit*), because its claim of immortality is merely an assertion (*Soul*), because its mind-reading is an interpretation from the standpoint of human beliefs (*Principle*), because it evolves merely its own beliefs (*Life*), because it is conscious only of its own beliefs and can never be conscious of real facts (*Truth*), all of which makes its so-called wonders no more than manifestations of transitional illusions (*Love*).

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Third Part

After having shown in the second part how we can uncover through the Mind of Christ what is real and what is unreal, thought is led to a further step, to the third part, where it is instructed *how to annihilate* the beliefs of unreality. Through these pages goes a strong tone that error must be reduced to its native nothingness, that we have to make nothing of error, that we have to welcome the end of error, that the nothingness of material beliefs will appear, that mortal error will vanish, that matter reaches its mortal zenith in illusion and forever disappears, that the fact concerning error is its nothingness, that all matter will disappear, that sin, sickness and death give everlasting place to spiritual reality, and so on.

But what is it that annihilates the beliefs of spiritualism and materialism? The general answer Mrs. Eddy gives here is: an acceptance and a reflection of the spiritual ultimate. This is the tone of *Spirit and Love*, which pervades this third part in many hues. Mrs. Eddy explains here that the nothingness of material beliefs will appear, for instance, through a final understanding of Spirit, through final spiritualization, through a full reflection of spiritual substance and through reflecting God's own likeness. So if we ask ourselves how we can get rid of the beliefs of unreality, this third part shows that this can be done by accepting the great fact that man is God's own likeness, that man reflects but Love's own idea. The material concept will thereby be annihilated.

Having seen that only ideas constitute the identities of being and that only ideas lead to fulfilment, we must logically take the third step and *accept* our real selfhood as God's own idea. This new step is brought out in the very first sentence of the third part through the momentous statement: “The admission to one's self that man is God's own likeness sets man free to master the infinite idea” (S. & H. 90: 24-25).

The first subject shows that *knowing and accepting final reality reduces error to its native nothingness (Mind)*. Mrs. Eddy impresses upon us here that knowing and apprehending

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what man as God's likeness is leads us to a new heaven and a new earth and annihilates the sense of dualism that man is separate from God. We are invited to forsake dualism in thought.

The essence of the second subject is that *spiritual selfhood, which is a part of God, denies material selfhood, which is no part of God or man (Spirit)*. To put it another way, the acceptance of spiritual selfhood, which is God's reflection, annihilates the belief in a material selfhood or absorption. The five erroneous postulates which we find under this subject point to the fact that substance is not something apart from God, but that matter is no part of God or man.

In the third subject we see that *understanding Soul as outside of body silences the serpent's commendation of a limited and finite sense (Soul)*. The moment we accept Soul as outside the body—and this moment is always at hand—we annihilate in thought the false concept that man is the offshoot of material sense. It is here that Mrs. Eddy refers to a mortal as being but a burlesque of God's man, a limited sense of immortal man. Soul in body is not man.

Understanding that Soul is outside the body leads us to the true sense of government, which is depicted in the fourth subject. Here we find that *an acknowledgment of the divine Principle governs man scientifically, not humanly and personally (Principle)*. Accepting the government of the one God annihilates false government, the government of personal sense, personal ambitions and personal opinions.

If we submit ourselves to God's government we cannot help but impart an exalting influence. The fifth subject tells us that *the motives and aims of spiritual-mindedness are always constructive (Life)*. This constructive sense is illustrated through Jesus' spirituality; its effect was never to injure or harm but was always directed to help, support, save, heal and supply all good. Spiritual living thus annihilates any misuse of mental power.

The sixth subject then explains that the more we accept Truth the nearer we come to the end of error. It bluntly states that *Christ, Truth, brings the end of error together with the disappearance of matter before the supremacy of Spirit (Truth)*.

When reading these paragraphs one gets the wonderful feeling that every effort in the right direction, every acknowledgment of final reality, establishes a divine consciousness which breaks up the claims of error. The consciousness of Truth annihilates erroneous consciousness.

Through all the preceding subjects I have spoken of accepting final reality. Now is this acceptance only for a favoured few? No, for Love is universal and impartial, and the last subject declares that *the Science of Christianity offers universal salvation through true spirituality (Love)*. Every man can accept the Science of Christianity and every man can accept it fully. But let us remember that this salvation can only be worked out through our acceptance of true spirituality. Our salvation lies in forsaking everything that is material and human. It is spiritualism which tries to use Spirit for material gain and material purposes; the Science of Spirit offers spiritual gain and spiritual recompense.

The leading question in this third part is: How can we annihilate the unreal concept of existence and so have only the real one (Spirit)? The answer to this is the great proposition that we accept and reflect only the spiritual as the final and ultimate reality (Spirit and Love). Now how can we do this? By knowing and apprehending the real (*Mind*), by accepting our selfhood to be spiritual substance (*Spirit*), by acknowledging that Soul is outside the body (*Soul*), by accepting God's government (*Principle*) and by having a constructive mentality (*Life*). Such a state of mind forces error to destroy itself and establishes a spiritual consciousness (*Truth*), so that by accepting true spirituality everyone can work out his own salvation (*Love*).

Comparing the beginning and the end of the chapter we can easily perceive its message. Its very first statement is that mortal existence is an enigma, and then, step by step, the text *clears up the enigma of mortal, material existence* until at the end the way lies open for universal salvation. To do this Mrs. Eddy uses the methods of Science. In the first part she *analyzes* what constitutes the real identities of being in contradistinction to what

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spiritualism calls real; then, in the second part she teaches *how to uncover* what is real and what is unreal, making clear that spiritualism can never know the truth of being whereas Christian Science, which bases itself on the Mind of Christ, can; and finally, in the third part she shows *how to annihilate* a false sense of existence by accepting the spiritual as the only reality. Let me stress again that the second and third parts depict only *how to uncover* and *how to annihilate* material beliefs; the actual uncovering and actual annihilation are the themes of later chapters.

If you read the last paragraph carefully you will find that it emphasizes one of the main purposes of this chapter. Mrs. Eddy writes there: “The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience . . . ” You see, we now have that higher sense, that *the spiritual must deepen human experience*. Throughout the first three chapters there was a strong human element. “Prayer” dealt with the human longing to know God; “Atonement and Eucharist” brought the demands of the Christ on the human; and “Marriage” urged us to wed ourselves to a higher humanhood, urged the human to evangelize; but now in “Christian Science versus Spiritualism” we come to a purely scientific outlook, where the human is no part of reality and where the spiritual therefore has to leaven the human until it finally yields to spirituality. So the spiritual “. . . must deepen human experience, until the beliefs of material existence are seen to be a bald imposition . . . ” (S. & H. 99: 23–27). In earlier editions of “Science and Health” this chapter was entitled “Imposition and Demonstration.” No wonder ! For what Mrs. Eddy really deals with here are the impositions of mortal mind. This chapter has very little to do with the impositions of spiritualists; it deals with the many impositions we all have to tackle, because we all in one way or another believe in dualism, in the mingling of Spirit and matter.

This chapter shows *the scientific method whereby true spirituality lifts us out of the human into the divine*. The climax of the chapter is full of this sense. We are told here that the way to

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learn life is not human but divine; that the human has no demonstrable divine Principle, and that “Christian Science teaches only that which is spiritual and divine, and not human” (S. & H. 99: 14–15). We get a strong sense of looking beyond the human into the spiritual and of accepting the divine as the real. As for the nature of the spiritual and the operation of the spiritual, these are considered and dealt with in later chapters.

SUMMARY OF THE WORD-CHAPTERS

NOW THAT WE HAVE TRAVELLED through the first four chapters, let us relax and take in a broad view of them. In my introductory remarks I briefly mentioned that the textbook is really one great elaboration of the fundamentals of divine metaphysics. Within divine metaphysics we have, as you know, four main stand-points, which in the Bible are illustrated through the four sides of the Holy City, and which in the terminology of Christian Science are called the Word, Christ, Christianity and Science. Though they are quite distinct from one another, we must never forget that Being is one and that consequently these four must reflect one another. The Word, for instance, not only expresses itself in its own nature but also reflects the Christ, Christianity and Science—and this is exactly what the first four chapters illustrate.

Let me explain what I mean. As we went through the first four chapters we were really always approaching God; our goal was to find an answer to what God is. This is the standpoint of the Word. But in our approach we saw that we went through four different stages. And what were they?

The beginning of our approach to the infinite subject was the chapter, "Prayer," where Mrs. Eddy presents the necessary mental qualities for an ordered approach to God. This is typically the standpoint of the Word in its own aspect, *the Word reflecting the Word*.

Then a further step urges itself upon us in our search for God: the demands of Christ to reconcile our mentality with God in order to be "at-one-mind" with Him. "Atonement and Eucharist" sets forth these demands and so depicts the standpoint of *the Word reflecting the Christ*.

As in our search for God we accept those demands to the best of our understanding, the outcome is an exaltation of

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everyday life. The tone of Christianity appears because, as you know, Christianity is always the outcome of the Christ-idea. At this point we begin to see that seeking the spiritual involves the demonstration of a higher sense of humanhood. This is the subject in "Marriage," and the standpoint there is therefore that of *the Word reflecting Christianity*.

Furthermore, as in our approach to God we follow the urge to give our existence a more and more spiritual tone in order to make happiness, affections and companionships more lasting, more enduring and more constant, we naturally long for a final answer to what mortal existence is, and what actually is real. Thus we come to the chapter, "Christian Science versus Spiritualism," which gives an explanation of what is real and what is unreal, declaring Spirit to be the real and the only. Science is that which explains; hence the standpoint here is that of *the Word reflecting Science*, and writing from this standpoint Mrs. Eddy makes absolute, definite statements that only the spiritual and the divine are real and that the mortal, the material, the human and the moral are no factors whatever in the Science of Spirit.

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TO ADMIT THAT SPIRIT is the only and the real and that we must go beyond the human into the divine is in itself insufficient, however. A further step must be taken which is vitally important. Why? Because there is a claim that not only the divine and good but also the human, animal and evil have operative power and exercise their influence upon mankind and the universe. Mrs. Eddy therefore reaches the point where she has to investigate and state the operative power of the divine and good, which we call the Christ-power, and uncover the powerlessness of evil or animal magnetism, the anti-Christ. Thus the student is led quite naturally to a change of standpoint, that of *the Christ*. The next four chapters are all written from the Christ standpoint.

Let me explain this change of standpoint also in another way. Throughout the first four chapters the student is seeking God, approaching God, reaching out for the infinite, trying to grasp reality. The trend is from man to God, as it were. But then thought asks: What do I find if I seek? How does this vision affect me? How does this vision influence me? What power does this vision exercise upon me? What changes does it effect in me? Hence the trend changes to the opposite direction, the direction of God to man, of *what comes to us*.

The human mind makes us believe that good and evil come to us. The good that comes to us is the Christ, “. . . the divine message from God to men . . . ” (S. & H. 332: 10); whereas the evil that claims to come to us is the anti-Christ. The Christ illustrates how God reveals Himself to us, translates Himself to us, how God comes to us and changes us, and how He manifests Himself to us. The anti-Christ claims that apart from God, good, there is another power called evil and that evil also comes to us, revealing and translating itself to us and manifesting itself in us. So the student quite logically wants to know what this

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so-called anti-Christ is and demands an investigation into the subject of the *anti-Christ, or animal magnetism*. Only when he sees clearly that evil is not a power, is not real and cannot come to him, is he ready to accept the infinite good that comes to him constantly. So Mrs. Eddy has first to clear up the question of animal magnetism, which she does in her chapter, “Animal Magnetism Unmasked.”

We left “Christian Science versus Spiritualism” with the wonderful sense that “the calm, strong currents of true spirituality ... must deepen human experience ...” (ibid). The reader may ask at this juncture: What then are those opposite, agitated, uncalm *currents of evil or mortal mind*, which constantly try to disturb human experience? What then is this other so-called current, “the animal magnetic fluid”? What is this evil influence which seems to come to us from outside? These are questions which need to be answered.

You know from your own experience that the declaration alone that Spirit is real and the only—though scientifically correct—does not satisfy the student. He immediately counters with a “Yes, but ...” He may say: “If Spirit is all, why doesn’t evil leave me alone? Why is it that I suddenly feel sick, meet with an accident, feel dissatisfied or depressed, without even having suspected or expected evil?” Such a student needs a proper insight into *the nature and operation of evil, called animal magnetism*. To unmask the false, aggressive nature and influence of evil is the purpose of this chapter, “Animal Magnetism Unmasked.” The chapter has a very clear-cut layout.

The first subject states that *animal magnetism is based on the power of imagination (Mind)*. Here we find an explanation of the cause and origin of animal magnetism. Its so-called force is described as a belief in the influence of celestial bodies, as the excitement of the imagination or the power of imagination. Its effects are but those of illusion or of one’s faith in esoteric magic. So animal magnetism is here disclosed as the counterfeit of the Mind of Christ, as a false influence originating in human beliefs, in illusion, in imagination, in esoteric magic or similar occult beliefs.

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Then the second subject shows that *animal magnetism is unreal, is a mere negation (Spirit)*. As we have seen that animal magnetism does not originate in the divine Mind but in human imagination, it follows quite naturally that it is not real and is therefore that which negates reality. So everything in our mentality, in our thinking, which negates God is animal magnetism. Do not always look for animal magnetism as coming from other people; it comes mostly from ourselves when we negate God, good, our true selfhood, and the infinite possibilities which are always at hand.

My epitome for the third subject is that *animal magnetism is sin (Soul)*. Mrs. Eddy enumerates some of the main traits through which animal magnetism claims to work. Its sinful nature is indicated by aggressiveness, criminal instincts, subtlety, secrecy, despotism and the like. It stands in opposition to the benedictory influence of the freedom, the joy and the bliss of Soul.

In the fourth subject Mrs. Eddy explains that *all classifications of animal magnetism are erroneous (Principle)*. What is brought out here is that evil is one, that we cannot therefore classify animal magnetism into, say, better animal magnetism or worse animal magnetism, that all kinds of animal magnetism, whether malicious, benevolent, ignorant or sympathetic, are just animal magnetism. The genus of evil is evil, and so whatever issues from animal magnetism is animal magnetism and works nothing but evil. Of course, it counterfeits the divine Principle which always works out the maximum of good. Let us know, therefore, that only good can come to us.

This brings us to the fifth subject, to the fact that *animal magnetism is harmful (Life)*. The purpose of animal magnetism is to persecute, to belie and finally to kill. Sometimes we think that a little bit of error will not matter very much, that it will not have any harmful influence. But it does matter; its final purpose, its innate nature, is to kill. It is certainly not by chance that Mrs. Eddy, when referring to mortal mind in this paragraph, puts “mortal” in italics. The counterfact to this claim is that Life always comes to us as a vitalizing, constructive, resuscitating and invigorating power.

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The sixth subject declares that *animal magnetism is always wrong and unjust and cannot be justified in any way (Truth)*. In this subject Mrs. Eddy confronts the theodicy of Christian Science with the theodicy of scholastic theology. According to Leibnitz ordinary theodicy is “to prove that the world as it is is the best possible world, and the existence of evil is a necessary condition of the existence of the greatest moral good.” In other words, the theodicy of the churches tries to justify evil by teaching that the existence of evil can be reconciled with the faith that God is good. It believes that God is good and yet believes that God uses evil, and even needs evil, for the purpose of good. When we speak of a “necessary evil,” we utter a degree of this belief. The theodicy of Christian Science does not justify evil in any way whatever; it rests on the rightness of all divine action and condemns all wrong action as animal magnetism, which it classifies as nothing.

This brings us to the seventh and last subject, in which we find the conclusive statement that *Christian Science does not sanction animal magnetism (Love)*. Love reduces all the works of evil to animal magnetism and excludes it as a factor in the practice of Christian Science. Why is it not a factor? Because it is the anti-Christ, which does not come from God but from the power of imagination (*Mind*), because it is a mere negation of God (*Spirit*), its nature is sinful (*Soul*) and always works evil (*Principle*), with the sole aim of killing (*Life*), and it is therefore always wrong and cannot be justified (*Truth*). Hence God does not sanction it (*Love*).

Let me put the substance of this whole chapter in yet another way. Here Mrs. Eddy makes it quite plain that whatever does not come from the divine source is animal or evil. This means that whatever does not come from Mind is only imaginary, that whatever does not come from Spirit has no reality, that whatever does not come from Soul must be accounted sin, that whatever does not come from Principle works out the purposes of evil, that whatever does not come from Life is mortal, that whatever does not come from Truth is erroneous and that whatever does not come from Love is not acceptable to God.

“ANIMAL MAGNETISM UNMASKED”

You see, through these seven subjects we have a clear ordered definition of animal magnetism. The whole chapter unmasks the claims of the anti-Christ and exposes their nothingness. Such a statement as this is necessary, for Christian Science not only has to teach the somethingness of Truth but with it also the nothingness of error, *the nothingness of the anti-Christ or animal magnetism*. Both statements are necessary for a full and correct exposition in metaphysics. We need not only a statement of the Christ but also a statement of the anti-Christ, not only a statement of the positive but also of the negative, because knowing why the negative is negative is something very positive.

This chapter presents a statement of the nothingness of the anti-Christ and so by inversion depicts the standpoint of *the Christ reflecting the Word*.

Now, as evil is but a counterfeit and not a counterfact of Truth, evil by inversion must hint at Truth. Therefore, after regarding the nothingness of error in this chapter, I myself like to fill my thought with the somethingness of Truth. I like to compensate the statements of the anti-Christ with the statements of the Christ by reversing all the subjects we have just been considering. In this way I *handle animal magnetism*. I begin to realize the power of the Christ constantly coming to me. How? First, I see that I can stand only under the influence of the divine Mind, under the influence of ideas (Mind). Then, I see that only that which is positive and real can manifest itself to me and in me (Spirit). I feel that there is nothing else going on but Soul and its sinlessness, and so I realize that Soul's infinite flow of blessing frees me from sin, subtlety, cruelty, despotism, and so on (Soul). I know also that God is Principle and that Christ works out only the maximum of good for me and you and everybody (Principle). I know that I stand under the constant practice of the divine Principle and that this practice of Principle is of the nature of Life, that it always resuscitates, invigorates and exalts my very being (Life). Then, I know that Truth establishes in me all that is right and true and just, and affirms in me the true standard of manhood (Truth). Lastly, I have the wonderful sense that God is always sanctioning my

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true manhood and never knows me as anything else but as His blessed child (Love).

Uncovering the nothingness of evil, “Animal Magnetism Unmasked” does not leave the student with a sense of horror before an unknown and unseen subtle power, but conveys to him the calm sense that there is but one influence ever flowing to him, the influence of the infinite God, good.

“SCIENCE, THEOLOGY, MEDICINE”

AFTER GIVING US AN ANALYSIS of the nature and operation of the anti-Christ, after having cleared and freed thought from the belief of there being more than one power at work, Mrs. Eddy in the chapter, “Science, Theology, Medicine,” then goes on to present the workings of *the Christ*. She describes the revelation of the Christ and what this true Christ does. You will see that it is always in the sense of God revealing Himself to men. In reading this chapter through, we cannot help noticing how often in the text we find the trend *from God to man*. In the first four chapters thought was being gently led step by step in its approach to God, but here we have the opposite direction of God coming to man. The office of the Christ as God’s revelation to you and me is now in focus. For instance, when writing about her discovery of the Christ Science, Mrs. Eddy asks: “Whence came to me this heavenly conviction, a conviction antagonistic to the testimony of the physical senses?” (S. & H. 108: 1-2.) The standpoint is that of the Christ—“Whence came to me this heavenly conviction?” “According to St. Paul,” she says, “it was ‘the gift of the grace of God given unto me by the effectual working of His power’” (S. & H. 108: 3-4)—it was the grace of God given unto her. Further, we find the statement: “The revelation of Truth in the understanding came to me gradually and apparently through divine power” (S. & H. 109: 22-24)—it *came* to her. There are many more examples in this chapter stressing this new attitude of the Christ, this new attitude of God revealing Himself to you and me and everybody.

Mrs. Eddy starts this chapter by stating that in the year 1866 she had a revelation and discovered the Christ Science. We may be puzzled why she does not start her whole textbook with this statement and with this particular chapter. Usually when people discover something new and write about it, they give a

broad statement of their discovery right at the beginning and then go on to expound it. This is exactly what Mrs. Eddy did do in 1891 when she first wrote the substance of this chapter. At that time and up to 1902 this chapter was the first chapter in the textbook, but in 1902 Mrs. Eddy changed the order of the chapters and put “Science, Theology, Medicine” as the sixth chapter, and there it has remained. You may wonder why she did so, and there is a very logical explanation for it the moment one perceives the scientific order of the structure of the textbook. If you read the next sentence in the introductory paragraph it will give you a clue. “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” (S. & H. 107: 3-6). This sentence shows very clearly that revelation does not come “out of the blue,” so to speak, that it necessitates a preparatory period during which thought is made ready and receptive for it. Now does this not put in a few words what the textbook has been doing to us through the preceding chapters? Do not these chapters *graciously prepare the student in thought and life* to become receptive for the revelations of the Christ?

Interestingly enough *the different stages in Mrs. Eddy's life* actually indicate such a journey through the first five chapters before the light of Truth broke upon her thought in 1866. She says herself that the revelation of Truth came to her gradually. From her biography we know that the first outstanding feature in her life was that she retired seven times a day to pray. Hence her way of spiritual life began with prayer, and the textbook likewise begins with “Prayer.” When the day came for her to be admitted as a member of the Congregational Church, we are told that Mary took a firm stand against its doctrine of a final judgment day, predestination and the eternal banishment of unbelievers. The thought of universal salvation had already dawned on her, and did she not at that point lay in thought and life the very foundation for her second chapter, “Atonement and Eucharist”? We know further that in spite of insurmountable difficulties Mrs. Eddy tried everything to render her married life happy and lasting. In addition, through her

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journalistic and social work she did her best to strike a higher tone for society. This is the tone we find in “Marriage.” When in the middle of the last century spiritualism with its “Spirit Circles” was in vogue in New England, Mrs. Eddy vigorously repudiated its theories and practices through her lectures and writings. The chapter, “Christian Science versus Spiritualism,” which is the next step, does the same. The parallel is most striking, is it not? Next Mrs. Eddy became interested in Quimbyism, then a modern form of mesmerism and hypnotism, but she soon realized the abysmal difference between divine Mind and mortal mind and could foresee the absolute necessity of basing healing on divine Mind only and never on mortal mind. In other words, she saw through the practice of animal magnetism and later on laid it bare in her chapter, “Animal Magnetism Unmasked.” Now all these experiences had been but one big preparation leavening the whole of her life, until, in 1866, she was what I would call divinely receptive for her “. . . final revelation of the absolute divine Principle of scientific mental healing” (S. & H. 107: 5-6), which she expounds in the present chapter, “Science, Theology, Medicine.”

Many people long to have *revelations*, long to make spiritual discoveries, and they wonder why it happens to some people but not to them. Usually they conclude that revelation must be something that comes only to a chosen few. Of course, that is nonsense; revelation is something that comes to every one of us when we are prepared and have been made ready to receive it—by living through the first five chapters of the textbook. As we can see from the introductory paragraphs to this chapter, revelation is preceded by human experiences which “show the falsity of all material things,” and by “immortal cravings, ‘the price of learning love’” (see S. & H. 108: 5-11). Without that there is no revelation, without seeking there is no finding. Revelation is not a haphazard happening, revelation is a matter of consciousness, a consciousness made receptive for the inflow of Truth. When revelation breaks on one, there is no mistaking it, it just goes “bang!” in one’s thought. Nothing has to be thought out or argued out, it comes with such certainty and

conviction that no one on earth and no difficulty whatever can make one waver or shift from it. Revelation is Immanuel, “God with us.”

There is another wonderful point about Mrs. Eddy’s revelation. She states: “My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty . . .” (S. & H. 108: 12–13). Now the fact that *Mrs. Eddy drew scientific conclusions from her revelation* really shows her greatness. Her healing from a fatal injury was in itself nothing extraordinary. After all, since the days of Jesus and throughout the centuries, many spiritual healings and marvels have taken place through a deep trust and faith in God; many people have been healed by reading the Bible; during the war many people were miraculously saved in desperate conditions; but did any of them ever go to the extent of drawing scientific conclusions from such incidents? They may have felt deeply grateful, but nothing more. Mrs. Eddy, however, was not satisfied with that, she drew scientific conclusions; she reasoned that if a spiritual healing could take place once, then there was probably a Principle behind it, and that if there was a Principle behind it, one could learn it and consequently apply it and prove it in every case. To do such a thing was, and still is, considered heretical and blasphemous by old theology—yet Mrs. Eddy did it. I think it needed a woman to have a mind so unprejudiced as to venture to such unheard-of heights of reasoning. Thank goodness there are heretics, they break new ground and stimulate thought!

By this time one is naturally more than anxious to find what Mrs. Eddy discovered, and what she tells us is expressed with such force and breadth that the great impetus of the Christ can be felt immediately. It gives one an overwhelming sense of the allness of God and of His power to translate Himself to us. It is as if Mrs. Eddy has now brought us to the point where she can pour out to us the essence of her revelation, the revelation of what God is and how He translates Himself to consciousness as Mind, as Spirit, as Soul, as Principle, as Life and as Truth, which illustrates His nature to be Love. She floods the thought

of the reader with the *Christ translation*, and she does this through the following subjects.

“SCIENCE”

The first subject reveals that *God is Mind, and that the divine Mind translates mortal mind out of itself back into the metaphysics of the one Mind (Mind)*. What Mrs. Eddy discovered is the fact that the divine Mind is the All-Mind, the only Mind, and that mortal mind therefore is naught. This includes the fact that matter, which is but the subjective state of mortal mind, is also naught. Here is shown that God is Mind, and in its office of the Christ this Mind translates mortal mind out of itself back into the consciousness that there is only one Mind and that this one Mind is the All-Mind, that Mind is All-in-all. Mortal mind is therefore unreal, it is nothing more than a solecism in language. The well-known “Scientific Translation of Immortal Mind” and “Scientific Translation of Mortal Mind” climax this subject. There we find the statements that in the third degree mortal mind disappears, that God and His idea is all-inclusive, and that the grand point in metaphysics is to crown the divine Mind as the only Messiah.

The second subject reveals that *God is Spirit, and that Spirit leavens material beliefs and thus translates matter back into Spirit (Spirit)*. Understanding the onliness of Spirit is the new language, the language of Spirit. Jesus talked this language through “. . . his mighty, crowning, unparalleled, and triumphant exit from the flesh” (S. & H. 117: 21-23). Mrs. Eddy shows that this language of Spirit is the leaven which leavens every material belief until the whole of mortal and material thought is translated back into Spirit. Then God, Spirit, and nature is one, then we perceive nature as spiritual and good and no longer as material and evil. God is Spirit, and in its office of the Christ, Spirit translates dualism back into the onliness and oneness of Spirit, of natural good.

The third subject reveals that *God is Soul, and that Soul reverses the testimony of the physical senses and identifies all with spiritual ideas (Soul)*. Soul identifies all with that which is of the

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nature of idea. It reverses human perception, physical testimony and sensuous beliefs. Because the greater rules the lesser, the testimony of the physical senses must give place to the testimony of the spiritual senses. The climax of this subject is found in the statement: “Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas” (S. & H. 123: 12-15).

The text then changes quite definitely to a fourth subject, which reveals that *God is Principle, and that Principle translates human theories back into the one Principle of all sciences (Principle)*. God is Principle and this Principle is the Principle of all sciences, which means that there is but one Science. Human theories, doctrines and schools of thought recognize human beliefs and not Principle as their basis, but ultimately they will have to give way to divine Science, the one and only Science. Human and material sciences are not backed by divine power. As we learn here, the centre of scientific demonstration, of the ever-operative divine Principle, lies in the superiority of spiritual power over physical power.

“THEOLOGY”

In the sub-chapter, “Theology,” we arrive at the fifth subject in our story. What Mrs. Eddy presents here is not essentially the system of her theology, she is really stating the revelation that *God is Life, and that Life translates the resistance to the living Christ into an acceptance of a scientific practical religion (Life)*. Because Life has a Christ, Life is always expressing itself, and therefore breaks down any resistance to a living, practical religion—your, my, or the world’s resistance to the living Christ. It brings us to the point where we willingly accept the spirit of the Christ in our lives.

This is a most wonderful subject. I seem to say this of each one, but that is the way one feels when one begins to grasp the story of the textbook as one’s life story. Let me show you quickly how beautifully Mrs. Eddy builds up this subject. She starts by querying whether Christian Science must come

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through the Christian churches and points out that the churches do not seem ready to receive it. She then gives seven reasons why the spirit of the Christ is resisted and rejected. It is because people are not receptive in heart; because they like to worship materially instead of spiritually; because they are reluctant to unite Christianity with Science; because they refuse to build their church on the Christ instead of on human personalities and organization; because they are unwilling to follow the Christ and are prone to persecute; because they do not want to free themselves from ecclesiasticism and scholasticism; and finally, because they tend to turn the poor in spirit and the stranger, the progressive thinker, from the gate. The subject ends by summoning us to seek and welcome the whole Christ. When we ponder this section, “Theology,” we can feel how the fact dawns on thought that God is Life and that therefore our resistance to the living Christ, to the incorporeal, inorganic, unorganized Christ, must break down.

“MEDICINE”

The sixth subject covers the whole sub-chapter, “Medicine.” It reveals that *God is Truth, and that Truth translates the so-called healing power of matter (drugs) back into the one remedy of Truth (Truth)*. The main purpose of this sub-chapter is not to show the method of healing—that is the subject of the twelfth chapter, “Christian Science Practice.” Before Mrs. Eddy can show us how to heal, she has first to make plain what the element of healing is, and this is the topic of this sub-chapter, “Medicine.” Is your remedy a drug or is it Truth? What was revealed to Mrs. Eddy is the fact that Truth is the one and only remedy and that there is no remedial effect in drugs or material manipulations. It came to her that the only Saviour is Truth. This Truth is the only remedy and heals through the medicine of Mind and not through matter. This subject, too, has a wonderful build-up. It says in short: Material medicines are not real remedies, because they take their so-called power only from human beliefs. Matter by itself has no power whatever to heal. Any belief in material medicine can be regarded as

idolatry. Medical theories spring from human beliefs and have no divine Principle. No wonder they tend rather to increase disease than to diminish it! Hence drugs can never be considered as real remedies. They must finally yield their place to an understanding of divine Science, which is the paramount and universal remedy for every ill. (If your spiritual sense is cultured in the tones of the synonymous terms for God, such a build-up of a subject is really music to your ears. You will sense in it all seven sub-tones).

The sub-chapter, “Medicine,” the sixth subject, brings us to the end of the chapter. You may ask why there is no seventh subject. I have no satisfactory answer, and unless one comes through revelation I feel it is better to leave it for the time being.

Reviewing this whole chapter we can to some degree assess the magnitude of what was revealed to Mrs. Eddy in 1866. The fundamental constituents of Being broke on her thought and she conceived the nature of God. This revelation was accompanied by the stupendous fact that this Being has a Christ and that this Christ is always translating God to man. When reading the text we are overwhelmed by the sense of an irresistible power being exerted upon us, forcing us to give up the false constituents of existence. We also feel that it is all forever going on in spite of us. This is typically the standpoint of the Christ in its own office, *the Christ reflecting the Christ*. The dynamics of Being are shown through the capacity of the Christ to affirm the positive and to translate, leaven, reverse, exchange, replace and alter all that is negative. There is a great sense of an overturning and overturning “until he come whose right it is” (Ezekiel 21: 27). One can almost feel Ezekiel’s wheels within the wheels turning, turning and overturning.

Notice how this sense of the translating power of the Christ, *the translation of God to man*, is brought out through the subjects. First, God is stated to be *Mind*, and Mind being All-in-all must translate mortal mind out of itself to the point where it is seen as a mere solecism in language. Second, God is declared as *Spirit*, and Spirit being the only reality leavens so-

called material reality to the point where it is seen to be a mere imposition and the fact is established that there is only Spirit and spiritual reality. Third, God is revealed as *Soul*, and Soul being divine identity and defining itself only through ideas reverses all the testimony of the physical senses into the testimony of the spiritual senses. Fourth, God is revealed as *Principle*, and Principle interpreting itself to us through Science and system translates belief in many principles, many systems, many sciences, many theories, in natural science, physical science, materia medica, theology, pantheism, back into ontology, the Science of being, divine Science, the one and only Science. As none of these so-called sciences and systems have a Christ they are never able to save and redeem mankind. A science that is not a redeemer has no right to the name of science—the Christ Science is the only Science. Fifth, God is shown as the one *Life*, and this Life translates itself to us as the irresistible way of Life, thus lifting us from the rut of dead religion, rigid theology, doctrinal existence, organized worship into a living religion, an acceptance of a living, practical Christ. This freshness and newness of Life urges us to welcome and accept every new, brighter and wider vision of God. Sixth, God is revealed as *Truth*, and Truth as the Saviour, Redeemer, Surgeon, Healer translates the supposititious healing, redeeming and saving power of matter or a drug back into the one medicine and only remedy, Truth. Can you feel the irresistible power of the Christ permeating these subjects ?

Translated through these six subjects are mortal mind, matter, sense testimony, human theories and sciences, dead and doctrinal existence and any belief in a material saviour. *The constituents of mortal existence are translated back into the divine constituents of Being.* These constituents of mortality are precisely what makes up mortal man. And if they are translated out of themselves through Mind, Spirit, Soul, Principle, Life and Truth, the effect must be that mortal man also is translated out of himself. As you know, the outcome of the Christ-idea is always Christianity, and consequently we are led on to the next chapter, “Physiology,” which is written from the standpoint

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of the Christ reflecting Christianity, and which shows the very fact that the Christ translates mortals back into immortals. You see how one step leads on to the next.

The last paragraph of “Science, Theology, Medicine” forms a bridge into “Physiology.” In it Mrs. Eddy cites Paul saying: “When this corruptible shall have put on incorruption, and this mortal shall have put on immortality (divine Science), then shall be brought to pass the saying that is written, Death is swallowed up in victory.” What is the corruptible? Precisely those six constituents of mortal existence we have just been considering, and if this corruptible is translated into incorruption, mortal man also disappears and immortal man appears. This is what we shall witness in the next chapter, “Physiology.”

“PHYSIOLOGY”

THIS CHAPTER TAKES US A STEP further in the translation of the Christ, to the standpoint of *the Christ reflecting Christianity*. Christianity always has to do with manhood, and at this juncture in the story of the textbook we arrive at the point where the Christ translates mortal man, physiological man, out of himself back into immortal man. In the last chapter man, as a subject, did not enter the picture; there we were presented with the bare fact that there is a translation going on. But now in “Physiology” we come to the effect of this Christ translation. A change of basis must necessarily have a change of effect. If the basis consists of the mortal constituents of existence, the product is a mortal; but now that the immortal constituents of Being are seen to be the basis, the result is quite logically immortal man.

What does *physiology* really mean? Webster defines it as: “the branch of biology dealing with the processes, activities, and phenomena of life and living organisms; the study of the functions of the organs and parts during life, as distinct from anatomy.” In this chapter, therefore, we shall be confronted with claims of organic life, of organism, of the mortal body; in short, with the mortal. At the very beginning of the chapter Mrs. Eddy gives us a warning: “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” (S. & H. 165: 1-3). The claim is that if we investigate physiological man our eyes will be opened to physiological laws and rules and we shall thereby gain dominion over the body and be as gods. Naturally, what happens is just the opposite. “Instead of so doing, it closed the eyes of mortals to man’s God-given dominion over the earth” (S. & H. 165: 3-5). By investigating physiology we cannot gain mastery over the mortal; on the

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contrary, it mesmerizes us into believing that man and body are identical.

The chapter itself is divided into *two parts*. The first part is a broad description of the mortal, showing how the mortal is but a build-up of mortal mind and finally sinks back into its native nothingness—“for the wind passeth over it, and it is gone; and the place thereof shall know it no more” (S. & H. 190: 25–26). The first part ends there. Mrs. Eddy, however, does not leave this question in the negative; in the second part we are given an answer to mortality, which is through an awakening to the fact of immortal man. As I said, in this chapter *the Christ translates mortals into immortals*. In the first part the Christ reduces the concept of a mortal to its nothingness and thus leads thought to the second part, where it is awakened to the great fact that man is God’s immortal idea.

First Part

You will find that the picture the first part gives us of the mortal is not exactly flattering. We are about to look into the mirror of mortality and we shall see there *the picture of mortal man* without any embellishment. But let us face up to it, for there is nothing more wholesome than to see through the claims of mortal manhood. It is no use deceiving ourselves. Here is an ordered story of the evolution of mortal mind into a counterfeit of man, which eventually destroys itself.

In the first subject it is explained that *mortal mind is the cause of all discord (Mind)*. Physiology denies the divine Mind as the cause of all and bases itself on unintelligent matter, on so-called physical laws and various human beliefs. From such a false basis evolve discord, disease, pain, suffering, sensation, and the like.

The second subject shows us that *reliance on matter brings desolation (Spirit)*. Accepting matter as the cause of existence, or accepting Spirit and matter as two sources or powers working together, leads to “... the Pandora box, from which all ills have gone forth, especially despair” (S. & H. 170: 30–31). To

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put it plainly, whenever we rely on duality, on both Spirit and matter, we have disorder and experience hell on earth. This is exactly what mortals do—and how surprised they are when it does bring them hell !

The third subject takes us a little further and shows that *the body, which is but an assumed combination of Spirit and matter, is not the real identity, man (Soul)*. Generally people believe body and man to be identical, which is an acceptance of the biggest lie there is. Body has nothing whatever to do with man. Ignorantly we identify man with the body and in so doing we really subject ourselves to the body. If the body feels sick, we then believe that man is sick, if it feels healthy, we believe that man is healthy. The truth is that whatever the body may testify man's real identity is always intact—for “ a man's a man, for a' that.” In this passage Mrs. Eddy shows very well that anatomy, physiology, phrenology cannot define man; resurrected spiritual thought is necessary for this.

The fourth subject has the tone of Principle and brings out the counterfeit sense of the fact that Principle and idea is one. My epitome for this subject is that *human beliefs and all discord are one (Principle)*. People are apt to think that disease, accidents, crises and other discords have an origin other than mortal mind or human beliefs. The fact is that all disease originates in the mortal human mind, which makes mortal mind and disease one. In the same way “ body is but a false concept of mortal mind ” (S. & H. 177: 10-11); consequently “ mortal mind and body are one ” (S. & H. 177: 8). Again we see here that human belief and death are one, that the predisposing cause and the exciting cause of discord are one, and also that fear and disease are one. The noumenon and the phenomena of disease are one, and both are mental.

The fifth subject is the natural consequence of the fourth, showing that the more we rely on false noumena, like physiological theories, the more we foster disease. In this subject we learn that *mortal mind methods, medical methods, increase disease (Life)*. If we base ourselves on a false principle, that is, on mortal mind, matter, body, human theories, medical methods,

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material remedies and fear, we certainly do not diminish disease and discord but multiply still further the hell the mortal already has.

All the preceding subjects reveal that mortal mind is the cause of all trouble, and we evidently cannot expect mortal mind or mind-cures to be the saviour. The sixth subject quite logically expounds that *no remedy except Truth is potent (Truth)*. If we look for a remedy in mortal mind and physiological laws, or if we trust both physiology and Spirit, or if we submit ourselves to erroneous beliefs and honour them, we shall but meet with disappointment. Our remedy lies in ridding ourselves completely of mortal mind and its beliefs and in filling our thought with Truth, the only remedy there is.

This brings us to the last subject, which is really a jewel. If you ever wish to read about the nothingness of evil, turn to those last few pages in the first part of “Physiology.” This seventh subject lays bare that *mortal mind or evil is nothing (Love)*. As you know, Love is the all-inclusive good and knows no evil. Here evil is stripped to the bone. It is declared to be powerless, unreal, a deception, mortal, unconscious, and thus only a dream. So the mortal, who is but the outgrowth of this dream, comes from nothingness and returns to nothingness. Let us therefore face the fact that man has never anything in common with a mortal. A mortal starts in the lower, basal portion of the brain; then we have the development of the so-called embryonic mortal mind; next the unconscious seedling is believed to form body and mind, which is afterwards called a mortal. This “. . . mortal man in turn fills itself with thoughts of pain and pleasure, of life and death, and arranges itself into five so-called senses. . .” (S. & H. 190: 9-11). Subsequently this mortal grows up, matures, only to start falling into decay and finally to return to its native nothingness. I know this is no balm to the human mind, but we must face these facts. We shall get somewhere if we do. Mrs. Eddy refers here to mortal man as a “mortal seeming”—it only seems to be man, but never is. We should never identify ourselves with the mortal body. Remember that the mortal starts in mortal mind and returns to

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nothingness—“this mortal seeming is temporal; it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found to be the real man” (S. & H. 190: 17–20). The point we have to be very clear about is that a mortal never becomes, nor can be made, an immortal. All we have to do concerning the mortal is to see that this mortal seeming is not man.

Here the first part, which shows how mortality is built up step by step, ends. First, we are told that trouble comes from mortal mind (*Mind*). Second, we see that we add to this trouble by relying on duality, Spirit and matter (*Spirit*). Third, we encounter further trouble by identifying ourselves with a mortal body, a supposititious blending of mind and matter (*Soul*). Fourth, we make our hell still greater by devising fresh theories, fresh beliefs, which result in more discord (*Principle*). Fifth, we multiply, propagate and increase disease by adopting material methods (*Life*). And sixth, when our troubles and our hell have made us ill, we ignorantly resort to material remedies, which prove to be no help at all (*Truth*). Seventh, we see that mortal mind inflates itself, making a monster out of a mortal, until it finally explodes into its own nothingness (*Love*).

This mortal seeming is like a balloon which is puffed up more and more until it reaches the point where it suddenly goes “pop” and nothing is left. Mrs. Eddy quotes: “As for man, his days are as grass: As a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; And the place thereof shall know it no more.” Now the beauty behind this ugly mortal picture lies in the grand fact that the Christ is at work and that *the Christ enforces the disappearance of mortality*, making it plain to human consciousness that the mortal is not man and thus awakening it to the fact that man must be immortal, God’s immortal idea. This translation is indicated in the next verse: “As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness” (S. & H. 190: 23–29). This introduces the second part.

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Second Part

In the second part Mrs. Eddy gives a short but excellent description of *the awakening to the fact that man is God's image and likeness*. She does not describe yet what man in his fullness is, which is left to a later chapter. What is particularly brought out here is the awakening to the fact that man is immortal and not a mortal. “I shall be satisfied, when I awake, with Thy likeness.” Think of the comfort we gain through knowing that the Christ translation is ever going on, constantly bringing to our thought the realization that man is the idea of God.

Having learned in the previous subject that a mortal originates in the brain, it is interesting to find that the second part of the chapter starts with the statement: “The brain can give no idea of God's man” (S. & H. 191: 1). The first subject goes on to show that *man must be cognized as an idea of Mind (Mind)*. From the text one gets a strong feeling of the power of the Christ clearing away a material conception of existence and bringing to light a new apprehension of being, whereby man as idea dawns upon thought.

The second subject then awakens us to the fact that *only moral and spiritual strength can be trusted (Spirit)*. The Christ forces us to quit our reliance on matter and urges us to trust and lean on moral and spiritual strength, to recognize good as power. Here we begin to apprehend the strength of Spirit.

In the third subject we begin to glimpse that *spiritual understanding determines the state of immortal man and of the body (Soul)*. While human belief and education determine the status of mortals, we learn in Christian Science that spiritual understanding determines how much of a man we are. In spiritual understanding, man is immortal.

The fourth subject shows how the Christ translates mortal mind with its theories out of itself back into true scientific research. My epitome for this subject is that *scientific investigation and knowledge are useful (Principle)*. The sense brought out here is that all scientific reasoning which traces effect back to cause is necessary, being defined by Mrs. Eddy as academics of

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the right sort. It stands against mere dogma, speculative theories, materialistic knowledge and the misuse of science, and supports scientific observation, invention, study and original thought.

The breaking of the light then goes on and shows in the fifth subject that *individual opinions must be improved (Life)*. Here the Christ entreats us to suppress destructive thinking, writing, speaking and reading, and to culture and nourish instead whatever is constructive. We shall thus tend to abate the floods of mortal thinking.

In the sixth subject we find that *devotion to an honest achievement makes that achievement possible (Truth)*. Claiming our origin from the divine Mind, instead of from mortal mind, bestows enlarged capacities upon us and confers greater dominion. Since effect is always equal to its cause, we manifest exactly what we have in consciousness. The fact we begin to grasp here is that man's mastery of circumstances depends on his state of mind. Because Blondin was convinced that he could walk the rope over Niagara Falls, he was able to do it. Thus we see that dominion in consciousness precedes dominion in manifestation.

This awakening to immortal man climaxes in the seventh subject, in the recognition that *man is perfect and glorified (Love)*. Thought must realize the great fact that man is not subject to death, but is the reflection of God, always upright, Godlike and glorified.

Can you see where we have arrived? The first part having wiped out the concept of man as a mortal in our thought, our conception of man is translated naturally to a new plane. The second part lifts the veil from man by degrees and reveals him to be not a physiological proposition but a state of consciousness. Apprehending this we realize that our state of mind determines the man we are; that the more we cognize ideas, the more we apprehend man (*Mind*); the more we rely on and trust good, the greater our strength (*Spirit*); the more we gain spiritual understanding, the more we are man (*Soul*); the more we reason scientifically, the more we are a man of Principle (*Principle*); the more we culture and improve mentality, the

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better man we are (*Life*); the more we set our consciousness right, the greater our dominion (*Truth*); and that the more we accept these facts, the more we realize man as having always been perfect (*Love*).

You know, it is not at all easy for me to confine myself to essentials. There are so many fine points I should like to bring out. For instance, when you ponder this chapter, compare the subjects of the first part with the respective subjects of the second part. You will find a striking correlation between the two.

Also, if you look back over the whole chapter and compare the beginning with the end, you will immediately see the translation that takes place throughout the two parts. As you remember, the chapter started by declaring that a knowledge of physiology “. . . closed the eyes of mortals to man’s God-given dominion over the earth ” (ibid). By contrast, we find at the end of the chapter the quotation from the Psalms: “Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet.” So from the first page to the last page of this chapter we find *the translation from a state of lost dominion to man’s full dominion*. Because of the fact that fundamentally man has dominion, the Christ always translates every belief in subjection to physiology out of itself and awakens thought to man’s God-given dominion. Hence we see that the less we believe in physiology and its laws, the more dominion we have, and the more we delve into it, the more we lose our dominion.

The two parts are really wonderful when you come to consider them. Through the first part a physiological, mortal concept of man is burned to ashes, and on those ashes there rises in the second part a new sense of man. It reminds me very much of the story in the second chapter of Daniel, where a stone cut out without hands ground to pieces the great image “and the wind carried them away, so that no place was found for them.” This is exactly what the Christ in the first part of “Physiology ” does with the false image of man. Then it is said that “the stone that smote the image became a great mountain

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and filled the whole earth.” Here we have the same message as in the second part. There, in place of a mortal, corporeal concept of man, the vista of man as idea opens up, the vista of man as immortal and incorporeal and no more as physiological. The fact that there is a Christ, a stone cut out without hands—later on called the corner stone—irresistibly enforces this translation. *This translation is forever going on, in spite of mortals*, and it awakens thought universally to an incorporeal concept of man. We are certainly witnessing this today. Thinkers these days are no longer satisfied with a mere bodily concept of man—they are actually searching for a new anthropology.

Before we go any further, therefore, let us remember that with this chapter, “Physiology,” we have really entered into a covenant, namely, *never to identify man with a mortal* again. So whenever you read, write, speak or hear of man, never again think of a mortal, a person or a body! Unless we make this clear distinction, the substance of the following chapters cannot be grasped properly.

Another point I find of interest is the last paragraph of this chapter, where Paul’s verse is quoted: “For I determined not to know anything among you, save Jesus Christ, and him crucified”—which Christian Science translates to the higher meaning: “I am determined not to know anything among you, save Jesus Christ, and him glorified” (S. & H. 200: 25–29). Paul focuses his interest, like the first part, on the crucifixion of the flesh in order to inherit eternal life, whereas Christian Science rejoices in the eternal fact that man is always immortal and glorified, which is the story of the second part. Instead of focusing our effort on the crucifixion of the mortal, in Christian Science we look away from the mortal and glorify in consciousness immortal man, for this very consciousness is the Christ to the mortal concept in that it frees us from physiology and restores to us man’s God-given dominion. All is a matter of consciousness. What needs to be changed is consciousness, nothing else—mortal consciousness must be translated into immortal consciousness. And having said this, I have already touched upon the substance of the next chapter, “Footsteps of Truth.”

“FOOTSTEPS OF TRUTH”

IN THE DAYS OF ST. PAUL the translation of mortality into immortality was extolled through Christian warfare, through the crucifixion of the flesh, through martyrdom, persecution and death. To our age, however, the Christ has been revealed as Science; and Christian Science proclaims the translation of mortality into immortality through Science, through knowledge or consciousness. Translation takes place primarily in consciousness and not primarily through outward manifestations. To explain and elaborate *the translation of mortal consciousness into immortal consciousness* is the purpose of this chapter, “Footsteps of Truth,” and its standpoint is quite rightly that of *the Christ reflecting Science*. Here we see how the Christ comes to the point of understanding, exchanging step by step the seven false pillars of consciousness for the seven true pillars of consciousness.

This translation of consciousness takes place by emptying it of its false constituents and filling it with the true constituents of consciousness. In other words, an unscientific consciousness is translated into a scientific consciousness. This sense of *emptying and filling consciousness* pervades the whole chapter. The introductory paragraph centres round this point, for Mrs. Eddy makes it clear that we cannot entertain and serve two opposites in consciousness, that one affection is always supreme in us and takes the lead in our lives. As Jesus said: “No man can serve two masters.” In fact, we cannot simultaneously be an immortal and a mortal, though commonly people long to keep the mortal and the body and at the same time would like to enjoy all the benefits of the immortal so as to ward off any pain or trouble. This cannot be done, and Mrs. Eddy clearly shows this when she says that we cannot graft holiness upon

unholiness. She points out that old things have to pass away and then “all things are become new.” In this chapter you always have the passing away of erroneous consciousness balanced by the appearing of true consciousness. Further we read: “Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good” (S. & H. 201: 9–12). We also get the tone of the chapter very significantly in the statement: “We cannot fill vessels already full. They must first be emptied. Let us disrobe error” (S. & H. 201: 13–14). You see, in order to make room for the new consciousness we must first uncover and disrobe error, so that “when the winds of God blow, we shall not hug our tatters close about us” (S. & H. 201: 14–16). This question of emptying and filling consciousness is really a matter of dematerializing thought and spiritualizing thought, of forsaking materiality for spirituality.

This Christ translation, we must remember, is not going on anywhere else but in consciousness. Hence there is no excuse for not taking part in this translation. Often people think that if only they were living in a certain place at a certain time under certain conditions, it would be possible or easier for them to follow the footsteps of Truth—but, of course, that is no excuse. *Translation is a matter of consciousness*; if consciousness changes, the universe changes. So in order to have a perfect, harmonious universe, it is imperative to know first what the constituents of perfect consciousness are, what constitutes a Christianly, scientific attitude.

This whole chapter is divided into *two parts*. The first part in its main lines shows how the Christ translates mortal consciousness out of itself into divine consciousness. The second part, beginning on page 234, is in quite a different vein. It shows the effect the translation of the first part has on human consciousness—how human consciousness thereby attains a higher tone. For that reason I like to think of the first part as the divine footsteps and of the second part as the human footsteps, which taken together make up the substance of “Footsteps of Truth.”

“FOOTSTEPS OF TRUTH”

First Part

Let us go through the first part together and follow the *divine footsteps*. Here the question as to what constitutes a Christianly scientific consciousness is answered. We have to know what constitutes the Mind of Christ, divine consciousness. In these pages, therefore, Mrs. Eddy presents what I might call *the seven scientific pillars of consciousness*, which naturally uncover and replace the seven pillars of ignorance.

The first subject tells us that the first constituent of consciousness must be *scientific knowledge, and not human opinions (Mind)*. This is a challenge to thought, for it means forsaking false consciousness, which bases itself on beliefs, faith, common opinions, imaginings, on false conclusions, on notions, human blindness, human thought, human will, befogged thinking, mistaken reasoning, and so on. These must all be replaced by a knowledge of the Science of Mind, which includes true study, clear perception, right understanding, true realization. Consciousness, we learn, must be based on the oneness of Mind and on the elements of Mind, the Mind which is always complete and never makes mistakes.

The second subject shows that the substance of consciousness consists of *an understanding of spiritual facts, and not of a belief in matter or evil (Spirit)*. What we find here is that we have to empty our consciousness of the counterfeit beliefs of Spirit, that is, of evil beliefs, evil spirits, evil mind, of the so-called laws of matter and the so-called reality of matter, of the belief in opposites, of material conception, and so on. In their place consciousness must be filled with an understanding of spiritual facts, of spiritual reality, with the calculus of Spirit, the new tongue of Spirit and a complete disregard of matter.

The next subject gives us the third pillar of divine consciousness. It states that the third constituent of consciousness must be *spiritual sense and spiritual understanding, and not material sense (Soul)*. Erroneous consciousness which relies on the testimony of material sense, mortal sense, corporeal sense, transient sense and sensation, must give place to divine

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consciousness testifying according to spiritual sense, immortal sense, spiritual understanding, the senses of Soul. You can very well see that if we regard the universe through spiritual sense, we get a very different universe than if we look at it through the physical senses. It is all a matter of consciousness.

This brings us to the fourth subject which is that consciousness must be governed by *Science, not human theories and human beliefs (Principle)*. Here we learn that personal beliefs, human theories, a misunderstanding of Science, a reluctance to self-correction must be exchanged for scientific proof, scientific methods, for a scientific beginning in the right direction, for metaphysical Science, and for working in divine metaphysics and Science. In other words, reasoning, conclusions and interpretation must stem from a purely scientific standpoint, free from human theories and personal calculations. Our governing factor must be Science.

In the following subject we get the fifth constituent of divine consciousness, namely, that *spiritual methods, not material methods, sustain life (Life)*. People believe that through adopting material methods, such as hygiene, dietetics, fasting, food-systems, and so on, they can maintain life and even gain spirituality. Food is introduced here as one of the many methods to which people subject themselves, willingly or unwillingly, with the ultimate purpose of sustaining, prolonging and improving life. It is the belief that life is dependent on matter, whereas this subject shows life to be a state of consciousness. The consciousness of Truth is the bread of Life.

So far, through the five foregoing subjects, we have always been considering the true pillars of consciousness and the false pillars of consciousness, but when we touch the sixth and seventh subjects, this dual sense is offered a solution. You may have already noticed in the earlier chapters that the moment we come to the subjects of Truth and Love the solution of the problem is usually indicated. This is here evident again, in the sixth subject, where the sixth pillar of consciousness is formed by the realization that *true consciousness is the liberator from mortal consciousness (Truth)*. We get a wonderful sense here of

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the consciousness of Truth being the liberator, freeing us from blind illusions, from sectarian opposition, from slavery of every kind, from human creeds and educational systems, from persecution, heredity, sin, sickness and death. Truth is the liberator; it has the power to free man from erroneous mortal consciousness. Truth always destroys that which is erroneous, and the consciousness of Truth therefore destroys the belief that there can be a mortal consciousness. This whole subject is one great statement of man's freedom; I would even go so far as to say that it gives us the Christian Science Bill of Rights.

In the measure that Truth destroys mortal consciousness we realize the seventh subject, the last constituent of divine consciousness, which is that *sin, sickness and death have no part in God (Love)*. Love is not conscious of error, consequently in this last subject erroneous consciousness is completely swallowed up in divine consciousness, where error has no part.

Let us sum up the divine footsteps and see what these seven subjects have taught us. Each of them gave us a fundamental aspect of *scientific consciousness*, whereby we learned that divine consciousness is constituted of scientific knowledge (*Mind*), of understanding spiritual facts (*Spirit*), of spiritual sense and spiritual understanding (*Soul*), of a pure scientific standpoint (*Principle*), of spiritual methods of living (*Life*), of the liberating power of Truth (*Truth*), which culminates in a consciousness wherein sin, sickness and death have no part (*Love*). Thus we have our seven pillars of a Christianly scientific consciousness.

You know, there is nothing in the slightest degree academic about learning these subjects. The realization of what constitutes true consciousness is the most practical thing on earth. If we take the trouble to live with the text, imbibe it and eat it up, we shall find how vitally essential and rich in application these subjects are. When they begin to live in us and become tangible to our consciousness, they will prove themselves in our everyday experience. If we are faced with a problem, we certainly have no chance of solving it unless we translate it out of mortal consciousness and look at it from the point of view

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of immortal consciousness. In other words, we shall have to *put aside the pillars of ignorance*, human opinions (*Mind*), material beliefs (*Spirit*), physical sense testimony (*Soul*), human and personal theories (*Principle*), material methods (*Life*), the slavery of mortal domination (*Truth*), and then discord, or in this case our problem, will no longer have any part in our consciousness (*Love*).

Second Part

After having given in the first part an absolute statement of what constitutes divine consciousness and shown how the Christ translates mortal consciousness into divine consciousness, Mrs. Eddy now presents in the second part the effect and implication of this translation on *human consciousness*. The effect is a gradual disappearing of erroneous consciousness and a gradual appearing of true consciousness. So while the first part is from an absolute standpoint, the second part is from a relative one.

The emphasis of the second part is on the translation of human consciousness, always pointing out *the human footsteps*. It is here that Mrs. Eddy says: “... the human footsteps leading to perfection are indispensable” (S. & H. 254: 1-2). If you read this second part, you will immediately feel in it the relative sense of the progressive steps which have to be taken in human consciousness. It has to do with the right education of human thought, with obtaining better views of humanity, with approaching human freedom by degrees, with teaching human belief its own falsities, with gaining the spiritual facts of existence step by step. One of Mrs. Eddy’s pertinent statements in this second part is that the human self must be evangelized. Great importance is also laid on the necessity of beginning aright. The relative sense, you see, has a beginning leading to an end.

Of course, absolutists have no appreciation of a relative sense; they do not consider such things as a *gradual translation* or human footsteps. The absolutists among Christian Scientists limit themselves to one category of metaphysics only, and that

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is the absolute. Absolutists accept only the absolute point of view that perfect God is and perfect man is—they shut their eyes to the many other classifications of metaphysics. If absolutists were to be quite honest with themselves, they would have to reject most of what Mrs. Eddy has written in the textbook, including this second part of “Footsteps of Truth.” How a Christian Scientist who professes to the textbook can ever be an absolutist is beyond my comprehension. Only a small part of the textbook is written in the absolute, whilst the greater part of it, often whole chapters, is written in the relative. As Christian Scientists, we must accept the whole textbook with all its aspects of metaphysics. We cannot accept just one aspect of metaphysics and blindly ignore all the other aspects it comprises.

As we go through the subjects of this second part, you will notice how the relative aspect is introduced, how all the subjects centre round a gradual change in human consciousness occasioned by the Christ translation. Also, since this translation is going on in the human mind and in the human self, you will find the text pervaded with Christ’s call on the human, expressed through such words as “we must,” “we should,” “let us” and other imperative forms. All these imperatives call for a better human consciousness. I should therefore like to remind you again that the footsteps indicated are footsteps of consciousness; hence the path they designate can be trodden by anyone at any time, irrespective of what the outward circumstances may be. The Christ calls for a change in consciousness.

The first subject is about *spiritual education of human thought (Mind)*. It emphasizes that education should be inspired by the one Mind and not by mortal mind, that it should make us familiar with all that is good and enable us to control evil thoughts. So exercising a beneficial influence should be the goal of anyone concerned with education. The teacher, for instance, should uplift the pupil’s thought, the physician should be a wise spiritual guide, and the clergyman should exalt his congregation to ever higher concepts. We have here the moulding of thought through spiritual-mindedness. Educators, like mothers, should

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therefore be aware of the great importance of knowing only one Mind.

The second subject teaches *receptiveness of human thought (Spirit)*. This brings out the necessity of being receptive in thought, like children. A child's thought is less prejudiced than an adult's ; it is more easily moulded and open to new and pure thoughts. We are told to be receptive to the good and to be free in thought from all that is evil and wrong, laying aside stubbornness and superstition and not allowing our minds to indulge in false theories. It means coming out from the world and being separate. It is further conveyed that everyone has the right to do this, that everyone has the right to choose between perfection and imperfection, and that if we are receptive to spiritual good we can be certain that this will bring us into all perfection.

This leads us to the third subject, to *the transformation of human thought (Soul)*. Soul demands of us that we turn from sense to Soul, from self to Soul, that without this change we can never attain harmony. Instead of mortal mind we must make divine Mind our starting-point; instead of being satisfied with evil we must find satisfaction in good; instead of indulging in sin we must be willing to pay the uttermost farthing; instead of interpreting things humanly we must begin to interpret them spiritually. Mrs. Eddy shows the necessity for human thought to change, and that such a change of thought regenerates us, lifts us above mortal consciousness and dissolves the mortal self. That we must change may sound self-evident, but it is certainly not a superfluous statement. Many people would like to enter the kingdom of God, but they do not dream of changing themselves.

The fourth subject urges us always to take the standpoint of Principle; it demands *demonstration through scientific interpretation (Principle)*. We learn from this subject that no scientific demonstration is possible without taking the standpoint of Principle. It asks us to forsake a human and material basis, to forsake superstition, speculation, ignorance, and so on, and to take God's point of view for interpreting and demonstrating the

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truth of being. Divine Principle has no knowledge of error whatsoever and interprets nothing except Life, Truth and Love.

The fifth subject handles the false sense of living either in the past or in the future, urging us to change this attitude and *to live in the nowness and newness of Life (Life)*. We have the right to live in the nowness and presence of Life, because Life is the eternal law which is not subject to birth, maturity and decay. So let us give up a transient sense of life and its faculties. Recording age and chronological data is working against the law of Life. Instead of doing so, let us “. . . shape our views of existence into loveliness, freshness, and continuity . . .” (S. & H. 246: 29–30). We should constantly look for the good and the beautiful in life and never lose sight of loveliness. Life will thus remain colourful, fresh and new.

The sixth subject then summons us out of our dream consciousness *to awaken to spiritual consciousness (Truth)*. That which constitutes mortal consciousness is the Adam-dream, and Truth urges us to replace in consciousness all imperfect models and false ideals with perfect models and true ideals. In short, Truth demands that we replace a mortal consciousness with a spiritual consciousness. The whole of mortal existence is a dream from which we have to awaken in order to become conscious of immortal manhood, and until we do that we shall be at the mercy of circumstance.

This translation in human consciousness reaches a climax in the seventh subject, where Mrs. Eddy shows that *perfection is won when the human self learns its own falsity (Love)*. Progress is achieved the moment the human mind recognizes the nothingness of mortal mind, comprehends that human belief is not understanding and that the testimony of sense does not coincide with the testimony of Soul. With such a recognition we have it in our hands to change our standpoint in consciousness and to pursue the course leading to perfection. However, let us remember what Mrs. Eddy further points out here, that perfection is gained step by step and that the ultimate goal can only be achieved slowly. Although we must do our utmost, we must be patient and not be discouraged and disappointed if a

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complete translation does not come about immediately. Of course, an instantaneous translation can easily take place in thought, but that is not enough, “... the human self must be evangelized” (S. & H. 254: 19). Mrs. Eddy knew only too well that this evangelization is not a matter of a moment, but that it may require a whole lifetime. I love the statements she makes on the last page of this chapter, because I meet so many students of Christian Science who think it possible to reach perfection through a mere change in thinking without allowing it to permeate their daily lives and so evangelize their human self. Metaphysics goes much deeper than thinking, metaphysics touches the mainspring of life.

Now what are *the human footsteps leading to perfection*? Mrs. Eddy has marked them out for us in this second part. Human thought must be educated spiritually through inspiration (*Mind*); it must be made receptive and kept receptive to spiritual good (*Spirit*); it must turn from self to Soul (*Soul*); it must take on a new standpoint, the standpoint of God and of God's interpretation of the universe (*Principle*); it must learn always to behold the freshness, the newness, the isness and the nowness of Life (*Life*); it must awaken constantly from the dream of mortal existence to spiritual consciousness (*Truth*); and it must become aware of its own falsity and thereby gain perfection step by step (*Love*). In every one of those subjects a translation is taking place in human consciousness.

Summarizing the whole chapter we can see that its two parts present two different translations which are related to one another. In the first part the Christ as Science translates a false, unscientific consciousness and its constituents into a scientific divine consciousness with its scientific constituents. This translation takes place in consciousness and consequently has its effect on human thought. Therefore we have the second part, which presents the working out of the Christ translation, as shown in the first part, in human consciousness. Here the time element is introduced and we get the practical human footsteps leading to perfection.

SUMMARY OF THE CHRIST-CHAPTERS

“FOOTSTEPS OF TRUTH” brings us to the end of the chapters on the Christ. Looking back on them we find one common tone running through them all. In each we encounter *the Christ power at work*, exposing, stripping, disintegrating and dissolving evil. The four chapters on the Christ are one big *uncovering* of the claims of duality or evil.

First, in “Animal Magnetism Unmasked” we have a definition of the nature and operation of animal magnetism, the anti-Christ. With a knowledge of the Christ Mrs. Eddy uncovers animal magnetism and gives an ordered statement of the nothingness and powerlessness of error. The chapter, through its counterfeit sense, depicts therefore the standpoint of *the Christ reflecting the Word*.

The next chapter, “Science, Theology, Medicine,” reveals the Christ as the true idea of God coming from God to man, thereby uncovering and translating the false constituents of existence back into the divine constituents of Being. This chapter which portrays the very nature of the Christ is written from the standpoint of *the Christ reflecting the Christ*.

Thought is then led to the next chapter, for it begins to sense the forcible outcome and effect of this translation, which is the translation of mortal man. By changing the false constituents of existence the constitution of man is changed too. Thus the Christ translation blends with the tone of Christianity, and the chapter, “Physiology,” illustrates this translation of a mortal, or a mortal seeming, into an immortal. The standpoint there is that of *the Christ reflecting Christianity*.

Now this translation of the mortal takes place in consciousness—nowhere else ! Unscientific, mortal consciousness must be translated into a scientific, divine consciousness, and this translation is presented in “Footsteps of Truth.” The

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standpoint of the chapter is that of *the Christ reflecting Science*, for it is Science and scientific knowledge that form true consciousness.

Through these Christ-chapters God is translated to the point of divine consciousness. Equipped with such a consciousness thought is able to perceive a new universe, the true creation, the realm of divine metaphysics, the universe of ideas. Thus the Christ-chapters link on to the next four chapters dealing with man and the universe as idea, as the rhythm and dynamics and infinite reflection of ideas. The focus there is on "idea." As we proceed and go forth into these chapters, we shall do exactly what Mrs. Eddy says in the last paragraph of "Footsteps of Truth" ; we shall launch our "bark upon the ever-agitated but healthful waters of truth," and by doing so we shall "win and wear the crown."

“ CREATION ”

WITH THE CHAPTER, “ CREATION,” before us we have arrived at the third set of chapters, those depicting the standpoint of Christianity. As you remember, the first four chapters were concerned with the Word, they all dealt with the question of how to approach the infinite subject. The next four chapters illustrated the Christ, especially in its office of translation, showing how God translates Himself to the point of divine consciousness. Now what is this divine consciousness aware of ? It is aware only of *ideas*, it is never aware of illusions. Turning towards the realm of ideas thought is led to the third main standpoint of the textbook, to the standpoint of Christianity, which has to do with the nature of ideas, the operation of ideas, the coherency of ideas and the demonstration or using of ideas. The next four chapters focus their interest primarily on ideas—I say primarily because ideas are naturally always equipped and backed up by God.

The first chapter to introduce this new aspect, the Christianity aspect, is “ Creation.” Creation here is not concerned with the act of creating but with its outcome, the creation. The chapter presents and describes the universe of ideas, as well as the way to this universe of ideas. Its standpoint is that of *Christianity reflecting the Word*. (These different standpoints may not be clear to you yet, but as we go on, and as you begin to ponder these chapters, they will become quite natural to you).

We have here again a few pertinent introductory statements to this new chapter. Mrs. Eddy says: “ Eternal Truth is changing the universe ” (S. & H. 255: 1). This statement is a most appropriate bridge-over from the last chapter, which showed that erroneous consciousness had to be translated into a consciousness of Truth. As this translation takes place, the universe begins to change too. Thus eternal Truth really does change the universe. It changes a universe of illusions into a universe

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of ideas; it changes a purely material or mental universe into a spiritual universe. Mrs. Eddy continues: “As mortals drop off their mental swaddling-clothes, thought expands into expression” (S. & H. 255: 1-3). This one sentence can be taken as the keynote to the whole chapter. Our mental swaddling-clothes are all the mental restrictions and limitations, all the immature thinking, binding and fettering us to narrowness. As we let these mental limitations and restrictions drop, thought expands and ever expands into infinity, into the realm of ideas. The great theme of this chapter is that mentality must give way to spirituality; the mental swaddling-clothes with which the chapter starts must be dropped for the white robes of Spirit with which the chapter ends. As we go through the text we cannot fail to notice how this *expansion from mentality to spirituality* is brought out again and again. It explains the change from mortal thought and concepts to human thought and concepts, until finally thought blends with the spiritual and is replaced by spiritual consciousness. In other words, “Creation” teaches that thinking must give way to spiritual consciousness. Right thinking is still limited and restricted to awareness, to the occupancy of thought, whereas spiritual consciousness is above thinking and dwells in the realm of the boundlessness and limitlessness of ideas.

A tremendous sense of *breaking limitations* pervades this chapter. The expansion in it throws off all restrictions. It frees us from belittling Deity with human conceptions, from taking limited views of everything; from human forms and physical finiteness, from narrow limits, from being bound or compressed, from formalism, narrowness and coldness, from finite life and love, from finite conceptions and mortal thought, and all the many other prevailing restrictions. In short, “the finite must yield to the infinite” (S. & H. 256: 1-2).

This is the reason for the great tone of *infinity* which runs through the pages. They are permeated with a strong sense of the vastness of infinity, with a sense of limitlessness, of allness, boundlessness, inexhaustibility, of infinitude, of the infinite range of spiritual immensity, of the unsearchable realm of

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thought and idea. All the while we can feel a tremendous expansion of thought taking place. The vista opens wide as thought rises into the spiritual realm. Pondering the chapter we are imbued with a sense of resurrection and exaltation lifting us higher and higher from a boundless basis, exalting us to a higher and wider sphere of thought and action. We feel as if we were soaring into infinite spiritual space.

From what I have already said, it is quite evident that another main point of this chapter is that not only the mental but also *the human must be dropped*. Whilst the second part of “Footsteps of Truth” postulated the gradual translation of human consciousness, “Creation” now leads thought into the realm of the real, into the universe of ideas, where there is no more room for the human or any other transitional stage. Human theories, human conceptions and human shackles have to be laid off. Creation has to do only with ideas.

The first subject describing this realm of ideas states that *creation is the infinite image or idea emanating from infinite Mind; that all is Mind (Mind)*. Mrs. Eddy points out that creation is not a finite concept, that human conceptions consequently can give no correct view of true creation. Creation is not what men think it is, creation is a realm of ideas created by infinite Mind. This infinite realm of ideas cannot be perceived by limited sense or from a finite basis. If we want to grasp creation we have to go out from Mind and Mind’s ideas.

The second subject gives us the substance of this realm of ideas and says that *Spirit, not matter, is the substance of an idea and of creation (Spirit)*. Here we find the declaration that matter is not substance and that there is no real substance besides Spirit. Any belief that there is substance in anything but Spirit is pantheistic. Only ideas, therefore, are substantial.

As this realm of ideas is spiritual, it can never be “in” anything, and so its identities can never be finite either. The third subject explains that *the image and likeness of God, man, is not mind in matter, that man reflects infinity, that he is the infinite idea (Soul)*. It is noticeable how beautifully Mrs. Eddy

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builds up her subjects. The first great claim about creation is that it has its origin in matter; so the first subject corrects this false view by stating that all is created by Mind. The second great claim which then looms up is that Mind creates through matter or with the help of matter, and that both Mind and matter are substance; the second subject rejects this pantheistic view by declaring that the substance of creation is Spirit and Spirit only. The third great claim is that Mind is in matter and is identified through matter; the third subject repudiates this erroneous concept, identifying man not as mind in matter but as the infinite image and likeness of God. Man is not finite and cannot be made finite; he is idea and reflects infinity. I very much like the definition Mrs. Eddy gives of man here when she says: “God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis” (S. & H. 258: 13–15). Remember that in “Physiology” our covenant was to know that a corporeal mortal has never the right to the name of man. Man is idea; man is not body, whether that body be perfect or imperfect.

This leads us to the fourth subject, which takes us a step further in the description of the true man, that, *in Science, man is the infinite idea as perfect as the perfect Principle (Principle)*. Hence man is not a solitary, imperfect idea. An idea is always infinite because its Principle is infinite. This subject teaches that man as the idea of Principle is a generic term, that man’s range of thought is unlimited. Man is referred to as the reflex image of God. The lost image or imperfection can therefore never be termed man.

Having seen that the idea, which is as vast as its Principle, is man, we are led on to the point where we are told always to behold this idea as our true selfhood, as our true manhood. The fifth subject presents *the fatherhood of man, which exalts thought to the contemplation of man as an immortal idea (Life)*. What Mrs. Eddy portrays here is not the fatherhood of God. We are in the Christianity-chapters, which have their focus on idea and not on God. Christianity reflects the fatherhood of God as the fatherhood of man, and so this subject explains that

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we have to father our true self as idea. As a rule, people go only as far as to take the standpoint of the Word and the Christ. They recognize in the Word that God is the Father, and they also accept the Christ standpoint that God as the Father fathers us, but very seldom do they take the Christianity standpoint where they have to father themselves and others, where man fathers himself and others as idea. If we want to be a real father to ourselves, we must contemplate and behold our true self as idea, and not as a mortal, and supply and clothe this idea with all the ideas of God. Through this fifth subject Mrs. Eddy shows that we should have a perfect model in thought and not an imperfect one, that we should exchange the mortal model for the immortal model, and that by looking away from the body to the immortal model we shall receive the blessings of life. Working from the standpoint of the immortal idea we reach the centre and circumference of our being. We must never forget, however, that this being is of the nature of idea.

From the fatherhood of man the text takes us to the sixth subject, to the sonship of man, where *the sonship of man claims the truth of creation (Truth)*. The sonship of man entitles man to claim himself as God's idea, to claim himself as the man of God's creating; in short, to claim and take possession of his divine heritage. Man must be conscious that he is the very truth of creation. It is not enough just to father ourselves by establishing in thought the ideal man, we must also claim that ideal man as our true manhood.

The fatherhood of man and the sonship of man must naturally be made complete with the motherhood of man, and this is brought out in the last subject, where *the motherhood of man confers heaven (Love)*. Mothering ourselves means loving and cherishing our true selfhood; so much so that we do not mind sacrificing the material, the human and the personal self for it. It means loving ourselves as idea only, and thus finding compensation for everything in the spiritual. In this way man is seen to reflect father, son and mother as one universal idea, finding all within himself and requiring nothing else. Thus man is found to be a complete idea.

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How did we reach this climax? We started in the first paragraph by being told to drop our mental swaddling-clothes, and in the last paragraph we find ourselves wearing the robes of Spirit, which are “white and glistening.” One by one we have had to lay off our constricting mental garments concerning creation, our human finite views about man and the universe. And the infinite views or vestments we put on were, first, when we saw that creation, man and the universe, is idea and originates in Mind (*Mind*); second, when we learned that the substance of creation is Spirit, not matter, that creation does not consist of mineral, vegetable or animal substances (*Spirit*); third, when we found that creation, the image and likeness of God, is not mind in matter, that infinity is not identified in the finite, in body—man was defined as not in matter but as reflecting infinity (*Soul*); fourth, when we were told that this reflection, man, is therefore as infinite and perfect as its Principle, that man has an infinite range of thought (*Principle*); fifth, when we were shown that with this infinite range of thought we can father ourselves by beholding constantly the perfect model in thought (*Life*); sixth, when we realized that we must claim this model as our true selfhood, that we must claim our sonship (*Truth*); and lastly, when we were told to love, cherish and value our true ideational manhood (*Love*). Through the seven subjects of the chapter there is an ordered and gradual breaking of the light on human thought expanding it to an understanding of the statement that man, creation, is idea. Tight and narrow mental concepts, all that is restrictive, finite, limited, cold, formalistic, and so on, are discarded for the infinite, boundless, spiritual idea.

Nobody and nothing on earth can hinder us from accepting creation and man as idea. As this chapter shows, we have it in our hands to behold this idea, to claim this idea and to mother this idea. If we do that, something will happen, for an idea is not static, it is dynamic. The next chapter, “Science of Being,” will reveal to us how dynamic an idea is.

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WE ARE IN THE CHAPTERS dealing with the standpoint of Christianity, where we consider the idea in its Principle. The limelight is no longer primarily on God, but on idea, idea backed up by God. In the focus of our consideration is the universe, including man; we are contemplating the realm of ideas. The chapter, “ Science of Being,” therefore, does not deal with the Science of Being (God), but with the *Science of being*, the universe of ideas.

The standpoint in this chapter illustrates *Christianity reflecting the Christ*, for here we get an exposition of the universe of ideas in its office of the Christ, in its office of the Saviour. We find that the universe of ideas has a Christ and is therefore the saviour to the universe of illusions. Through every one of the subjects Mrs. Eddy shows how a right understanding saves from the belief of ignorance and also from its effects. It is not a translation from God to man, as we had it in the Christ-chapters; it is a translation that an idea works on a belief. People very seldom realize properly that an idea has a Christ. Even in everyday life, however, people talk of “ a bright idea ” working, and admit that only the right idea is needed to solve a problem. In other words, we have to realize consciously that an idea is not something static but that it is dynamic. The Christ, as you know, is that which is always dynamic, which always operates and always expresses itself. It is the *modus operandi*. The Christ applied to the standpoint of Christianity, therefore, presents the dynamics of ideas; while the Christ as the Christ presents the dynamics of God.

We are now confronted with the warfare between idea and illusion, between understanding and belief, between reality and unreality. We are about to see how *a right idea dissolves an illusion*, how a right idea clears away the mist of ignorance and

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brings to light spiritual facts. Let us always remember, however, that an idea does this because it is equipped by God, because it is in Principle.

The first paragraph is again like an overture to the whole chapter. The dynamic sense of idea can already be felt. Mrs. Eddy starts by saying: “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” (S. & H. 268: 1-6). These two sentences describing thought as rising towards the realm of the real recall the theme of the chapter, “Creation,” and serve to broach the subject of “Science of Being.” Mrs. Eddy continues: “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” (S. & H. 268: 6-9). This is the key to the whole chapter: belief in a material basis is slowly yielding to the idea of a metaphysical basis. We at once gain the feeling that something is going on between idea and belief, and that what is going on is a gradual yielding on the part of belief. In other words, there is a translation in progress, which imparts the sense of the Christ, but the standpoint is that of Christianity because it is the idea doing the work; the idea is dissolving a belief. You may wonder on what authority a belief yields. It gives way because *an idea has dynamic power*. An idea is the reflection of God and therefore also reflects the Christ-power, which has such strength that a belief cannot do anything but yield. All through this chapter you will sense a tremendous Truth-power forcing materiality to give itself up in order to make room for spiritual facts. In this chapter the material world, material existence, yields to the realm of ideas, the Science of being.

“Science of Being” is rather a long chapter, but we are helped in studying it by seeing that it has *three parts*. The first part runs to page 306: 31, the second part continues up to the Platform, and the third part is the Platform itself. The first part shows how an idea saves from ignorance, the second part deals

with the application of the first part to the human, and the third part, the Platform, shows why ignorance has to yield.

First Part

In the first part we find a description of how a right idea—the idea of Mind, of Spirit, of Soul, of Principle, of Life, of Truth and of Love—has the Christ-power to reduce its counterfeit belief to its native nothingness. It shows how *an idea saves from the beliefs of ignorance*, how an idea handles invisible error, as it were. This first part gives us the impress of a wonderful, clean, clear-cut theory of how a right idea works on its counterfeit belief and forces it to disappear. If I had the time to show you how systematically every one of the following seven subjects is built up in itself, you would be overwhelmed with the exactness of Mrs. Eddy's revelation. For the purpose of these talks, however, I shall have to restrict myself to giving you only the main tones of the subjects.

The first subject shows that *in metaphysics, a material basis yields to the allness of Mind as the one and only basis (Mind)*. In metaphysics, matter as a basis of existence has to yield to an ideational basis. We learn here that metaphysics bases itself on the Science of Mind, on the allness of ideas, and that it rejects any pantheistic belief in a dual basis. No wonder, therefore, that in metaphysics, which is superior to physics, the objects of sense must yield to the ideas of Soul. Hence, to have a metaphysical basis means to have a scientific basis, and this scientific basis is far from being something cold, dead or purely intellectual. Metaphysics, as Mrs. Eddy indicates, is based on an indigenous, living spirituality, on a cultivated spiritual understanding, and before such a basis of ideational living material-mindedness yields to the allness of Mind.

The second subject depicts that *the spiritual alone is substantial and thus robs matter of its suppositional substance (Spirit)*. Before the spiritual, which is substantial, the material loses every claim of substance. As shown here, the spiritual cannot produce its opposite, matter, and if only the spiritual is real, substance-matter must be a supposition. Matter, having no divine source,

has no real existence, and consequently must be considered as mutable and temporal. Furthermore, we see that immortal, divine consciousness cannot perceive matter; that it is aware only of the infinite reflections of spiritual good.

In the third subject we find that *the infinitude of the spiritual renders any belief in finiteness an impossibility (Soul)*. Whatever the infinite idea is, it can never be in a finite form. Well, we listen to these statements and nod in agreement, but very seldom do we draw any conclusions from them. For instance, as can be gathered from this subject, this statement means that infinite Mind cannot be in finite brain; that the one Spirit cannot be split up into many gods; that Soul is not in body; that Principle is not in a person; that Life is not in mortal, temporal, finite life; that the consciousness of Truth is not in matter and error; and that Love can find no fulfilment in finite sense. Hence any belief contradicting the idea of limitlessness must yield.

The fourth subject tells us that *the spiritual alone is founded in divine Principle, and so proves the material, the human and personal to have no divine Principle (Principle)*. What is brought out very plainly here is that only that which is Godlike is backed up by God and consequently has a divine Principle. Whatever does not originate in God is without divine foundation and cannot therefore fall back on a divine Principle. Thus mortal mind has no Principle, the mortal body has no Principle, the temporal has no Principle; in fact, error denotes the very absence of a Principle. So before an idea which is always vested in its Principle a belief founded on a human theory, on a hypothesis or on personal views, has no other choice but to yield and disappear.

In the fifth subject we see that *spiritual immortal life brings about the end of a material, mortal sense of life (Life)*. The strong sense conveyed here is that spiritual life *is*, and that it is not subject to change. This spiritual life is gained through laying down a mortal sense of life. We have learned that a mortal is not the idea of Life and that material man is not immortal and cannot be made immortal. Neither can death

lead to immortality—what has to die is the belief in mortality. Immortality can be gained only through a spiritual sense of life. Mrs. Eddy makes it very clear here that immortal being is attained as probation and progression bring the end of mortal error. To sum this whole subject up in a few words, we could say that spiritual life forces the material sense of life to yield.

The sixth subject then explains that *before an immortal consciousness, which constitutes immortal man, mortal consciousness constituting mortal man yields (Truth)*. These pages supply us with an excellent description of mortal manhood as nothing more than mortal and carnal mentality, illusive consciousness, which disappears before the consciousness of spiritual manhood. Man as the idea of Mind, Spirit, Soul, Principle, Life, Truth and Love extinguishes mortal, illusive consciousness. The deflection, the inverted image of man, melts away before the true reflection. Here Mrs. Eddy gives us a true delineation of what constitutes spiritual man. It is interesting to note that she refers to man as the conscious infinitude of existence. Pondering such statements makes one realize what an utterly different concept spiritual man is to that which is commonly called man.

This brings us to the last subject, which is that *the fact of man's coexistence with God dissolves the belief of man's separation from God (Love)*. This subject strongly emphasizes that man always exists in God, that he is always inseparable from God, that without God he would be a nonentity. It shows man to be the manifestation of Mind, the offspring of Spirit, the object of Soul, the operation of Principle, the expression of Life, the reflection of Truth and so forever included in Love. We get here a very marked sense of man's inseparability from God, and that the belief in a separation from God must give place to this idea of inseparability.

This closes the first part of the chapter. Reviewing its subjects briefly we can see that each one deals with the question of a right idea dispelling its counterfeit belief. Through these various subjects we find that the right idea of Mind dispels the belief in any other basis (*Mind*); that the right idea of Spirit dispels the belief of substance-matter (*Spirit*); that the right idea of Soul

dispels any belief in limitation (*Soul*); that the right idea of Principle dispels the belief in any other authority (*Principle*); that the right idea of Life dispels the belief in material life and mortality (*Life*); that the right idea of Truth dispels the belief in illusive consciousness (*Truth*); and that the right idea of Love dispels the belief of man's separation from God (*Love*).

This whole first part is one big exposition of the theme that an idea and an illusion cannot coexist, that an idea excludes and extinguishes its counterfeit belief. Therefore, put in my own words, everything that is not *Mind-like* has no proper basis; everything that is not *Spirit-like* has no real substance; everything that is not *Soul-like* has no divine identity; everything that is not *Principle-like* is not backed up by God; everything that is not *Life-like* has no immortal and eternal existence; everything that is not *Truth-like* is not part of the conscious infinitude of existence; and everything that is not *Love-like* is *not*—is just not included in being.

Second Part

Having presented in the first part the general theory, as it were, that a right idea dispels its counterfeit belief, Mrs. Eddy now gives in the second part an illustration of how *the right idea of God has dispelled illusions throughout the spiritual history of mankind*. If a right idea always makes its counterfeit belief yield, then it must have done so throughout all time. So the second part relates how a right idea handles not only invisible error, as it did in the first part, but also visible error, which Mrs. Eddy illustrates through the successive stages of the spiritual story in the Bible. This second part begins with the Adam-dream and ends with the infallibility of scientific demonstration. It shows how the right idea of God, Christ, breaks upon the Adam-dream or mortal consciousness and dispels it, step by step, to the point where it gives place entirely to a full understanding which demonstrates metaphysics infallibly. This chain of scientific being can be considered from two angles. On the one hand, we can see the Christ at work throughout the spiritual history of mankind, from the Adam-story right up to

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the discovery and understanding of Christian Science; on the other hand, we can see how the Christ awakens each one of us from the Adam-dream and enlightens us, step by step, to the final recognition of divine metaphysics. As Mrs. Eddy says at the beginning of this second part : “The voice of Truth still calls.”

Let us see what spiritual steps lead us out of the Adam-dream. The first subject presents us with the true and the false origin of man. We find here the fundamental proposition that *the Adam-man originates in the belief that there is intelligence in matter, whereas man's origin is in the divine Mind (Mind)*. The Adam-dream, we see, is the belief of intelligence in matter and is the origin of all human discord. It claims that there is more than one intelligence and so suggests gods many, resulting in evil beliefs. However, as Mrs. Eddy points out, this is only a transient sense of man's origin, and finally mortals must awaken to the fact that man's province is in divine Mind.

The Christ then leads thought to the second step, which is beautifully illustrated through the second subject, where Mrs. Eddy shows that *mortals must strive to overcome material error with the understanding of Spirit (Spirit)*. Having analyzed in the first subject the true origin of man and the false belief about man's origin, mortals are faced with the great decision whether they wish to acknowledge as origin the divine Mind only or the belief of mind in matter. Like Jacob, mortals must struggle with material error until they realize its unreality. This struggle continues until mortals conquer material error with the strength and understanding of Spirit. Then a mortal is changed; he becomes a new man and is entitled to a new name. He is no longer called a mortal but man. The Christ impelled Jacob's struggle, and this changed Jacob into Israel.

The third subject shows us that this new man is a spiritual identity, not a corporeal body, that *man is not a mortal but an immortal (Soul)*. At this stage, after the struggle, the great fact dawns upon thought that Soul cannot be identified in body, that Soul's expression, man, has form, substance and colour without material accompaniments. Man's identity is seen to be not material but spiritual, good, unchangeable, imperishable,

immortal, sinless. Hence it can never be lost; it is forever intact. This, of course, is contrary to mortal belief—the very belief that has to be dispelled.

Further, as shown in Bible history, the Christ forced upon mankind the realization that God is not a corporeal Jehovah but a spiritual, universal Principle. The fourth subject here also depicts that *God must be to man an infinite impersonal Principle and not a personal unknown Deity (Principle)*. Mortals like to believe in an unknown God, but God can be understood scientifically. This was really the outstanding feature of Jesus, that he understood God as Principle and was able to demonstrate it scientifically. Mrs. Eddy says in this connection that “Jesus of Nazareth was the most scientific man that ever trod the globe” (S. & H. 313: 23–24). At this step of unfoldment it is revealed that man is only man in so far as he works scientifically and is girt with Principle.

Having seen that man is not material, corporeal or personal, we can quite easily understand the fifth subject, namely, that *man as the true idea of Life is only spiritually perceptible (Life)*. With Jesus there came a time when people had to learn that life is not corporeal, not organic; that life was not, for instance, in the body of Jesus. In this fifth subject we have a very fine description of how the materialistic view of Jesus’ opponents could not grasp the new idea of Life. A materialist looks for life in the body. Hence he cannot measure rightly Jesus’ life or spiritual life. Can you see how important this step is? We are very apt to look at a material manifestation, say the body, for evidence of life. Life is always ideational and spiritual and it must be understood as such.

A further great spiritual revelation was that each one of us has a right to the Christ-consciousness and can inherit the liberty of the sons of God. The sixth subject, too, depicts that *the Christ-man demonstrates the facts of being (Truth)*. Jesus demonstrated beyond question that a true idea saves, that a true idea is the Christ to a situation, that a true idea demonstrates spiritual facts. What spiritual facts does a true idea demonstrate? According to this subject, it brings to light true creation,

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it proves the supremacy of the spiritual over the material, it resurrects from a false sense of things, it opens up the secrets of the divine Principle, it proves the ever-availability of Life, it heals disease and annihilates any sense of discord. This is really as far as the Bible takes us, and at this juncture the discovery of Christian Science picks up the thread of spiritual history and reveals the promised Comforter, divine Science.

As you know, we are drawing close to the end of the sixth thousand-year period since Adam, and the seventh thousand-year period is dawning, the period depicted in the seventh subject. Since we stand on the threshold of this new era this last subject is of great importance to us, as in its text we shall find contemporary spiritual history and with it a guide telling us what steps have to be taken now and in the future to lead on the centuries and to reach the climax of the Science of being. My epitome for this last subject is that *divine Science will be universally understood and infallibly demonstrated (Love)*. It is here we encounter the proposition that the Science of the Scriptures must be understood through inspiration. What has been brought into focus today is the search for the Science of the Bible. Mrs. Eddy gave us the key to the Scriptures, but it was John W. Doorly who with this key interpreted to our age the Science of the Bible. For the first time in human history the Bible was revealed as one coherent story built on the fundamentals of Christian Science. Mrs. Eddy then points out that this Science of the Bible must be understood spiritually. As many of us are beginning to feel, the great demand on us at this moment is to get the spirit and not just the letter of this inspired interpretation of the Bible, as we have it in John Doorly's Verbatim Reports. We may have read these reports, but what we have to do is to ponder them again and again; we have to imbibe their spirit. If we do this, something will happen, namely, exactly as the text further tells us, we shall realize ourselves becoming more and more dissatisfied with all that is wrong and find ourselves driven more and more towards spiritual joys and satisfaction. Then, as we progress and begin to love the spiritual above all else, we shall be only too willing

to let it operate naturally in our lives. Thus, Mrs. Eddy shows, we shall gain, step by step, the spiritual idea of Life and so be ushered into undying realities. This spiritual unfoldment will change our human character into a Christian character, one knowing, loving and desiring only good; and this change, we see, will inexorably enforce itself universally on everybody—then the time will come when true Christianity will be universally accepted. This is rather briefly what this last subject tells us, but I hope that, with what I have indicated to you, you will be able to trace in it the immediate and future spiritual steps necessary in order to reach the ultimate goal of the Science of being.

The purpose of this whole second part is to portray how the Christ-idea, the right idea of man and the universe, has worked throughout human history to dispel the darkness of the Adam-dream and thereby to bring to light, step by step, the final and universal understanding of divine metaphysics. This story applies equally to each one of us. What we have to see very clearly, however, is that this development has always been, and is now, taking place because of the Christ-impulsion which is forever going on in spite of the ignorance of mankind. *The Christ is always urging upon mankind a higher and ever higher idea.* Let us keep this fact in mind and so be always willing to accept a new idea, an idea of which we have hitherto been unaware.

As we have seen, the first great idea that broke upon mankind was the true origin of man, the fact that man originates in God, Mind, and not in so-called intelligent matter (*Mind*). This realization brought a second big step, the struggle to overcome with spiritual strength the material sense of man's origin and existence (*Spirit*). This again prepared the ground for the birth of a third big period of spiritual unfoldment: the new idea of man not as corporeal, sinful and mortal but as having a completely spiritual identity, sinless, incorporeal, unchangeable and imperishable (*Soul*). Then came a fourth period in which mankind had to acknowledge God not as a corporeal person, an anthropomorphic being but as a divine, incorporeal, universal, impersonal and scientific Principle

(*Principle*). After that a further great idea dawned on human thought: the fact that Life is spiritual and is only spiritually perceptible. Jesus proved Life to be spiritual and not in matter (*Life*). All these various stages of spiritual development were necessary to lead mankind to the sixth big period in Christian history, the time when it became more and more evident that the consciousness of these divine facts has the power to destroy all that is erroneous and to bring to light true creation (*Truth*). This dawning of Truth is still going on, and will go on until it is universally accepted and scientifically demonstrated. This will usher in the millennium (*Love*). Can you see how the right idea of man is the Christ to the Adam-consciousness, dissolving the Adam-consciousness step by step until the right idea of man is brought out in its full glory ?

Third Part

Up to now we have seen, in the first part, that before an idea ignorance and belief have to yield; and, in the second part, that a right idea thus lifts mankind or humankind out of the mortal dream into the living understanding of divine metaphysics. These changes, we find, are all due to the Christ-impulsion forever going on. Through the first and second parts, however, we have witnessed only what this idea does, that it brings out the right idea of Mind, Spirit, Soul, Principle, Life, Truth and Love, but neither of these two parts shows us *why* the idea works. This is done in the third part, the Platform, which explains *the modus operandi or the dynamics of divine metaphysics*, or, better expressed, analyzes the motivating power that lies behind the first and second parts. It informs us of the main phases of the dynamics of being. The great importance Mrs. Eddy attaches to this Platform can be gauged in her introductory remark, which reads: “When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated” (S. & H. 330: 8-10).

First of all, let me just point out to you briefly *the structure of the Platform*. As you probably know, it has thirty-two

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sections. Far from being disconnected these thirty-two sections form an ordered, systematic and coherent whole. When we read them through we cannot help noticing that the first eight sections are written from the standpoint of the Word. Then there is a definite change in subject, and the second eight sections take on the standpoint of the Christ. The third eight sections are again different and depict the standpoint of Christianity, while the last eight sections are written from the standpoint of Christian Science. So we find in the Platform a well-balanced picture of the Word, the Christ, Christianity and Christian Science. You may wonder why eight sections are needed to describe one standpoint. The reason is that, since each idea reflects every other idea, here, too, each of the four standpoints not only states its own aspect but also reflects the other three. Each standpoint, therefore, has four aspects of two sections each. Again, you may wonder why there are two sections to each aspect. The answer is because Mrs. Eddy presents each aspect, first, more from a relative point of view and, second, more from an absolute point of view. You can see that the Platform has an extremely symmetrical structure.

This Platform is so beautiful and intricate that if one studies and ponders it in detail one is just overwhelmed by the richness and exactness of the treasures it contains. No wonder Mrs. Eddy made it a by-law that Normal Class students must not only be taught from “Recapitulation” but also from the Platform. A thorough investigation of the Platform is an almost unending task, and for this reason I cannot go into it too deeply here but merely indicate the main lines.

The first big standpoint is that of *the Word*, the Word of Life. The first eight sections are pervaded by the tone that God is Life and that Life is the eternal creator, the only creator. In its Word aspect, we see that this God, Life, defines Himself through revelation and Science—not through human conjectures (Sections I and II). In the aspect of the Christ, we find that God, this eternal creator, has expression. This expression is good and not evil and is reflected in God’s creation (Sections III and IV). In the aspect of Christianity, we come to the next necessary

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statement that God, who has a creation, includes that creation. God is here shown not only as All (which would be the Word aspect), but as All-in-all, bringing out that God fills all space and is all-inclusive (Sections V and VI). Finally, we come to the aspect of the Word reflecting Science, which deals with the relationship between God and His creation, between the All and the all. The oneness of God, the All-in-all, which is constituted of relationships, is explained here (Sections VII and VIII).

The next eight sections illustrate *the Christ* as the revelation of the divine idea. The divine idea is now in the limelight. In the aspect of the Word, we have the statement that this Christ or divine idea always reveals itself. It reveals itself to human consciousness and reveals all truth (Sections IX and X). Viewed in its own aspect, the Christ in its office of translation is brought out. The Christ is shown as translated right down to the flesh and also as expressing the divine nature (Sections XI and XII). The Christianity aspect stresses the universality and impersonality of this Christ translation. It shows that the Christ came, and ever will come, to every receptive thought and to every plane of consciousness. The Christ illumines heaven and earth, it fills all space (Sections XIII and XIV). After we have been shown that the Christ reveals itself (Word), translates itself (Christ), and so illumines every plane of thought (Christianity), finally, the Science aspect explains that the Christ is an eternal scientific fact, which is always at work in the order of divine Science (Sections XV and XVI).

Now come the third eight sections, which are written from the standpoint of *Christianity*. The focus here is on the fact that creation is the infinite individualization of God. It all centres round the infinite, spiritual individuality of being. This is Christianity, where the idea is again in the forefront. The Word aspect of Christianity presents the fact that Spirit is only spiritually and never materially individualized, and that therefore the spiritual alone is substantial. Spiritual being and the spiritual universe reflect the substance of Spirit (Sections XVII and XVIII). As this spiritual universe is not something static but

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dynamic, the Christ aspect then shows that only the spiritual evolves and can bring reality, the likeness of Spirit, to light. Can you feel that the dynamic sense of the Christ is introduced? (Sections XIX and XX). In its own aspect, Christianity reflecting Christianity, this spiritual individualization is shown to be the infinite reflection of the infinite God, ranging from the infinitesimal to the infinite. Man is this infinite expression; the scope of man is infinite in individuality. There is here a tremendous sense of limitlessness, boundlessness and infinitude (Sections XXI and XXII). The aspect of Science now explains that this spiritual universe is indissolubly related with God, that the infinitude of individual being is inseparable from God, is indivisible from God, that it is included in the parent Mind. In other words, God and man coexist (Sections XXIII and XXIV).

This brings us to the last standpoint, the one of *Christian Science*. Science has to do with systematic knowledge and understanding, and here in these last eight sections Mrs. Eddy explains that perfection is won through understanding. The Word aspect gives us the way to this understanding. It shows that perfection is won by degrees, that man's perfection is in proportion to his purity of heart, that man is perfect in the measure he conforms to his Principle (Sections XXV and XXVI). The Christ aspect indicates that pure thoughts, God's thoughts, are verities and are therefore the Christ to any situation. An understanding of God demonstrates itself by subduing sin, sickness and death, and by bringing to light perfect God and perfect man (Sections XXVII and XXVIII). The Christianity aspect deals with sin, the belief in a separation of God and man. An understanding of God, making God and man one, involves the final destruction of all sin (Sections XXIX and XXX). This leads logically to the last aspect of Science, Christian Science reflecting Science, which postulates a full understanding of the unreality of evil as well as a full understanding of the oneness and onliness of Mind (Sections XXXI and XXXII).

Taking a broad view of the Platform we can clearly trace in it the four spiritual dimensions of the Word, Christ, Christianity

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and Science. These four dimensions of Spirit may remind you of Mrs. Eddy's statement that Christian Science “. . . is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit” (Mis. 22: 11-12). So *the Platform presents the divine infinite calculus*, an up-to-date exemplification of the Holy City. The four modes of divine thought underlying scientific demonstration are constituted of the Word of God, the only creator—the divine Life revealing itself eternally; of the Christ, the divine idea manifesting and translating itself to every plane of thought; of Christianity presenting itself as the infinite reflection of infinite individualized being held in the infinitude of God; and of Christian Science, the understanding of the Word, Christ and Christianity leading to perfection. The Platform really gives us a statement of the self-operative nature of the divine infinite calculus. As mentioned earlier, it explains the dynamics of being, the eternal operative power, which lies behind the first and second parts of this chapter. Seeing how the divine idea operates as the fourfold calculus of the Word, Christ, Christianity and Science, we find the explanation *why* ignorance has to yield before understanding, *why* the Adam-man has to yield before the right idea of man.

Now since the right idea of God, the right idea of Mind, Spirit, Soul, Principle, Life, Truth and Love, dispels any belief of ignorance, any invisible or visible error, there is no reason why we should not experience here and now health, happiness and holiness in every phase of life. In fact, the Science of being solves the problems of existence. This is also Mrs. Eddy's promise in the last paragraph of the chapter, where she writes: “One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scriptures, ‘Love thy neighbor as thyself;’ annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed” (S. & H. 340: 23-29). As this is true, why has this promise not been fulfilled? What stands in its

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way, what stays or objects to its fulfilment ? The answer to this is that mortal, human mentality objects to a complete acceptance of this Science of being. The main objections put forward are presented in the next chapter, “ Some Objections Answered.”

“ SOME OBJECTIONS ANSWERED ”

HAVING CONSIDERED THE SCIENCE OF BEING, which shows that an idea is always at work and has always been at work throughout human history, the main argument which is now raised is that, while this is very wonderful, it is nothing more than theory and not practical. This is precisely the point Mrs. Eddy takes up at the start of her chapter, “ Some Objections Answered.” The opening sentence reads: “ The strictures on this volume would condemn to oblivion the truth, which is raising up thousands from helplessness to strength and elevating them from a theoretical to a practical Christianity ” (S. & H. 341: 1-4). *To elevate a theoretical Christianity to a practical Christianity* is the main theme of this chapter. In it we shall find the main arguments against or objections to a living, practical Christianity, a Christianity that heals sin and sickness.

Who raises these objections ? To whom is this chapter addressed ? In earlier editions of “ Science and Health ” this chapter was entitled “ Reply to a Clergyman,” and was later revised to “ Reply to a Critic,” but finally Mrs. Eddy impersonalized this reply altogether, for she could see that she had not only to deal with the arguments of individual opponents but with *the objections in the mentality of every student*. Hence the contents of this chapter are not meant so much for opponents of Christian Science, but apply more specifically to each one of us, especially when the proof of what we have learned is demanded.

This also brings me to another characteristic of this chapter which is closely connected with the theme of elevating a theoretical Christianity to a practical Christianity, namely, the great necessity for statement to be followed by proof and for proof to be explained through statement. The underlying verity is that *statement and proof are one*, that they cannot be divorced, that there is no division. Any statement that cannot be proved

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has no right to the name of Science, and any proof that cannot be interpreted by scientific statement has no right to the name of Science either. Proof by itself has no far-reaching effect unless a scientific explanation can be given for it. As I have already mentioned, I think this was the remarkable step Mrs. Eddy took. In 1866 she had her healing, her proof, and from that moment on she strove to find a proper explanation or statement for it. That which tries to separate statement from proof and proof from statement is the great objection, and the subjects of this chapter deal with the main arguments through which it tries to manifest itself.

There are many references in the chapter indicating that *statement must be followed by proof*, that words must be followed by facts. For instance, Mrs. Eddy says here that mere opinions are valueless, that proof is essential, that words find their immortality in deeds and that we are inconsistent if our words are not followed by deeds. On the other hand, there are many references centring round the necessity that *proof must be followed by statement*. Mrs. Eddy says, when referring to Jesus, that his words were the offspring of his deeds and also that our words should express our deeds.

Statement and proof cannot be separated; *theory and practice are one*. Science includes statement and proof. Science and being is one—scientific knowledge and practical being go hand in hand. You cannot divide the Science of being into two, into Science “and” being. This chapter, “Some Objections Answered,” shows Science and being to be one integral whole. It is the chapter in which we find the statement that “... demonstration and spiritual understanding are God’s immortal keynotes . . .” (S. & H. 355: 27–29).

We have just emerged from “Science of Being,” which ended with a big promise of the practical demonstration of the unity of being, where one infinite God, good, unifies men and nations, and so on. Now whatever would disintegrate and split up this *unity of being* are objections which must be dealt with in our mentality. What is the unity of being? It is the universality of all ideas, their infinite relationship and correlation, held in

one infinite coherency. It consists of the relationship of ideas as the natural outcome from the indestructible relationship of Principle and idea. All these ideas in their relationship to one another fill all space and form one web of consistency. An idea can never be isolated; if isolated from its Principle it loses its nature as idea. As an idea is always clothed by God, it is always equipped with God's infinite ideas, it is always related to every other idea of God. For instance, an idea of Mind is not only related to all the other ideas of Mind but also to all ideas of Spirit, Soul, Principle, Life, Truth and Love. This means that every idea forms a specific combination of ideas, for it reflects every other idea of God in a specific way. An idea or a quality of God never stands or works alone; it is always invested with and supported by all the other ideas or qualities of God.

It is not surprising, therefore, that *consistency* and *coherency* are the key terms of this chapter. “Consistency” according to Webster means: “coherence; union; hence, that which stands together as a united whole. Condition of standing or adhering together, or being fixed in union.” This definition confirms what I have just said, that an idea is always united with all other ideas, with the whole, thus forming one infinite coherent union. Webster continues to define “consistency” as: “a degree of resistance to . . . separation of constituent particles”—a consistent system of ideas resists the separation or disintegration into isolated ideas. Another definition from Webster reads: “Agreement or harmony of parts, of traits, or of different things.” All these definitions, when translated into metaphysical use, bring out the fact that in the consistency of spiritual being all ideas blend with one another and work together as one harmonious, coherent whole. Along with consistency goes the term “coherency” which Webster defines as: “connection or congruity arising from some common principle or relationship.” This is really a wonderful definition, for applied to metaphysics it hints at the fact that an idea in its reflection of all other ideas is qualitatively congruent with the divine Principle, and being congruent with the divine Principle it cannot but be coherent with the infinitude of ideas.

This coherent whole must be understood as one whole in order to be demonstrable, and that which in our mentality tries to disintegrate this whole is what prevents demonstration. We have to *see an idea in its full reflection*, or we take away something from its wholeness and it cannot then be understood to be a complete whole. As long as we do not attribute to an idea all other qualities of God we have not grasped this idea in its fullness, and this *inconsistency prevents demonstration*. Until all objections to the entirety of being are answered in our mentality we cannot reap the fruit of demonstration. Whenever we detach something from the wholeness of being we are inconsistent in theory and practice.

This inconsistency of reasoning is just what Mrs. Eddy refers to in her first paragraph, where she deals with the strictures on her textbook. She says: “These criticisms are generally based on detached sentences or clauses separated from their context” (S. & H. 341: 4-6). Can you appreciate the great necessity of ultimately seeing the textbook as one story, as a whole, and not only as a reference book in which one studies isolated sentences or paragraphs? The lack of scientific demonstration is due to the failure to *grasp the textbook as one coherent statement*. I can only say that those who have begun to apprehend the textbook story as one whole have experienced a decided improvement in their practice. What is true of the textbook is also true of the Bible, and Mrs. Eddy continues: “Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage” (S. & H. 341: 6-8). Through her explanation of the spiritual import of the seven days of creation Mrs. Eddy has elucidated to our age the “one grand root,” from which grows in beauty and consistency the whole Bible story. Recognition then goes to John W. Doorly for having expounded on the basis of that root the whole Bible story in its consistency.

What is it in our mentality that tries to disintegrate that which is integrated? What is that inconsistency that objects to consistency? What is that desultory thinking which is so

antagonistic to coherent reasoning? The following seven subjects answer this for us.

The first subject states that *human opinions cannot prevent Truth from being scientifically practical (Mind)*. We must see that Science is the law of Mind which cannot be influenced by false states of mind. Objections based on mere opinions cannot change the invariable law of Christianity. Hence our attitude should not be one of sneering, decrying, misrepresenting, denouncing, disputing or condemning this Science of Christianity, but one of meekness and spirituality. Being receptive in thought and poor in spirit clears away these objections. Let us watch, therefore, when we are faced with a problem, that we do not lend an ear to the arguments of mortal mind, of the human mind, of general opinions and beliefs. Then we shall not rob the unity of being of its immanent scientific correctness.

In her second subject Mrs. Eddy depicts that *the distinction between God's man and Adam, between the spiritual and the material, must be clearly understood (Spirit)*. People often regard the Science of Christianity as contradictory because they cannot distinguish properly between spiritual man as God's own image and likeness and material man or Adam. They fail to see the difference between God's man and poor humanity. They confound spiritual manhood with sinful, material, corporeal manhood. They cannot perceive the incongruity of immortal man and mortal man. This confusion leads to the absurd conclusion that God, Spirit, works through matter or heals through matter. Wanting to serve both Spirit and matter, God and mammon, is one of the main obstructions to demonstration. As long as we have a dual sense of substance in mind we object to pure Christianity and so deprive ourselves of its fruits.

The third subject explains that *only spiritual sense and spiritual apprehension can grasp the spiritual meaning of the workings of Truth (Soul)*. Christian Science is frequently objected to because people try to understand and judge spiritual things and spiritual demonstrations through material sense. They consider sin, sickness and death as real identities and defend them as facts. We can deal with these objections only

by seeing clearly that spiritual things can be understood through spiritual sense alone. Consequently we must gain the spiritual meaning of Christian Science and apprehend Truth spiritually. Relying on sense testimony we disrupt our true sense of manhood.

The fourth subject shows that only *a scientific understanding, not a religious faith, can demonstrate the divine Principle (Principle)*. Many people object to the practicability and demonstrability of Christian Science because they themselves lack demonstration due to their own deficiency in scientific understanding of the divine Principle. Either they have no trust at all in God as a present help, or their trust is based on a mere religious faith, a personal devil or an anthropomorphic God. Blind faith in God, trust in an unknown God, lacks scientific demonstration. These very beliefs in our mentality object to a scientifically demonstrable Christianity.

The fifth subject is one I like very much. Through it Mrs. Eddy makes it quite plain that, in order to be able to demonstrate the reality of Life, *the ghost of materiality must be given up (Life)*. We may not believe in ghosts haunting castles, but are we not all largely haunted by the ghost of materiality? We still believe far too much in material existence, in organic matter, in life in matter, which is nothing more than a spectacular, ghostly farce. If Life is spiritual, it is spiritual and in no sense material. To take material life as Life is to believe in a ghost. If we love materiality we have sold ourselves to ghosts. So our belief and love for materiality must be given up—in fact, we must give up the ghost! Unless we do, we obstruct demonstration, for we are tempted to look for life in matter.

The sixth subject teaches that *contradictory, inconsistent, absurd and false reasoning is not of the nature of Truth (Truth)*. The very nature of Truth, we see here, is that it is consistent in itself, whereas sin is inconsistent. If we are consistent in our reasoning and in drawing logical conclusions from Truth, then Truth demonstrates itself. Christian Science is consistent, as its statements lead to proof. On the other hand, Christian opponents to Christian Science are inconsistent in so far as they

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confess to Jesus' words but do not repeat Jesus' works. The statements of Christian Science seem contradictory only to the worldly and materially-minded—to the spiritually-minded they are consistent. Many people start from some truth but are inconsistent in drawing logical conclusions as to what this truth in all its many aspects involves. Inconsistency arrives at contradictory conclusions and so prevents demonstration.

The seventh subject gives us the climax, showing that *through spiritual scientific understanding all is gathered into one, into one consistent whole (Love)*. Love demands complete unity. Here in this subject Mrs. Eddy urges us to know ourselves spiritually and scientifically in man's perfection. In other words, we must gather into one all ideas constituting spiritual man. Furthermore, we are told that as Christian Scientists we should bring out but one ideal, the ideal of God which is always perfect. Having but one God, one ideal and one man, would unite all men, Jews and Christians alike, in doctrine and demonstration. It would eliminate disunity and all interests would be gathered into one. In this same vein also is the last paragraph of the chapter, in which Mrs. Eddy says that many revisions of “Science and Health” were necessary in order to arrive at one correct, consistent, coherent, scientific statement of Christian Science. As Christian Scientists we must know man as one idea; we must bring out but one ideal, God's ideal; we must see all relationships as one infinite reflection; and we must grasp Science as one coherent statement—then no objection can any more disrupt this oneness.

I think it is most enlightening to compare the beginning of this chapter with the end. At the beginning Mrs. Eddy writes that the Scriptures grow in beauty and consistency from one grand root. In the same way, Christian Science grows from one grand root, the one divine Principle, and we have to accept this one Principle in its entirety and oneness in order to be able to demonstrate it. If we can reject the objections running through the seven subjects we leave the unity of God and His infinite ideas intact. Thus we arrive at that wonderful sense of *unity* which we get on the last page of the chapter, where Mrs.

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Eddy writes: “‘I and my Father are one,’—that is, one in quality, not in quantity. 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. The Scripture reads: ‘For in Him we live, and move, and have our being’” (S. & H. 361: 15–20). Have you ever stopped to think what such a statement implies? Have you ever thought of a drop and the ocean? A drop of water on your hand is just a drop of water, but if you put that drop of water into the ocean, it is still a drop of water—yet there is an enormous difference! An isolated drop on your hand cannot do very much, as its qualities are limited, but if you take the same drop of water and put it into the ocean, it acquires, through relationship with other drops, many more qualities—it becomes “oceanic”! Being one with the ocean, it can carry boats and ships, it provides an element for fishes, it can form waves, it can gather power and do many other things which as an isolated drop it cannot do. Can you see what coherency can accomplish? In the same way, if we take an idea of God out of its infinite coherency, this isolated idea can do nothing; in fact, it even loses the right to the name of idea. But if we see the idea in its infinite relationships to all other ideas, then this same idea gathers infinitely more qualities—it gathers magnitude, momentum, power, expression and the effectiveness of all other ideas together. It has no longer just its own qualities but reflects also the qualities of all other ideas. This is the pith of the whole chapter, “Some Objections Answered.” It shows that in consciousness we must always grasp an idea in its relationships to all other ideas, otherwise we disrupt the consistency of the divine system. We must therefore see the idea of man not in a “drop” sense but in an “oceanic” sense.

This chapter conveys the sense that an idea reflects all other ideas, and thus gives an illustration of infinite space, of space not in a spatial way but as the infinite realm of mutual reflection. This is the standpoint which we can denote as *Christianity reflecting Christianity*.

Briefly considering the seven subjects again we can ask ourselves: What is it that tries to obstruct demonstration?

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Or, in other words, what is it that tries to disrupt man's unity with God and the universe? And we find that it is the lack of scientific thinking and scientific reasoning (*Mind*); the lack of always distinguishing distinctly between the spiritual as real and the material as unreal, between God's man and the Adam-man (*Spirit*); the lack of relying on the testimony of spiritual sense instead of the testimony of the material senses (*Soul*); the lack of trusting a scientific Principle instead of trusting dogmatic religion (*Principle*); the lack of giving up the ghost of materiality, the love for materiality (*Life*); the lack of coherent, consistent logic in words and deeds (*Truth*); and the lack of understanding the unity, oneness and wholeness of being; our lack of seeing that we live and move and have our being in God; the lack of seeing ourselves one with God and one with the whole universe (*Love*). If we can meet these different lacks, then we understand an idea in its consistency and coherency as a pure spiritual idea in consciousness, and nothing any longer stands in the way to wholeness or health.

As we have seen, all these objections were to separate statement from proof, and clearing them away in our mentality we arrive at the point where we are equipped to prove the statements of Christian Science. Thus we are ready for the next chapter, for the practice of Christian Science.

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“SOME OBJECTIONS ANSWERED” ended with the unity, wholeness and perfection of being as the complete idea of the divine Principle. This divine Principle is stated in the textbook, and Mrs. Eddy, as she tells us in the last paragraph of that chapter, was very anxious through repeated revisions of the textbook to give a coherent and correct explanation of this Principle. Now that the coherent, scientific text has dealt with the fundamental objections, the way is prepared to use this Science in a practical manner in order to deal with every possible problem. This scientific application of spiritual ideas is explained in “Christian Science Practice,” written from the standpoint of *Christianity reflecting Science*. It is the standpoint where we knowingly, consciously, use the realm of ideas for solving practical problems.

As John W. Doorly has already elucidated the structure of this chapter in his book, “Christian Science Practice,” all I want to do is to touch on the main lines of the chapter in order to show you how it fits into the whole textbook, our way of Life. Most of the captions I shall be giving you for the various subjects are taken from his book.

The chapter has *four parts*. The first part goes to S. & H. 367: 29, and has as its main theme a blending of Love and Mind, depicting the loving state of mind of the practitioner. The second part, which goes to page 386: 15, is pervaded by a combination of Truth and Mind, showing the Christ, Truth, made manifest as idea. The third part, ending with page 410: 21, is dominated by a combination of Life and Soul, stating that being is always identified. “Mental Treatment Illustrated,” the fourth part, presents Love, Truth and Life again but in their blending with Spirit, that is, in their universal reflection. It illustrates that the practitioner’s consciousness of

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Love, Truth and Life, as depicted in the first three parts, must be reflected in the patient's thought, and everywhere. This is what might be called a preview of what we are going to contemplate together in this chapter. Do not think of this structure as complicated. As we go on, you will see that it is very warm, comforting and beautiful.

First Part

As I said, the first part is pervaded by the overall theme of *Love and Mind*. What does this mean? It means that its standpoint is Love constantly beholding Love's idea. Love is the fulfilment of all things and operates through the Science of Mind-healing, through a right mental attitude. *Christianity* is based on the perfection of Love and the allness of Mind operating throughout all space. Therefore the Christianity of Love and Mind knows and considers all evil as animal magnetism, or nothing, and all that is good as an idea of divine Mind. So the practitioner who goes out from this standpoint must have a mentality of infinite perfection, completion and fulfilment. He must start from the summit of Love which holds in thought nothing but perfection; or, as the text puts it, he must have a benign thought; he must regard the patient compassionately; he must have the mentality of unselfish affection, a recognition of infinite Love, and must already see the consummation of his vision. Can you hear the tone of Love and Mind which must permeate the practitioner's attitude?

Thus practice starts out from Love and Mind, from a vision of the infinite perfection of the universe, from the infinite realm of ideas, which excludes error and illusions as nothing. The keynote initiating the chapter is: "Thy sins are forgiven." A practitioner's practice goes out from the point where he has already *scientifically forgiven*, where the divine pardon has already been reached. His thought must dwell in the fullness of ideas.

Let us consider what Love's mentality effects and accomplishes. The first subject tells us that *Love's mentality attracts the patient, the needing thought, the seeker (Mind)*. Here Mrs.

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Eddy relates how Jesus' mentality of compassion attracted Mary Magdalene, how the light broke on her and impelled her to approach Jesus, from whom she gained complete forgiveness. If we take into our consciousness the full sense that divine Love knows only its own idea of perfection, this operates as attraction to every receptive thought.

The second subject shows that *Love's mentality operates as true discernment, as divine insight (Spirit)*. Jesus' mentality had divine insight into the Magdalen's thought and could discern her love for purity, goodness and spirituality. This brought her absolution. A true practitioner can always detect a flicker of spirituality in the patient's thought and will always strengthen and develop it, and not quench the "smoking flax."

The third subject points out that *Love's mentality brings about true repentance (Soul)*. Jesus' benign thought brought to the patient (the Magdalen) repentance, reformation and resurrection, because it was unselfish and never identified the patient as sinful.

The fourth subject explains that *Love's mentality operates as pure demonstration (Principle)*. Love's mentality is shown to be spiritual power, and if the Christian Scientist's thought is filled with Love, it demonstrates spiritual power, it mobilizes the patient's spiritual power to resuscitate himself.

In the fifth subject we see that *Love's mentality demands the laying down of the mortal concept through love (Life)*. The practitioner's thought must be rich with the knowledge of God's allness, he must be free himself of moral evils, of spiritual barrenness and mental penury—else he cannot meet a lack and cure the patient.

Through the sixth subject we learn that *Love's mentality demands the standard of true manhood (Truth)*. In order to demonstrate manhood in the patient, the practitioner must grow into Christian manhood himself. He must seek Truth with the love for Truth and must be the light of the world himself.

The last subject teaches that *Love's mentality brings full consummation (Love)*. Love's idea always welcomes the student

to ever higher attainments. Mrs. Eddy as a practitioner and teacher longed to share her fullness of vision with her patients and students.

This first part is really an interplay of the practitioner's mentality and the patient's reactions. It is as if Mrs. Eddy would show here the divine law of supply and demand. She illustrates how the divine supply, in this case the practitioner's attitude, awakens and meets the real need of the patient. If we look back over the seven subjects we can gather what *the attitude of the practitioner* must be. He must forgive all (*Mind*), he must be good and pure himself (*Spirit*), he must be unselfish (*Soul*), he must win his own pardon (*Principle*), he must first cast moral evils out of himself (*Life*), he must himself have grown into the stature of Christian manhood (*Truth*), and he must yearn to see the fulfilment of his hope (*Love*).

What are *the patient's reactions* to this attitude? From the text we gather that he is irresistibly attracted to Love's healing (*Mind*), that he repents, baptizes his thoughts and becomes receptive to spiritual good (*Spirit*), that he reforms and resurrects himself (*Soul*), that his spiritual power operates as resuscitation (*Principle*), that his thoughts are flooded by Life (*Life*), that he inherits his health, his Christ-consciousness (*Truth*), and thereby attains a higher light and achievement (*Love*). Let us always bear in mind, however, that even though we speak about the practitioner's mentality, it is not his person and not his thoughts but the realization of the ever-operative Principle that does the work and heals the patient.

Second Part

The first part depicted the standpoint of Love's Christianity, the summit from which the practitioner looks out, the mentality of Love knowing and beholding its own perfect idea and the whole plan of fulfilment of that idea. That idea, of course, has a *Christ*, and the second part illustrates the operation of this Christ, the operation of this ideal. The first part thus links up with the second part, which has the overall tone of *Truth and Mind*. What is the meaning of Truth and Mind here?

Words are of no use unless we know what they stand for. The combination of Truth and Mind conveys here the meaning of the Christ, Truth, brought right down to the point of manifestation in Mind, to the point of recognition, of comprehension, of intelligent thought. We find here the Christ as the divine manifestation of God in its office of healing, whereby the Christ translates itself to the point of idea, to the point of understanding and even to the point of mentality.

In this second part *the Christ-Mind operates to annihilate its counterfeit beliefs, the mind of the anti-Christ*. The text teems with combinations in the counterfeit sense of Truth and Mind. For instance, the Christ, Truth, deals here with erroneous mortal beliefs, false beliefs, mortal blindness, erroneous mental practices, illusions as the source of sickness, the mental origin of disease, and so on. Moreover, these counterfeits are annihilated through the Christ-Mind, the true sense of Truth and Mind, which operates through a true mental state, through an apprehension of Truth, through the comprehension of facts, through the power of Truth, through the facts of health whispered into thought, through the truth of being whispered into the ear of mortal mind, through the might of intelligence exercised over mortal beliefs to destroy them, through the action of Truth on the minds of mortals and the corresponding effect of Truth on the body, and so on. The text is full of such combinations of Truth and Mind, and if you know the synonymous terms for God you cannot help detecting them easily.

Through its subjects this second part explains what knowledge the Christ-consciousness holds and entertains and how this Truth-knowledge (Truth and Mind) is the Christ, and so the healing power, to any form of mortal mind (the counterfeit of Truth and Mind).

The first subject depicts the fact that *Truth-healing is dependent on recognizing Truth as All and error as nothing (Mind)*. We learn here that recognizing Truth as All and error as nothing involves attributing all divine qualities to Truth and leaving nothing to error. It means trusting Truth alone and accepting Truth as the only consciousness. If we do that, then we know

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error to be nothing and thereby rob disease of its basis. This recognition fits us for the successful treatment of disease.

The second subject tells us that *Truth-healing is based on the infinite substance and reality of Spirit (Spirit)*. The Christ-demonstration must go out from the fact that matter is not substance and cannot therefore be the substance of man. It must also rest on the comprehension of the fact that matter is not medicine and that cures can be effected only through the Science of Spirit. To be able to make use of the Christ, Truth, we must accept in thought one reality only: the substance of Spirit. We must discard matter altogether in thought.

The third subject shows that *Truth-healing demands freedom from mortality and sin (Soul)*. The Christ-Mind is very definite in taking only ideas as factual. Deviation from this is sin and leads to mortality. Man as God's idea is sinless and so completely free from all that is illusive, vague, transient, speculative, indefinite, immature and mortal. The sense brought out here is that freedom is won through the definite recognition that the ideas of Mind alone are factual, that everything else is subject to change. The moment we look for man in the body, everything becomes indefinite, whereas we should see clearly that man is God's idea.

The fourth subject explains that *Truth-healing demands metaphysics (Principle)*. In our acknowledgment of Truth we must rely on the fact that man is Principle's idea, that man is a metaphysical idea. Accepting man as the operation of Principle we find that he must be understood as a law-abiding, sinless idea; as a scientific, impersonal system of health, the even flow of Life; and as living in the consciousness of divine metaphysics, whereby the Christ-consciousness forestalls all the claims of mortal consciousness. In short, this subject shows that man lives in divine metaphysics and that an acknowledgment of this fact frees him from any unscientific belief and practice.

In the fifth subject we learn that *Truth-healing always has divine method, maintaining man's individuality (Life)*. Here Mrs. Eddy says a great deal about heat and cold, overaction and inaction, as the cause of disease and death, indicating that a

lack of the even flow of Life, produces these ills. Truth-healing demands a mental state that is full of the vigour and freshness of Life and thus floods the patient's thought with the constancy of Life. This mental state abides in the nowness and ever-presence of Life, continually watching that thought is not invaded by the agents of mortal mind, by weakness, by subtlety and disharmony. Through flooding thought with the nowness of Life man's life is defended and preserved.

The sixth subject tells us that *Truth-healing always involves the consciousness of man's dominion (Truth)*. Remember, the overall tone of the second part is Truth and Mind, and this combination in the sixth subject is shown as the rights of intelligence exercising dominion over mortal beliefs in order to destroy them. We encounter here a great sense of dominion, of the power of Truth over error establishing the fact that Truth is always the victor. It shows that the more man's consciousness is in line with Truth, the more dominion he has and the more man he is. Then neither mortal beliefs, nor matter, body, human theories or grossness can have any dominion over him.

The seventh subject is really a wonderful one. It expounds that *Truth-healing fulfils the law of Love (Love)*. The Christ-Mind, whose very nature it is to do only right, fulfils the law of Love, where there is no reason for penalty. If ever you have to deal with a sense of penalty, I recommend you to read these pages carefully. They will free you entirely from the sense that man can ever be penalized. Man is a state of doing right, and for this there is no penalty. All that can be penalized is sin or wrong-doing. The true man, the Christ-man, is always exempt from wrong-doing, thus none of the many beliefs of penalty can ever be attached to him. Penalty exists nowhere but in mortal mind. We can rejoice in this knowledge when we recall that in “Physiology” we made the covenant that man is never identified with mortal man, the wrong-doer. Actually, man can never transgress a divine law.

Let us go over this second part again and summarize its main points. Truth and Mind are here presented as the Christ, the

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ideal Truth, always translating itself to the point of manifestation as idea, bringing health or wholeness to any situation. This healing power rests on the knowledge that Mind is All (*Mind*), that reality and substance are spiritual (*Spirit*), that man is free from mortality and sin (*Soul*), that man is a metaphysical idea (*Principle*), that man is always maintained and sustained by the even flow of divine Life (*Life*), that man has dominion through divine consciousness (*Truth*), and that man is forever free from penalty and therefore always fulfilled in the law of Love (*Love*). Such a consciousness is the Christ or Saviour to all forms of mortal mind, the counterfeit of Truth and Mind. What a scientific sense of the Christ, Truth, Mrs. Eddy as a practitioner must have had !

Third Part

What has the chapter taught us up to now ? In the first part we saw that the practitioner must have Love's outlook, the vision of perfection in which sin is scientifically forgiven. This vision rests on the practitioner's knowledge of Truth, the Mind of Christ, which annihilates in his consciousness erroneous mortal beliefs. The form of this Christ-Mind is depicted in the second part. In the third part Mrs. Eddy now explains that the practitioner has to abide steadfastly by what he knows to be true, since being is unchangeable—he has to abide by *the Word of God*, by the unalterable facts of being. The third part, therefore, is dominated by a combination of *Life and Soul*, explaining that the Word of Life is established as of old and cannot change or be lost, that nothing can happen to being, that the facts of being and of existence are intact, unalterable, balanced and immortal. Reading this third part we gain a tremendous feeling of certainty and security, because it conveys to us the sense that being just *is*, in spite of everything. Life is self-sustained; the Word of God can never be overthrown. The subjects depicting this third part bring out this sense very clearly.

The first subject illustrates the grand statement that *the law of Life is free from decay (Mind)*. Being is unchangeable because

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it is based on the law of Mind, and the law never changes. Therefore, whatever calls itself loss, suffering, decay, death or any other change of existence is really causeless because it has no origin in the law of Mind. Mrs. Eddy shows that these so-called changes are mere human beliefs which are not experienced beyond the consent of mortal mind. Life is an eternal law, forever going on, hence it can never furnish a cause for anything that is unlike Life.

The second subject presents the fact that *the substance of Life is Spirit, not matter (Spirit)*. As you know, Spirit is the only and knows no duality; Spirit never co-operates with matter in any way. In sustaining Life, therefore, the two do not co-operate either. Food is used here as an example to illustrate this fact. This subject makes it very clear that food can neither support nor destroy Life, that the substance of Life is Spirit. Life being spiritual, it is always ordered and this order can never be disturbed or deranged by foreign elements, such as food. Let us see that being is always perfectly balanced, because there is no duality or antagonism in Spirit.

The third subject shows that *the supremacy of Life is the rule of Soul (Soul)*. The few pages covering this subject contain over thirty rules for the practice of Christian Science. The practitioner often turns to these pages, for in them he finds clear-cut rules telling him precisely what to do and what to abide by. Yet we must never forget that this subject is but one of the many aspects necessary for practice, and the practitioner should be careful not to limit himself just to these pages. Being is supreme, so the one big rule we must always follow is to rise above the pleasures and pains of sense and stick to the unchangeable testimony of Soul. Some of the rules Mrs. Eddy gives us here are to dispute the testimony of the material senses, to meet disease with a powerful mental opposition, to rise in the conscious strength of the spirit of Truth, to rise in rebellion against disease, to meet the intimation of sickness with a protest, to make our own terms with sickness, to contradict mentally every complaint of the body, and so on. The supremacy of Life rejects subjugation or submission to any yoke.

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In the fourth subject Mrs. Eddy brings out that *the government of Life is the omnipotence of Principle (Principle)*. This explains that divine Principle governs our life in all circumstances. Divine Principle permeates our whole being and governs every phase of our life. Our being cannot be governed by mortal mind, by sickness, by bodily conditions, by material systems and theories, nor by material methods of healing. We must always be aware that our true being is solely governed by the omnipotence of Principle.

This brings us to the fifth subject, where we see that *the immortality of Life denies every phase of mortality (Life)*. Being is immortal and sustains only that which is immortal. The immortality and vitality of Life are here seen to deny any destructive influence, doing away with any sense of compromise, refuting the testimony of the material senses and rejecting any trust in physical theories. Life is always constructive and categorically refutes any destructive influence or method.

The sixth subject then depicts that *the embodiment of Life is true consciousness, that the body of mortality is mortal mind (Truth)*. Mrs. Eddy talks much about the truth of being in this subject, and shows that embodying the truth of being is manhood. How much we embody Life is a matter of consciousness, hence if consciousness is based on God we have true life. So, in the measure that true consciousness masters and governs mortal consciousness, we put off the old man and embody the true man. True consciousness is being, and this fact exists in any case.

Finally, we learn in the last subject that *the fulfilment of Life is ever-present identity (Love)*. Being is always identified, because being reflects Love and so is always fulfilled. Ever-presence, therefore, is the fulfilment of Life, it is the actuality of Life, and nothing can upset this perfection of being. Knowing this fact is certainly most comforting, especially in times of fear and doubt.

Through this whole third part we have a very strong sense that being cannot be altered, that being cannot be changed either for better or for worse. Being *is*; it cannot lower its

standard nor regain its standard. The great theme of Life and Soul here is that the Word of Life is always identified. The seven subjects then go on to show why. They bring out the fact that being is unchangeable because it is based on the law of *Mind*; that being is balanced because there is no dual substance in *Spirit*; that being is supreme because it is ruled by *Soul*; that being is the master because it is governed by *Principle*; that being is immortal because it is exalted above matter by *Life*; that being is true embodiment because it is the consciousness of *Truth*; and that being is identified because it is always fulfilled in *Love*.

Can you catch the tone of the wonderful balance of being? This balance, which is always intact, can never be disturbed either by ignorant beliefs (*Mind*), by matter or food (*Spirit*), by sense testimony (*Soul*), by human doctrines and systems (*Principle*), by false methods or quackery (*Life*), by mortal consciousness (*Truth*) or by fear (*Love*). None of these phases of mortality can shake being, and neither should the influence of these arguments shake our trust and confidence in this fact. Let us stick to the fact that being *is* anyway.

Before going on to the fourth part I should like to give you a broad view of what we have been doing up to now. If we glance back over all the chapters we have been considering so far, we see that through the first four chapters of the textbook the student gains a better sense of the Word of God; then through the second four chapters the dynamics of the Christ, Truth, is revealed to him; and further, through the third four chapters he becomes acquainted with true Christianity, with the infinite completeness and perfection of the realm of ideas. Thus through the objective way of Word, Christ and Christianity he attains an understanding of perfect being; he is led to a realization of the wholeness and health of the realm of ideas. Now with this realization his *vision becomes subjective*; the student becomes a practitioner, a master of what he has learned. Looking out from that summit of Christianity, the student, now a practitioner, then begins to trace everything back through his

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Christ-knowledge to the immortal facts of the Word of Life. This is exactly what the first three parts of the chapter, “Christian Science Practice,” do. Those three parts give the reversed order of *Christianity, Christ, Word*—of Christianity characterized by Love, Christ characterized by Truth, and the Word characterized by Life. The combination of Love, Truth and Life is a distinctive feature of this chapter.

Practice, we have seen, starts with the sense of *Love’s Christianity*, with that sublime state of mind where Love never loses sight of its own perfect idea and beholds everything in its own light. It is the point where the practitioner’s mind rests in the contemplation of the completeness and fullness of Love’s universe of ideas, where there is nothing unlike God, good. Love’s mentality (Love and Mind) permeated the first part, you will remember. With this exalted vision of benign thought the practitioner knows the truth of God’s creation and so is conscious of the truth about every idea, about man and the universe. This in turn is the Saviour to any erroneous concept; it is the *Christ, Truth*, or the ideal of everything. Truth-healing (Truth and Mind) was the topic of the second part. Knowing that Love’s mentality (Love and Mind), with its infinite design of fulfilment, forever operates as the Christ, as the truth about everything (Truth and Mind), the practitioner then abides in consciousness by the *Word of Life*, by the unchangeable fact that being is forever intact and identified. This immutable sense of being (Life and Soul) was illustrated in the third part. So you see, the practitioner starts from the vision of Christianity, knows that this attitude is the Christ to an erroneous belief, and consequently adheres to the unchangeable fact of the eternal Word of God.

Fourth Part

This brings us to the fourth part, “Mental Treatment Illustrated,” which is permeated with a tone of Spirit—Spirit in a very specific way, however. Spirit is used here in the sense that it is All-in-all, that there is nothing besides God, Spirit,

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that there can be but *one infinite reflection of Spirit*. If you can catch the tone of this infinite reflection of Spirit, you really have the pith of this fourth part. Why? Because it shows that the truth the practitioner knows is spiritual, not personal, and being spiritual this truth pervades all space and is therefore the truth anywhere and everywhere. As a truth is a universal and general fact, it is not only the practitioner's truth but is the patient's truth as well. Because of the very fact that Truth is Spirit, any and every truth must be understood as reflected infinitely.

The first three parts really describe the practitioner's state of mind, showing that the practitioner must first be whole himself. But it is not the practitioner alone that needs to be healed of a belief, *the patient* must be healed of it also. Only then is a healing complete. The important fact we have to see, however, is that the healing does not start at the fourth part, with the healing of the patient, but begins with the spiritual status of the practitioner as shown through the first three parts. We can even say that because the practitioner lifts up the truth of being in his consciousness, he draws the patient to himself. Then comes the fourth part, which illustrates that the truth of being the practitioner entertains must be reflected in the patient's thought, and through a change of the patient's thought a change in his body is effected also, and thereby health is established.

The fourth part brings out this sense of reflection by showing that the practitioner must be aware that not only he knows the truth, but that the patient knows it, too. Very often a practitioner goes only as far as to know the truth about a case for himself, whereas he must go further and lift it into the one universal reflection wherein *the patient, too, knows the truth*—or even to the point where there is neither practitioner nor patient, but one infinite realm of ideas conscious of truth. A great many illustrations in the text stress the necessity for the patient to know the truth, that he must be instructed with the truth so that mortal mind yields to the instruction of truth and love. Mrs. Eddy says, for instance, that Christian Science must be explained to the patient, that the truth must be steadfastly

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fixed in the patient's thought (please notice, not “on” the patient's thought), that the patient's thought must be turned away from the body, that the patient must trust in the power of Mind, that he must be made to realize the truth, that he must see the unreality of disease, that he must realize that he is not a helpless victim but can meet disease fearlessly. As you see, all these references centre round the need for the patient to know the truth of a situation. You will perceive that now the focus changes from the practitioner's thought to the patient's thought.

In this fourth part we really come across two planes of treatment: the mental and the spiritual. On the mental plane the treatment consists of *mental arguments*, through which the practitioner convinces himself and the patient of the true facts—he may argue silently or audibly against disease. On the purely spiritual plane there is no such a thing as arguing against disease or convincing oneself and the patient of the truth; the realm of ideas cannot help but reflect and be conscious of spiritual truth. The highest form of practice is on the plane of *spiritual Science*, where the practitioner entertains the spirit of Love, Truth and Life.

Love, Truth and Life, we have seen, are the overall tones of the first three parts. In this fourth part they appear again, but this time we have *Love, Truth and Life combined with Spirit* because what is being emphasized now is their universal reflection as spiritual facts. Hence the text speaks, first, about Love and Spirit, restful action universally reflected; second, about Truth and Spirit, the Christ, Truth, reflected in the truth about everything; third, about Life and Spirit, the eternal Life reflected in sinless understanding.

In this connection I should like to draw your attention to another pertinent point. At the beginning of this fourth part Mrs. Eddy makes the interesting statement: “The procuring cause and foundation of all sickness is fear, ignorance, or sin” (S. & H. 411: 20–21). So *fear, ignorance or sin* lie at the bottom of all disease. If we look at the text of “Mental Treatment Illustrated” we shall find that Mrs. Eddy deals with fear

through Love and Spirit, with ignorance through Truth and Spirit, and with sin as the cause of death through Life and Spirit, the three main combinations I mentioned before. The scientific exactness of Mrs. Eddy's revelation and the structure of her presentation are really wonderful beyond words.

Let us quickly run through the subjects of this fourth part.

The first main tone is that of *Love and Spirit*, and there are two distinct subjects depicting it. Love is here presented as omnipotence and as the ultimatum to *fear*, the one big cause of disease. As Spirit, divine Love reflects itself in the thought of the patient and frees him from timidity, fear, dread and agony, bestowing on him the graces of Love, which are peace, rest, calmness and quietude. As Mrs. Eddy shows, treatment starts with “Be not afraid,” and, further, she says that “if you succeed in wholly removing the fear, your patient is healed” (S. & H. 411: 32-1). So the allaying of fear is the main point here.

The first subject teaches us that *Love's fulfilment of its own reflection operates through mental and spiritual Science (Mind)*. Mental practice operates by pleading and arguing mentally for the truth, and this mental plea serves to allay the fear of the patient. But, as we find here, arguments are only necessary so long as the practitioner is not perfectly attuned to spiritual Science. Mental argument must finally give place to Mind's control over the body, or, to put it differently, healing by “right thinking” must finally give place to spiritual Science.

Then, in the second subject we learn that *Love's reflection is real and ordered (Spirit)*. Once the patient's thought is freed from fear, once it has become calm, quiet, restful and peaceful, he reflects the natural order of being. Fear, on the other hand, brings disorder. Fear is an unnatural state of mind; it deranges, troubles and perplexes thought, and so puts it out of order. Through this excitement of thought fear brings about inflammation. It is of no use, then, to resort to opiates, etherization or to hypodermic injections of morphine in order to calm down such excitement; none of these can replace the peace and calm of Love. They cannot bring a disordered mind back to the natural order of Spirit—it is fear that has to be cast out.

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Having dealt with fear, we come to the next three subjects, which fall under the main tone of *Truth and Spirit*, that which tackles *ignorance* as the procuring cause of sickness. This specific claim is handled through the intelligence of Truth, which destroys ignorance and its resulting disease. Truth, Christ, is here shown as that which affirms all that is true and as that which has an alterative effect upon error by overcoming and destroying disease. Now Truth is Spirit, hence it is infinitely reflected, and the text here has to do with the necessity of knowing the truth, pleading the truth, speaking the truth to every form of error, of mortal mind having to be instructed by Truth, and so on. Here ignorance has to give place to a knowledge of Truth, to a knowledge of the truth about God, man and the universe, so that Truth is reflected in everything.

Thus we come to the third subject, where we find that *Truth's ordered reflection enforces translation (Soul)*. We immediately get a sense of the dynamics of the Christ. This translation, we see, takes place through the control Mind exercises over the body. Here is a tremendous sense of the greater controlling the lesser—that if we resurrect thought to the contemplation of Truth, this will rule the situation. Soul's great capacity prevents anything falling out of spiritual order. Under this rule all the many phases of error, like animal magnetism, moral and physical beliefs, lurking error, and so on, cannot bring about deflections of being, such as crises, disturbances, fermentation, and the like. As this subject shows, they cannot shift the balance of being in any way and so cannot mar the reflection of Truth. The rule of Soul here translates the deflections of ignorance into the reflection of Truth.

The fourth subject teaches that *Truth's ordered reflection is foundational and operates through system (Principle)*. In Christian Science practice the only standpoint is that of Principle and Science. Principle is reflected in every part of the system and so not only establishes and maintains order in the spiritual but in the material system as well. Here the Christ, Truth, which rests on Principle, stirs up any unscientific, ignorant outlook and restores the ordered economy of being.

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In the fifth subject we learn that *Truth's ordered reflection leads to immortality and eternal life, free from heredity, birth and death (Life)*. We have here the wonderful sense that Life is reflected in infinite life. This truth, in turn, reflects itself in the destruction of all the claims which try to rob eternal life, such as heredity, consumption, the belief in incurability, material birth and death, and so on. Knowing the truth invigorates, sustains, vitalizes and strengthens existence.

At this point the main tone changes to that of *Life and Spirit*, which extends over three subjects. It is now brought out that Life is real and that Life is reflected in understanding. Furthermore, an understanding of God as the only Life is shown to deal with *sin* as the cause of death. Usually sin is handled through Soul, but here it is not a question of dealing with sin as such; sin is here considered as that which brings death and therefore it is handled through Life. The text now centres round Mrs. Eddy's statement: "Sin brought death, and death will disappear with the disappearance of sin" (S. & H. 426: 28-29). Sin is disbelief in God and this brings death, while understanding God is life eternal. The Bible quotation, "If a man keep my saying, he shall never see death," is repeated here on several occasions. So the remedy for sin as the cause of death is to have spiritual understanding.

This brings us to the sixth subject, which continues the preceding tone of Life and shows us that *understanding Life is eternal being (Life)*. Here we learn that understanding Life is the substance of all being, that Life is never contingent on matter. We see that by consecrating life to the everlasting Father, thus giving up the belief in material existence, we admit man's immortal status. Mrs. Eddy makes the statement here that man *is*, not *shall be*, immortal.

Then there is the seventh subject, which comprises *the Court Case*. My epitome for it is that *understanding Life maintains the standard of manhood as perfect health (Truth)*. This subject is really marvellous, it has a wonderful structure, but it is rather long and, since I have to confine myself to the main lines only, I would recommend you to ponder it with the

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help of Mr. Doorly's book, "Christian Science Practice." Mrs. Eddy takes a healing of liver disease to illustrate a general law of practice. What she shows is that "if a man keep my saying, he shall never see death." In other words, if a man understands the Word of Life, he inherits life and is not subject to death. It shows that the real man can never sin and can therefore never be penalized with disease and death, since what sins is not man. The transgression of so-called material laws, health laws, human laws, is construed as sin, while sin is really a disbelief in God. What maintains the standard of manhood as perfect health is always to regard life from the standpoint of spiritual laws. The argument of the *Court of Error*, which resides in mortal consciousness, is to subject man to so-called health laws, mistakenly termed laws of nature. The disobedience of these laws is regarded as sin, which again, according to these laws, must bring disease, and disease death. However, man is subject to the *Court of Spirit* only, the laws of which are supreme and supersede every false law. Mrs. Eddy shows here how the spirit of Life intervenes as the Christ, Truth, as the friend of mortal man, delivering him from the so-called laws of error. What I like especially in this Court Case is that in the Court of Spirit there is no evidence of disease, that "disease was never there." Disease is never a part of man; man's health is eternally maintained in the divine order of Life. Have you ever thought how absurd it is to say that man is sick when *man* is really but another term for wholeness or health?

Thus we arrive at the last subject, which conveys to me the sense that *understanding Life is the perfect answer to every condition (Love)*. Here Mrs. Eddy brings in a very warm and comforting sense by showing that Love meets every situation with the perfect provision, that Love uses both temporary and eternal means in establishing the ideal and spiritual state of being. Thus we see that understanding Life holds the solution to every problem.

This concludes the fourth part. As we have seen, it depicts the reflection (Spirit) of Love, Truth and Life, and it deals with

the procuring cause of all deflections of being, namely, the triad of fear, ignorance and sin. First of all, Love and Spirit, Love fulfilled in its own infinite reflection, deal with fear as the cause of disease; they deal with it through mental and spiritual Science to free thought from fear (*Mind*) and operate through the real and ordered, calming fear, which otherwise would excite and derange the body (*Spirit*). Then, Truth and Spirit, Truth's ordered reflection, the truth reflected in everything, destroy ignorance as the cause of disease by enforcing translation (*Soul*), which reaches every part of the system with its power of demonstration (*Principle*) and frees from heredity, birth and death, bringing out newness of life (*Life*). Finally, we come to Life and Spirit, Life reflected in an understanding of God, which supersedes sin, disbelief in God, as the procuring cause of death. This understanding of Life is the substance of all being (*Life*); it maintains the standard of manhood (*Truth*); and it lovingly provides the solution adapted to every condition (*Love*). So disease is healed through handling its procuring cause; Love's reflection abates fear, Truth's reflection destroys ignorance, and Life's reflection supersedes sin with understanding.

How far have we come? This has been a fairly long chapter and we must be careful not to lose the main thread. We started from the *first part*, Love and Mind, Love's attitude, Love's contemplation of its own perfect idea. This led us to the *second part*, Truth and Mind, where we saw that this vision is the healing power of Truth, is the Christ to a situation. Then we reached the *third part*, Life and Soul, where we realized that no matter what the situation may look like to the physical senses, the facts of being are unalterable, being *is* anyway. Finally, we took the last step into the *fourth part*, where we rested in the knowledge that this Love's attitude, this Truth-healing and this unchangeable being are universally reflected in a fearless attitude, in a healthful knowledge and in an understanding of being.

Mrs. Eddy always laid great stress on the fact that she discovered a practical Christianity as Science. The twelfth chapter

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of her textbook explains practical Christianity as Science. What we must never forget, however, is that it takes eleven chapters or fundamental spiritual steps to reach this point. So when the twelfth chapter, the chapter for the practitioner, starts with Love's vision of perfection, it means that it starts with a full vision, a vision which includes the living substance of the previous eleven chapters. In other words, we become only a *Christianly scientific practitioner* in so far as we have lived—and I say lived, and not just read through or thought through—all the foregoing chapters. Practice is life, practice is not a profession, practice has to do with working out the way of Life. So, unless we live through the first eleven chapters, our practice is not really Christian Science practice. At best it may be sympathetic influence, or benevolent hypnotism, or only a flood of stereotyped arguments—whatever it is, it is certainly not what Mrs. Eddy meant by Christian Science practice. Our practice must be a spiritual practice, not a mental practice with all its shortcomings. And only a spiritual practice is truly Christian. This is a point which cannot be stressed enough.

SUMMARY OF THE CHRISTIANITY-CHAPTERS

THUS WE HAVE REACHED THE END of the Christianity-chapters, the chapters dealing with the realm of ideas. What these chapters present is Christianity in its fourfold reflection as the Word, Christ, Christianity and Science. They deal with the demonstration of Christianity as the *annihilation* of invisible and visible error through the establishment of the realm of spiritual ideas.

With the chapter, "Creation," a definite change from the Christ to Christianity takes place, as you remember. "Creation" gives a statement of what constitutes creation or the true universe. The chapter shows creation to be of the nature of idea and that in order to grasp this ideational universe all the limitations, all mental swaddling-clothes have to be discarded. Hence, in stating the universe of ideas and giving us the way to it, the standpoint of the chapter is definitely that of *Christianity reflecting the Word*.

In the following chapter, "Science of Being," this universe of ideas is viewed in its Christ office as the dynamics of ideas. The chapter shows that an idea has the power to dispel invisible error and visible error and that it operates as a divine infinite calculus. The standpoint there is typically *Christianity reflecting the Christ*.

The next chapter, "Some Objections Answered," takes us a step further and illustrates that this universe of ideas consists of infinite relationships of ideas which form one coherent whole. The chapter makes plain that every idea is not only one with Principle but is one with all other ideas. This infinite reflection depicts the standpoint of *Christianity reflecting Christianity*.

Then, "Christian Science Practice" deals with the conscious application of this realm of ideas. It explains how a knowledge of the nature of ideas, the dynamics of ideas and the coherency

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of ideas can be scientifically used to solve everyday problems. There we have the standpoint of *Christianity reflecting Science*.

Having attained this point, we could ask ourselves: Well, what else do we need, what more can we ask for? Should we not be satisfied when we arrive here? I think many people would be and would like to halt here; yet we must go on, and only if we go further can we reach the heart of divine Science. What is this further step? In "Christian Science Practice" we came to the point where we were taught how to use ideas scientifically. But, after all, can we use an idea? An idea is always God's idea—Principle and idea is one—and with the dawning of this realization, thought is now led on to an even higher plane, to the plane of Science, where Principle is understood through its idea, where Principle expresses itself as idea, where Principle includes its idea, and where Principle always operates as idea. This is what the next four chapters, the chapters on Science, will explain to us in more detail.

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THE LAST CHAPTER SHOWED US how to be practitioners, how to apply consciously the realm of ideas in human experience in order to correct disharmony. However, the main purpose of Christian Science is not primarily to heal but to be whole and to remain whole—not to correct disharmony but to stay harmonious in every way. This is what Mrs. Eddy indicates in her last paragraph in “Christian Science Practice,” when she says: “Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake” (S. & H. 442: 30–32). She tells us to be a law to ourselves, or in other words, not merely to use laws but far more to embody law, to be law-abiding, law-obedient, law-disciplined and law-expressing—in fact, *to be the idea of Science*. This exhortation heralds the chapter, “Teaching Christian Science.”

This chapter does not expound *the* teaching of Christian Science. That will be done in “Recapitulation.” Teaching Christian Science means here: *Teach yourself to be a Scientist*. Throughout this chapter we are taught to train ourselves into knowing ourselves only as Principle’s idea. We are taught how to be in conformity with Principle, how to be the idea of Science, how to be scientifically one with God. The standpoint of the chapter is therefore that of *Science reflecting the Word*. The chapter teaches the unity of Principle and idea and how, through a complete impersonalization, we recognize ourselves to be the idea of Science.

To be impersonal, that is, to be in conformity with Principle, rests on a very high sense of *ethics*. When we read this chapter, we cannot help noticing how Mrs. Eddy keeps referring to this sense of ethics and morals. In ordinary language ethics is defined as a system of moral principles, and here in Christian

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Science ethics is shown to be adherence to Principle. Adherence to Principle is the embodiment of Principle's idea. The moment we adhere to Principle we are no more our personal self but a scientific idea, a Scientist. I like what Mrs. Eddy understands by ethics in this chapter, “. . . that all is Mind, and that the Scientist must conform to God's requirements ” (S. & H. 444: 32-1). Ethics means conformity with the allness of God, where the only I, or Person, is the divine Principle.

This constant falling into line with Principle is brought out in the chapter through the oft recurring phrases indicating the sense of *adhering strictly to Principle* and *abiding strictly by Principle*. In this way Mrs. Eddy stresses again and again that the ethics of Christian Science lies in adhering strictly to the divine Principle and the rules of divine metaphysics, and in abiding by them. Thus it is not enough to adhere to Principle; we must also abide by it. It is most interesting that the term “strict” occurs noticeably often in this chapter, which points out the severe trait of ethics. The sense of *conforming to Principle* is brought out very strongly too, and with it we also have the requirement of living and doing right. So all through we have that high ethical sense of complying with Science.

This sense of scientific ethics runs right through the chapter and culminates in the paramount statement ending it: “Neither dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics” (S. & H. 464: 27-29). If you compare this statement with the last statement of the previous chapter, you will catch the message of “Teaching Christian Science.” Mrs. Eddy urges us at the end of “Christian Science Practice” to be a law to ourselves; then the chapter, “Teaching Christian Science,” *instructs us through a scientific system of ethics how to be a law to ourselves* and finally leaves us with the sense that through being a law to ourselves we can rest in the assurance that nothing, neither malpractice nor ignorance, can harm us, can overthrow a scientific system of ethics. When we are a law to ourselves, we are Scientists, and then mental malpractice cannot touch us. When I mention malpractice, do not think immediately of someone malpractising you. Many

are so afraid of others exercising malpractice on them that they do not realize that their own fear of malpractice is the greatest malpractice under which they suffer. People in general are much too busy to spend their time malpractising others, but I have always noticed that most people find plenty of time to malpractise themselves. Whenever we do not see ourselves as the perfect idea of Science, as Principle's own idea, we malpractise ourselves. For instance, if you think of yourself as a person, as a body, as an isolated idea, as English or American, as having this or that shortcoming, or if you do not love yourself as God's perfect idea, if you condemn yourself for the least mistake, then you are certainly busy with malpractice. Think how cruel you sometimes are to yourself, and how kind and tolerant you are with others, and even more with your pets.

The purpose of this whole chapter is to teach us *to be Principle's idea*, a Principled idea. What does it involve to be a Principled idea? Let me point out the fundamental subjects through which Mrs. Eddy deals with this question.

The first subject says: *Teach pure motives in healing and practice (Mind)*. Here we are asked to be tolerant towards other people's points of view. A Scientist knows that God will guide everyone according to his own light. If we take this sublime attitude, trusting divine Mind to guide everyone, we can be charitable and tolerant towards opponents and can part from them without strife. It is most necessary for a Scientist to be broadminded and not to enforce his human will on others. He must trust in the unlaboured motion of the divine Principle. We learn here that if prompted by wrong motives, practice and teaching are bound to meet defeat—that we should be inspired by the motive of benefiting others in whatever we do. As the first Beatitude tells us, we have to be pure in heart; what count are pure motives—they alone are powerful and effectual. So let our motives be governed by God, by the wise leadings of divine Mind. Our state of mind must be one with the divine Mind, must adhere to the divine Mind.

The second subject says: *Teach getting rid of evil and loving spiritual good (Spirit)*. These few pages instruct us to train

ourselves and others to make nothing of evil and to make good the one and only. This requires exposing the claims of evil without making a reality of them. However, as this subject teaches, it is important not to evade the condemnation of evil. Evil left alone is nurtured. It is necessary to see through evil and to rise above it. In this way we devote ourselves to good, and Mrs. Eddy shows that doing good secures success, that the more we renounce evil and appreciate good, the more we make the treasures of heaven our own. A Scientist must be able to say: “Yea, yea; Nay, nay”—he must abide by good and reject evil. So often people have not the strength of Spirit to say, “No,” where they should, and this is because they are still governed by personal sense and not by Science.

The third subject says: *Teach the student to defend himself from malpractice and malpractising (Soul)*. This subject makes it plain that we cannot defend ourselves from malpractice or sinful practice unless we open our eyes to it and know what it claims to be and how it claims to work. Science rests on knowledge and not on blindness. Only through a knowledge of what malpractice is can we shut it out of our thought—ignoring it is no solution. The greatest security from malpractice and malpractising is to practise aright. Right practice leaves no room for wrong practice, for doing right excludes doing wrong. If we flood our thoughts and actions with a torrent of right practice, then wrong practice has no chance whatever to flow inward. Moreover, we can rest in the assurance that right practice will always be victorious. A Scientist, a man imbued with Science, can never malpractise nor does he ever fear malpractice.

The fourth subject says: *Teach trust in the omnipotence of Principle (Principle)*. We are taught here that a Scientist plants himself unreservedly in Principle and implicitly trusts its omnipotence in every way: in metaphysical treatment he trusts the medicine of Mind, and not material hygiene, animal magnetism or hypnotism; he trusts God as the All-power and does not attribute any power to matter and evil; he trusts in the superiority of spiritual power over sensuous power; and in the measure

that he trusts in spiritual power himself he can help others. Furthermore, we see that we must learn to trust in the unmistakableness of Principle and to trust in the impossibility of Principle being abused. The point is that a Scientist has a divine Principle and that he confides in the omnipotence of this divine Principle, that he trusts in its ever-operation and infallibility.

The fifth subject says: *Teach scientific methods, not quackery (Life)*. Here the pure method of Christian Science practice is contrasted with false methods, which Mrs. Eddy refers to as quackery. In order to avoid quackery in the practice of Christian Science, the scientific method of practice must be known. Knowing this method, the Scientist makes no concessions to other methods—he abides by the strict rules of Christian Science. This scientific method, we see, is not self-contradictory like quackery; it works only good, never evil. It does not exploit other means nor does it co-operate with error in order to produce the results of truth. Finally, Mrs. Eddy shows that quackery can be dispensed with in the practice of Christian Science, because the divine method is always at hand.

The sixth subject says: *Teach yourself and the student to be a Christian and a Scientist (Truth)*. This is where we find that a Scientist must also be a Christian and that a Christian must be a Scientist. Here Mrs. Eddy characterizes what is meant by a Christian Scientist, showing that a Christian Scientist is a law unto himself; that he forsakes worldliness to gain spiritual richness; that he does not become wild with freedom but is restrained by Christian Science; that he makes Science, metaphysics and ontology his one sure foundation; that he is imbued with the truth of being and for this reason cannot abuse Christian healing; that he always works from the summit of his own spiritual consciousness; and that he is not favoured by God but makes himself a Christian Scientist through his adherence to Principle. So we see that in order to be a Christian Scientist the Scientist must be wedded to the depth and profoundness of the Christian, and the Christian to the strictness and discipline of the Scientist.

The last subject says: *Teach divine self-completeness (Love)*. I am tremendously impressed by this last subject—it confers that most satisfying sense that man as Principle’s idea is always self-complete, that he can find everything within himself. We are taught here that we have to know ourselves divinely, not humanly; that we can give birth to our true self as idea; that we have the right to reject and do not have to subject ourselves to error; that the right idea works impersonally; that it can make use even of temporal means; that in this self-completeness falsity has no part; and that it is always complete and fulfilled in itself. If ever you feel any sense of lack or dissatisfaction, I would advise you to turn to these pages. Studying and pondering them deeply you will find that, as idea, you comprise and embosom completeness within yourself.

The beauty of this chapter lies in the fact that if we educate ourselves to be Scientists through adhering strictly to Science, we simultaneously exclude the possibility of taking ourselves personally. As the subjects of the chapter teach us, abiding by the wise leadings of Mind excludes wrong motives (*Mind*); abiding by good rejects evil (*Spirit*); abiding by right practice excludes malpractice (*Soul*); abiding firmly by the omnipotence of Principle discards trust in any other so-called power (*Principle*); abiding solely by the divine method renders quackery valueless (*Life*); abiding in the consciousness of God forms one into a true Christian and a true Scientist, making it impossible for one to be a mischief-maker (*Truth*); and abiding in self-completeness excludes imperfection (*Love*). We cannot have two beings, as it were, a personal and a scientific one, but one alone, and this one must be Principled in order to be harmonious and unchangeable. A state of doing right excludes doing wrong, and this chapter shows that only a state of doing right is Principle’s idea. Try to see that Science has nothing to do with people; all there is is Principle and its idea, and through abiding by Principle we actually are Principle’s idea. To put it in a nutshell we might say that abiding by Principle we abide in Principle.

Hence, the purpose of “Teaching Christian Science” is to

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make Scientists out of us—*Christian Scientists*. In other words, it demands of us a *complete surrender of human personality*, where the “you” and “I” must give place to Principle’s idea. This is usually the reason why people often do not want to go further than the chapter, “Christian Science Practice.” It is not always easy to take the next step, which necessitates giving up one’s human personality entirely for the operation of Science. To be Principle’s idea means to be a Principled idea, that is, a law-abiding idea, an ordered idea, an identified idea, an idea of system, an idea of true method, an idea of Christliness, an idea of self-completeness. Now do not immediately think of this idea as a person sitting in this room—that is not man, that is not Principle’s idea. Your person is not the Scientist; being a Scientist has nothing to do with this body; being a Scientist has to do with a knowledge of Science, with scientific being. If we find it hard to make the grade here, it is a sign that we have not really grasped the Christianity-chapters, where man is shown to be nothing but idea.

As you can see, this chapter introduces a completely new standpoint, that of Science. Science rests on a divine Principle. “Teaching Christian Science” teaches us, through a scientific system of ethics, how to be the idea of Science, a Principled idea instead of a personal self. However, it does not expound what this idea of Science is. Naturally, this divine Principle has an infinite idea; and, as Science, this Principle expresses itself as a whole system of ideas. We find that Science, too, has a Christ, an expression or manifestation, and this Christ presents itself as expounding Science through a scientifically classified system of metaphysics. This is what the next chapter, “Recapitulation,” tells us.

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HAVING BEEN TAUGHT in the preceding chapter how to be impersonal, how to recognize the divine Principle as the only Person, the student is now ready to enquire after the message of this divine Principle as Science. “ Recapitulation ” meets this enquiry by expounding how *the divine Principle expresses itself through a scientific system of metaphysics*. Science has a Christ, and the office of the Christ in Science is to reduce or translate the divine Principle to a system of ideas which can be taught, learned, demonstrated and lived.

As you know, this chapter was originally written for the tuition of pupils in Christian Science. In its first form it appeared as a separate booklet entitled “ The Science of Man,” and was used by Mrs. Eddy for Class Instruction. Today “ Recapitulation ” is still the chapter from which Primary Class students are taught—no wonder, for it is just this chapter that *contains the teaching of Christian Science*. “ Recapitulation ” is far from being a short resumé giving in a few words what has been said before chapter by chapter. What is presented is something much more fundamental and basic: Mrs. Eddy expounds here the divine Principle and its operation underlying every single chapter.

In her introductory paragraph Mrs. Eddy says with regard to this chapter that “ absolute Christian Science pervades its statements, to elucidate scientific metaphysics ” (S. & H. 465: 4-6). What is meant by *absolute Christian Science* ? Let me quote what John W. Doorly, after a deep investigation of Mrs. Eddy’s works, writes as to the distinction between Christian Science and absolute Christian Science. He says: “ In absolute Christian Science, the spiritual idea or Christ interprets its Principle and, when understood, all true relationships between Principle and its idea can be determined and demonstrated.”

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So absolute Christian Science is concerned with Principle's infinite interpretation through its own idea, which is the theme of “Recapitulation.” The chapter expounds the divine Principle expressing itself through the manifold classifications and categories of metaphysics, thereby bringing out the infinite relationships existing between God and His idea, between God, His Christ, man and the universe.

What is meant by *Christian Science*? Mr. Doorly goes on to say: “In Christian Science, this realization of absolute Truth or Christ becomes practical to humanity,—in other words, the scientific system of divine healing is made practical and proved efficacious”¹. Hence Christian Science has to do with the application of absolute Christian Science to the human. Absolute Christian Science is made practical for the human plane through Christian Science. The standpoint of absolute Christian Science is therefore something very different from that of Christian Science, yet the two do not exclude but complement each other.

Now Mrs. Eddy says that absolute Christian Science *pervades* the statements of “Recapitulation.” Pervade means: “to spread or be diffused through the whole extent of” (Annandale). This is a very important point, because when going through the chapter we shall find that not all the statements are written from the standpoint of absolute Christian Science, but that it runs through the text as the dominant theme. As a matter of fact many statements are written from the standpoint of Christian Science. Out of the twenty-four answers constituting the chapter, twelve are given in a purely absolute sense, while the other twelve translate the statements of absolute Christian Science to Christian Science. So what we find is that “Recapitulation” is not made up of absolute statements but that absolute Christian Science pervades it. This is, of course, not mere chance, but something very logical in itself, for any scientific teaching must go out from an absolute standpoint. It can then be reduced to practical application.

¹ John W. Doorly: “The Pure Science of Christian Science,” Second Edition, page 28.

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Also note that Mrs. Eddy refers to this chapter as elucidating *scientific metaphysics*. The stress, therefore, is on Science and system, and the purpose of scientific metaphysics is to state the relationships and inter-relationships of Principle and idea in its fundamental system. For instance, if I wanted to explain arithmetic to you in its science, it would not suffice if I were to tell you only that a principle of arithmetic exists and that it operates as a science. I would have to go further and expound this science to you by analyzing it into its many classifications. I would have to tell you about the ten digits, about addition, subtraction, multiplication, division, and the laws, order and rules governing the calculations. In other words, I would have to show you the principle of arithmetic through its scientific system, and this alone would enable you to understand it and make it practical and applicable in demonstration. In like manner, the divine Principle of Science must be explained through its fundamental classifications as scientific metaphysics.

“Recapitulation” is a very concise chapter, and to treat its substance in detail would take up a great deal of time; moreover it would not be in line with the purpose of this talk. So let me merely outline the rough framework joining the twenty-four questions and answers together as one scientific system of metaphysics. All I want to show you are the main classifications of Science and indicate the relationships existing between them. The chapter has a very *symmetrical layout*¹. The twenty-four questions and answers are divided into four groups of six questions and answers each. We shall find there are six questions and answers depicting the Word, six the Christ, six Christianity and six Science. Each group of six questions and answers is further subdivided into two, each consisting of three questions and answers written from the standpoint of absolute Christian Science and three written from the standpoint of Christian Science. Now each three always presents the subject in the aspect of the Word, the Christ and Christianity. The order of

¹ I am using here the layout outlined by John W. Doorly in his Oxford Verbatim Report 1948, Vol. II, Page 160, and of which he never gave any further detailed explanation.

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the three, however, is not always the same. To explain why it changes would only complicate my presentation, and I think I am rendering you a greater service by abstaining from attempting to do so. Let us be wise and try to grasp the main lines of the subject first; you will then see that the details fall into place quite naturally.

Let us glance quickly at the twenty-four questions and answers and see how they are related; how one question leads to the next.

Word

The first six questions refer to the Word of God. God is here the central figure.

The first three questions are answered from the standpoint of *absolute Christian Science*. In absolute Christian Science, the Word gives us a statement of the one God, the absolute God, the All-God.

First we have *the Word reflecting the Word*. Here the question, “What is God?” is answered through that wonderful, scientific definition of God as “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” For the first time in the textbook we find the most important definition in metaphysics, the definition of God, on which the whole structure of scientific metaphysics is founded. The Word is then viewed in its aspect of the Christ, and so the answer to the question, “Are these terms synonymous?” gives us *the Word reflecting the Christ*. Mrs. Eddy explains that the above-mentioned synonymous terms express the one God. Here we have the statement that God has an expression. God has a Christ, and so His nature, essence and wholeness must be expressed. The seven synonymous terms for God are a statement that God has a diversified expression of Himself. Mrs. Eddy now goes on to the question, “Is there more than one God or Principle?” The answer to this depicts *the Word reflecting Christianity*, and here we come to the tremendous statement that Principle and idea is one—the statement Mrs. Eddy inserted as late as 1907. You see, through deduction,

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thought is now led from Principle to idea. We learn that there is only one God and that this one God has an infinite reflection, man and the universe, but that God and His reflection are not two, that Principle and idea is one.

In the next three questions this absolute statement of God is reduced to the plane of *Christian Science*. You will at once feel a relative sense coming in. The Word in Christian Science states that there is nothing apart from God, that there is no duality in God, and that there cannot be gods many.

The first question is: “What are spirits and souls?” Can you see that this is the relative question to the corresponding absolute question, “What is God?” The standpoint is again that of *the Word reflecting the Word*, but in the light of Christian Science. In her answer Mrs. Eddy declares that spirits, souls and gods are personalities constituted of contraries, and that Christian Science corrects this false statement of God. The next question gives us *the Word reflecting the Christ*: “What are the demands of the Science of Soul?” Here thought is led a step further from the preceding answer, to the demand to have but one Mind and not gods many, to have the Mind of Christ—the Mind which is spiritual, immortal, sinless. Finally, in the question, “What is the scientific statement of being?” we get *the Word reflecting Christianity*. Again, thought is led through logical deduction from the All-God to idea, to man. Man is here stated as Mind’s manifestation—not as material.

I know I am giving you a very concentrated sense of what is presented in these questions and answers, but can you see the logical sequence connecting them? The Word gives a statement of God. Absolute Christian Science states this one God through a definition of God (Word); then states that this one God expresses Himself through ideas, qualities, attributes (Christ); and finally, states that all these expressions or ideas are one with God, that Principle and idea is one and that this one is God (Christianity). Then this absolute statement of the Word, when viewed from the standpoint of Christian Science, declares that there are not souls, spirits, gods or personalities, but one God, one Mind only (Word); that therefore there is a divine demand

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to have but one Mind, the Mind of Christ (Christ); and this leads to the deducible statement that man is not material but Mind's manifestation (Christianity).

Christ

This brings us to the next group of six questions and answers, and, as I have said, they depict the Christ, the *modus operandi* of God, the manifestation of substance, Life and intelligence.

In *absolute Christian Science* the Christ is explained to be the expression of God as intelligent, eternal, spiritual substance, as the life-giving substance of God, as the *modus operandi* of God, as the dynamics of Being. The next three questions expound this Christ, first, in its own aspect, then, in the aspect of Christianity and, lastly, in the aspect of the Word.

The question, “What is substance?” depicts *the Christ reflecting the Christ*. We find here that God expresses Himself as His own nature; this nature is spiritual and is substance. The question, “What is Life?” gives us *the Christ reflecting Christianity*. God is shown to express Himself eternally, and thereby the substance of His expressed nature is also rendered eternal. The question, “What is intelligence?” illustrates the aspect of *the Christ reflecting the Word*. God is revealed to express Himself as intelligence, as the primal and eternal quality of Mind. In short, these three questions and answers bring out that God has an expression which is a substantial, living and intelligent power.

This Christ or *modus operandi* of the infinite God, good, when reduced to the level of *Christian Science*, deals with erroneous thought as the motivating power of evil—it deals with the devil or anti-Christ.

The Christ reflecting the Christ is depicted in the question, “What is Mind?” The answer centres round the fact that good is the only power, that evil has no power and, further, that good can never be transformed into evil. What is shown is that God, good, is the only Mind, that evil or devil is not Mind, and that this is the fact which has to be admitted. Then Mrs. Eddy puts the question: “Are doctrines and creeds a benefit

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to man ?” This gives us the aspect of *the Christ reflecting Christianity*. The answer expounds that adherence to doctrines and creeds is lifeless, while adherence to good, to all that proceeds from the divine Mind, is the doctrine of Life. Next, we come to *the Christ reflecting the Word*, and the question is: “What is error ?” Mrs. Eddy’s answer to this is that error is ignorance, a supposition, a contradiction, that error is not one of Mind’s faculties but just a belief. Through her marginal heading, “Evanescient materiality,” she indicates error to be the counterfeit of the manifestation of Mind.

The correlation between the three statements in absolute Christian Science and the three in Christian Science is really striking. As I said, I can give you only a very condensed glimpse of what these questions and answers convey. To grasp their meaning and underlying substance you will have to study them carefully yourselves. Pondering them deeply you can gather a wealth of inspiration from them.

What was the message of this second group of questions and answers ? The main theme is the Christ, the *modus operandi* of God. The Christ in absolute Christian Science reveals the nature of God’s expression to be spiritual substance (Christ); that this substance of Spirit is expressed eternally and consequently lives throughout eternity (Christianity), and that it operates as the all-intelligent quality of infinite Mind (Word). Reduced to the level of Christian Science, it reveals that there are not two motivating powers, good and evil, God and the devil, the Christ and the anti-Christ, but that there is only the substance of good (Christ). Further, we learn that God, Life, must be lived by following the straight way of Life, by adhering to the good which proceeds from the divine Mind, and not by adhering to the dead letter, creeds and doctrines (Christianity). Finally, error, not having its source in Mind, is uncovered as ignorance which disappears before the intelligence of Mind (Word).

Christianity

Next, we have the six questions and answers treating Christianity, and they all deal with reality. The focus is no

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longer on God as in the Word, or on God's expression of Himself as in the Christ; now the outcome of the Christ-idea, spiritual reality, is brought into focus. The order of presentation is reversed here, as it often is in Christianity. As you know, in Christianity you have either the order of statement leading to proof, or the reverse order of proof leading to statement. So having the reverse order we first have the standpoint of Christian Science and then that of absolute Christianity, Christ, Word. But do not let this intricate layout divert you from the main line; keep in mind that what comes into focus now is the question of reality and unreality.

Christianity in *Christian Science* is the effect of the Christ-idea on human problems. Through the first three questions sinful humanity is explained to be unreal; sin, sickness and death, material man and body are proved to be unreal, are proved to be no part of the real man. The moment the tone of Christianity comes in, the question of man is brought up. The change of theme to Christianity is very noticeable here. The very first statement we encounter is: “All reality is in God and His creation, harmonious and eternal” (S. & H. 472: 24-25). Do you remember how all the Christianity-chapters revolve round the question of divine reality?

The first question, “Is there no sin?” depicts *Christianity reflecting Christianity*. After stating that all reality is in God and His creation, Mrs. Eddy goes on to explain that sin, sickness and death only seem to be real but are unreal, and that Jesus proved this by destroying this triad of errors. Can you see that this is on the plane of Christian Science, on the plane of proving the unreality of sin? Then Mrs. Eddy goes on to the next question, “What is man?” and the answer is in the aspect of *Christianity reflecting the Christ*. First of all Mrs. Eddy outlines the right picture of man by defining him as spiritual and not material, as the likeness and reflection of God, as unfallen, as incapable of sin, sickness and death. She points out that mortals are but counterfeits of immortals. She then also brings in the Christ aspect through urging us to seek this immortal

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spiritual status of man, indicating that by doing so mortality will disappear before the appearing of immortality. The real man can be beheld only through the Mind of Christ. Following this, Mrs. Eddy asks: “What are body and Soul?” Her answer to this question gives us the aspect of *Christianity reflecting the Word* by defining real identity as the reflection of Spirit. All identities of God are spiritual and so man also can only be identified spiritually. The identity, man, is explained to be never in body or mortality but always spiritual. Think of the marvellous sequence we have in these last three questions!

The moment we go further to the questions on Christianity in *absolute Christian Science* we come to the sublime declarations dealing with divine reality, with the allness of Mind and the nothingness of matter. Do not be misled into thinking that we are on the plane of Christian Science just because matter or unreality is introduced. An absolute standpoint must not only state what is absolutely real but also what is absolutely unreal. For instance, to say that error is nothing is as absolute a statement as to say that Truth is All. A relative statement would be to say that Truth saves from error.

We have a typical example of an absolute statement about unreality in the very first question, which depicts *Christianity reflecting Christianity*. The question reads: “Does brain think, and do nerves feel, and is there intelligence in matter?” The answer is a blunt “No,” and the text teems with negatives such as “cannot,” “is not,” “has not,” “nothing,” “nothingness,” and so on. All the claims of matter are denied in order to bring out its utter unreality. Scientific metaphysics expounds here the complete obliteration of matter. An understanding of this exposition is the Christ to a situation, as is seen in the answer to the next question, which is written from the aspect of *Christianity reflecting the Christ*. “Is it important to understand these explanations in order to heal the sick?” Mrs. Eddy asks, and her answer is a blunt “Yes,” since understanding the allness of Mind and the nothingness of matter is the Christ to a situation. She shows that Jesus’ understanding was the

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Truth-power casting out error, that the Mind of Christ, having but one Mind, is the healer. Mind you, the stress in this question is not on healing but on understanding as the Truth-power, and this explains why it is written on the plane of absolute Christian Science and not Christian Science. Having attributed the healing power solely to Mind Mrs. Eddy goes on to *Christianity reflecting the Word* and deals with the question, “Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?” The answer is again a blunt “No.” Here, too, we get an absolute statement—that material laws and physical forces are illusive, that they exist but in mortal mind and consequently are not factors in Mind-healing. Thus metaphysics, the law of Mind, is declared the only factor in Christian healing.

Let me summarize the six questions on Christianity. As you can see, they all deal with the question of reality and unreality. Christianity from the standpoint of Christian Science proves the unreality of sin, sickness and death (Christianity). Hence the necessity to identify ourselves with the sinless, spiritual man, which in turn brings about the disappearance of mortal man (Christ). And the fact is thereby established that man is an incorporeal, spiritual identity (Word). Christianity viewed from the standpoint of absolute Christian Science lays bare the nothingness of matter and the allness of Mind (Christianity), and that understanding this fact is the Truth-power (Christ), which rests purely on the metaphysics of Mind and excludes any other factors in metaphysical healing (Word). Are you beginning to realize that all these questions are not picked at random, but that each one of them covers a specific cardinal aspect within the system of scientific metaphysics? The more one perceives the exactness of Mrs. Eddy’s exposition of the scientific system of Christian Science, the more one is convinced that it was not thought out humanly but that it was pure revelation from God. This gives one that wonderful trust and conviction that the textbook is the voice of Truth itself.

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Science

This leaves us with the last six questions, those on Science. The stress of the aspect of Science is on understanding and knowing—that we must understand the Word, the Christ and Christianity. Again we have first the standpoint of Christian Science and then that of absolute Christian Science.

Science from the standpoint of *Christian Science* teaches us through what channels we can grasp the infinite subject. Here we get a big exposition that Science and scientific understanding, not material sense and belief, must be the interpreter.

Science reflecting the Word is exhibited through the answer to the question, “Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?” The question is: Through what channel can reality be grasped—can it be grasped through material sense or must it be grasped through a scientific sense? Material sense is shown to be a false sense, and therefore absurd. Christian Science bases itself on spiritual instruction, on learning, understanding, on spiritual sense, on spiritual understanding, on spiritual schooling, on the exercise of Mind-faculties; its implements are not false notions, blind beliefs, ephemeral views, material sense, and the like. We are taught here that only scientific means lead to Life. The antithesis of understanding versus belief is further expounded in the following question depicting the aspect of *Science reflecting the Christ*. The question is: “You speak of belief. Who or what is it that believes?” The answer goes to show that matter and body cannot believe, that only the believer believes and that belief has no power to heal, while Mind knows and understands and this understanding makes whole the diseased. In this connection Mrs. Eddy reminds us that the Biblical meaning of the term belief should not be confounded with the present day meaning of the term, which in those days was used to convey the meaning of faith, understanding, trust, constancy and firmness. Having stated that understanding, not belief, is dynamic and efficacious, Mrs. Eddy goes to the aspect of *Science reflecting Christianity*

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and asks: “Do the five corporeal senses constitute man?” You see, the moment the aspect of Christianity comes in, man enters the picture. From the answer to this question we see that material sense cannot cognize reality, that the less we trust it the better off we are. The corporeal senses can testify only to mortal man, and would, if they could, annihilate man. The dream of the corporeal senses constitutes mortal man; what constitutes the real man is a knowledge of Science, and so we find that we are just as much man as we have understanding.

While the foregoing three questions dealt with an objective approach to reality through understanding, the next three questions, which are written from the standpoint of Science in *absolute Christian Science*, give us a subjective sense of scientific understanding—the wonderful sense that understanding is being.

First, we have the aspect of *Science reflecting the Word*, which is introduced through the question, “Will you explain sickness and show how it is to be healed?” While the chapter, “Christian Science Practice,” deals with this question from the standpoint of Christian Science, Mrs. Eddy here lifts the answer to the plane of absolute Christian Science. She explains that disease is really nothing more than mortal mind or belief made manifest, and that therefore the highest remedy for it lies in an understanding of God. Understanding God identifies itself eternally in health, holding being constantly intact. Hence, abiding in such understanding forestalls the possibility of becoming sick. The next question gives us the aspect of *Science reflecting the Christ*: “How can I progress most rapidly in the understanding of Christian Science?” The answer is that the more we identify ourselves with God through understanding, the more God uses us, the more God enables us to demonstrate His Christ-power, the more God demonstrates our real being. And the final question, which depicts *Science reflecting Christianity*, is: “Have Christian Scientists any religious creed?” The answer, which comprises the well-known tenets of Christian Science, centres round the fact that a Scientist’s highest creed is an understanding of the divine Principle, an

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understanding of the Word of Life, the Christ ideal and sinless Christianity, which demonstrates a scientific practical religion, as exemplified by Jesus.

What did we learn through these last six questions? The dominant theme is Science, scientific understanding. Science in Christian Science gives us an objective sense of understanding; it contrasts Science and understanding with material sense and belief. First, it shows the necessity of understanding as a way to reality (Word); such an understanding is then revealed as powerful and belief as powerless (Christ); and, finally, we learn that understanding determines and constitutes man, while material sense cannot testify to man (Christianity). On the plane of absolute Christian Science we have a subjective sense of understanding—that understanding is being. First, we are told that understanding Life, which knows no destructive elements, maintains perfect being (Word). Then, we find that unity with God through understanding demonstrates itself in immortal fruits (Christ), and, lastly, we see that an understanding of God makes man a Scientist in theory and practice (Christianity).

Let us return to the broad lines in order to catch the main message of this whole chapter, “Recapitulation.” Remember, it gives us in a few words the teaching of Christian Science. It starts with that unique definition of God and then deduces from that one grand root the whole system of scientific metaphysics. Spiritually perceived, one question logically leads to the next, thus leaving no main category of the system untouched. In this manner we see how the divine Principle reaches every part of the system. So the twenty-four questions and answers are not just answers to twenty-four interesting questions without any connection or relation between them; they form *one big logical deduction from the one divine Principle*.

First of all, the first six answers give a definition and a statement of God as one God, the All-God, and not as gods many (*Word*). Then, the second six answers illustrate the modus operandi of God as the manifestation of substance, Life and

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intelligence, setting at naught the belief that evil, creeds and error can accomplish anything (*Christ*). The third six answers prove the unreality of matter, sin, sickness and death, and the reality and allness of Spirit (*Christianity*). Lastly, the fourth six answers explain that scientific knowledge and understanding, not belief and sense testimony, constitute being (*Science*).

Through this line of reasoning Mrs. Eddy translates the one Being into every department of the system of being. “Recapitulation” shows that the one divine Principle of Science has a Christ and that this Principle expresses itself through its ideal by translating itself into a scientific system of metaphysics, which comprises all the diversified categories of Christian Science. The standpoint of the whole chapter is *Science reflecting the Christ*. Can you see that the office of the Christ here differs from that in the Christ-chapters? There the Christ was shown in its office of revealing God to man, but here the Christ is presented in its office of interpreting the underlying Principle as a system of ideas which can be understood and demonstrated. This may help you to perceive why Science as the Christ is the Comforter. To grasp Principle as a whole would be impossible; an attempt to do so would never lead to demonstration, but the fact that Principle translates itself to a scientific system of ideas makes it understandable and demonstrable. That is *the* comfort.

In telling you all this I wish to convey to you a sense of the great import of this chapter. It is so vital, because what I have been presenting to you is not something going on in an abstract system outside you. We are considering the way of Life—your life, my life, everybody’s life. The textbook is the story of our being. The last chapter we considered, “Teaching Christian Science,” taught us to abide by the divine Principle, to be Principle’s idea. So cut out the sense that man is a Mr. So-and-So and a Mrs. So-and-So—man is Principle’s idea. “Recapitulation” takes us a step further and expounds Principle’s idea to be the manifestation of the one divine Principle as an infinitely ordered and classified system of ideas. Just think what this implies! As Principle’s idea, as a Principled idea,

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scientific man is the living manifestation of Principle's infinite classifications. To be Principle's idea means to embody the system of the divine Principle. This is the true structure of scientific man, and it is not surprising that Mrs. Eddy first called this chapter, “The Science of Man.” In the last paragraph of the chapter, “Teaching Christian Science,” she meekly states that the purpose of founding a pathological system of Christianity was not to exalt personality but to expound the divine Principle. In “Recapitulation” human and material personality is out of the picture; it shows that scientific man, the divine personality, is but the expounding of the divine Principle. So think in future of your true being as the expounding of Principle. What an overwhelming new sense of man opens up at this juncture !

While “Teaching Christian Science” presents first the ethics of Science, that is, to abide by the divine Principle and its scientific system, in “Recapitulation” we go one step further and understand ourselves as the very embodiment of the scientific system of divine Principle. Now, as “Recapitulation” states, Principle and idea is one, and so this embodiment of Principle's system is not something outside the divine Principle, but is always one with this divine Principle, is always included in this divine Principle, is always held in this divine Principle. In other words, man and the universe as the emanation of the divine Principle do not leave this Principle, as it were; they abide within this Principle. There is no such thing as a Principle somewhere and its creation somewhere else; Principle includes its creation. This sense of the all-inclusiveness of the divine Principle is the subject of the next chapter, “Genesis.”

“ GENESIS ”

“ GENESIS ” IS THE TITLE of the first book of the Bible because the characteristic of the book is that it contains an account of creation, a *genesis*. Webster defines genesis as: “the origination or coming into being of anything; natural development into being.” So genesis conveys the sense of creating, of generating something into being. If not viewed properly, however, this sense of genesis may be very much misunderstood. It is therefore absolutely necessary to consider it from a Christianly scientific standpoint. It is by going out from the standpoint acquired in the preceding chapter, where all interpretation starts from Principle, that we arrive at the true apprehension of what genesis means in Christian Science. In her introductory paragraphs to this chapter Mrs. Eddy lays great stress on the necessity of viewing creation through “ scientific interpretation,” through “ scientifically Christian views ” and through “ spiritual interpretation according to the teachings of Christian Science.” From this you can see that Mrs. Eddy makes the standpoint of “ Recapitulation,” Science reflecting the Christ, the indispensable platform for a correct view of creation.

Viewed in this right light, “ Genesis ” shows creation as starting in Principle, as emanating from Principle and as abiding in Principle. If you can catch this sense of genesis, of Principle’s creation, you have grasped the main theme of this chapter. To me, Mrs. Eddy gives the essence of “ Genesis,” when she says that “. . . the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom ” (S. & H. 519: 4-6). Whenever I ponder this statement I am always struck with the richness of its import. Naturally, if taken in a literal sense, this key sentence must appear paradoxical, for how can there be an outgrowth, an emanation, in *infinite*

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self-containment ? But taken in a spiritual and inspired sense it touches the very core of “Genesis.” Self-containment means “sufficient in itself; complete in itself” (Webster). Hence what this sentence means is that there is a creation forever going on, that there is a development, an infinite progression of ideas, an unlimited genesis forever going on, that there is a Principle forever emanating a creation, but that this process, this genesis, is always comprised within Principle’s own universe of ideas, within Principle’s infinite self-containment, within Principle’s infinite self-sufficiency and infinite self-completeness. As you can feel, the dominant tone is that of inclusion. It is really a wonderful tone, imparting the sense that the divine Principle is not ejecting its idea into the universe, giving it out as if creation were then something separate from its origin, but that the divine Principle holds its own outgrowth within itself, being thus its own centre and circumference. We get the sense that Principle, God, expresses itself within itself.

This presentation of infinite withinness conveys the concept of *the motherhood of God*. As you know, Mrs. Eddy’s exegesis of the seven days of creation climaxes with this sense of motherhood. The “Glossary” gives us a sublime definition of Mother. Mother, it says, is “God; divine and eternal Principle; Life, Truth, and Love” (S. & H. 592: 16-17). So the symbol for Mother is not only Love; Mother includes also Life as Father, and Truth as Son—Mother includes Father and Son. In other words, the creative sense of Father and the factual sense of Son are forever fulfilled and included in Mother. So Mother, to me, is a wonderful symbol for the chapter, “Genesis,” for within Mother everything generates, takes form and is held.

“Genesis” could easily be termed *the matrix of immortality*, for the definition of matrix gives us the very sense of this inclusiveness wherein everything generates. Webster defines matrix as: “a place or enveloping element, within which something originates, takes form, or develops. That which gives form, origin, or foundation to something enclosed or embedded in it.” Here we have that sense of enclosure, of embosoming,

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within which there is a genesis. This definition of matrix conveys just what the chapter illustrates, namely, that all the categories of metaphysics, as presented in “Recapitulation,” forever generate in an ordered way within Principle’s infinite embrace. Principle thus holds within itself the forever progression of its own genesis. We gain here the sense of Principle generating itself forever and so lose the sense of genesis as a creation starting from nothing, as it were, and coming into being. All there is is an infinite self-containment of Principle, but this infinite self-containment, this infinite withinness, is not something static, for in it is infinite progression and newness of Life.

“Genesis” is written from the standpoint of the divine Principle interpreting its own infinite expression as the Science of creation. It is rather interesting to note that the term “Science of creation” occurs only in this chapter. It is all the more remarkable because this chapter depicts the standpoint of *Science reflecting Christianity*, Science interpreting creation, Science interpreting the ordered unfoldment of ideas.

The chapter has *three parts*—it views the all-inclusive sense of motherhood from three angles. The first part, which gives an exegesis of the first or true record of creation, has as its dominant theme a combination of Love and Mind. It illustrates how within the motherhood of God there is a spiritual creation forever taking place in its scientific order. Then, the second part gives an exegesis of the second or false record of creation and has as its main theme a combination of Truth and Mind. It brings out how the truth of creation exterminates scientifically a false sense of creation, reducing it to nothingness. Finally, in the third part, Mrs. Eddy deals with modern theories of creation and evolution, which all go out from the belief that life has a material starting-point and gradually evolves through different stages of matter. The overall theme there is a combination of Life and Mind. Life is shown to be the eternal and sole creator forever perpetuating its own creation, thereby abolishing the belief in any material origin of life and any material creation. As we go through these three parts you will see how they follow one another in a very natural way.

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First Part

The first part depicts the infinite motherhood sense, which pervades the whole chapter, from its point of view of *inclusion*. As I said, we have here the combination of *Love and Mind*, Love including its own creation. Love as motherhood is shown as infinite self-sufficiency, infinite self-containment, infinite self-completeness, as the matrix of immortality within which all generates, within which Mind reveals itself as an order of ideas symbolized through the seven days of creation. So we get a wonderful sense of Love's genesis, of Love embosoming its complete creation, of Love dwelling in its own realm of ideas, of Love creating all in and of itself, of Love which does not let any idea go out of its embrace, of Love which mothers, encompasses, encircles and includes its own perfect universe.

This sense of infinite self-containment pervades the text in many variations. Mrs. Eddy speaks much of the *unity* of God and man, including the universe, and so brings out that there is *oneness* of creator and creation, that Principle and idea *coexist*. We find here really an elaborated illustration of the paramount statement in “Recapitulation,” that Principle and idea is one. What is brought into focus is not so much either Principle or idea, but the unity, oneness and coexistence of Principle and idea. Can you feel how we are drawing closer and closer to the oneness of Being?

This unity is shown through the fact that God fills all space. The first part gives us a tremendous sense of *infinite space* or extension filled with God's ideas. In the text we find statements to the effect that ideas range from the infinitesimal to infinity; that infinite space is peopled with God's ideas; that there is no place where God's ideas are not; that immensity is filled with God; that God peoples the universe; that God has countless ideas; that the depth, breadth, height, might, majesty and glory of infinite Love fill all space. Through the ample use of words such as infinite, infinity, infinitude, immensity, all, countless, multitudinous, inexhaustible, unfathomable, teeming,

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infinite space, infinite range, the vastness of God’s universe is conveyed to thought.

Although in the chapter, “Creation,” we also have a sense of infinitude, it is quite a different one. There Mrs. Eddy shows how thought, by dropping mental limitations, expands into immensity, whereas in “Genesis” we do not get so much a sense of expansion as of *extension*. Here we start out from the infinite God and view the infinite creation not only in its vastness but also in its oneness with its creator, namely, in the sense that the infinite God includes the infinite universe.

The first part is full of the sense of *God’s all-inclusiveness*. For instance, the text speaks of all-inclusive infinity, of God including man and the universe, of the divine Mind which includes all. Mrs. Eddy must have laid great stress on this sense of inclusion, for up to the year 1907 she had written in this chapter: “The eternal Elohim has created the universe,” and afterwards changed it to the present wording, “The eternal Elohim includes the forever universe” (S. & H. 515: 16). This all-inclusiveness can also be felt in the statements that ideas are embraced in the infinite Mind, that God dwells in infinite light, that Mind dwells in the realm of Mind, that the divine Principle comprehends all. Can you catch this tone of infinite inclusion, this tone expounding that God includes His universe, that God embraces His universe, that God dwells in His universe, that God comprehends His universe? That is infinite self-containment.

Now, this divine Mother is constantly giving birth to its own creation. Within this matrix of immortality there is a *genesis forever going on*. What is this genesis? It is a consecutive revelation of ideas, a genesis originating in God, made factual in God and forever fulfilled in God. The *first record of creation* with its seven days illustrates a revelation of spiritually higher views of God. It is the very nature of the motherhood of God to bring forth an ever-progressive presentation of the infinite through infinite ideas.

So within the *coexistence* of God and His creation there is a *genesis* going on in a scientific order. There are therefore two

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standpoints linked indissolubly together from which the first record of creation can be viewed. There is the standpoint of coexistence, of God forever holding His own creation within Himself, and there is the standpoint of genesis explaining the Science governing the ordered unfoldment of every idea. In this connection we find in *Miscellaneous Writings* the following interesting question: “Why does the record make man a creation of the sixth and last day, if he was coexistent with God?” to which Mrs. Eddy answers: “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. But all that really is, always was and forever is; for it existed in and of the Mind that is God, wherein man is foremost” (Mis. 57: 25–31). Here you see how Mrs. Eddy takes in both standpoints, the one of man’s coexistence with God and the other of genesis in scientific order.

I would also stress that in the answer I have just quoted Mrs. Eddy indicates that genesis depicts *the Science of creation in mathematical order*. Through a thorough study of what the consecutive revelations in the seven days mean we soon find that they present a scientifically ordered revelation of progressive states of consciousness. A spiritual genesis is scientifically ordered. Every idea that originates in God automatically generates in this scientific order; it generates in no other sequence. If this were not so, then there would be no invariable order governing creation—there would be no Science of creation.

Let us go quickly through the first record of creation with its order of seven days¹. What does the motherhood of Love call into being? It generates its own infinite idea, and this generation is shown through *the order of the seven days of creation*. The seven days expound how, from the point of initiation and through invariable order, an idea fulfils itself. Herein lie really the

¹ To give a full explanation of the seven days of creation would require a lengthy exposition. I therefore refer the student to existing literature on this subject, such as John W. Dooley: “The Science of the Bible,” Vol. I; also “Metaphysical Notes” Vol. 4, Nos. 19–25. A short interpretation can be found in the “Compendium for the Study of Christian Science,” No. 2.

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beauty and grandeur of “Genesis,” that because Love holds its own perfect idea every impulsion from God generates into fulfilment.

The first day shows that because of the fact that *Mind* dwells in its own realm, in the realm of intelligence, this intelligence always generates the light of wisdom.

The second day shows that because of the fact that *Spirit* dwells in its own realm, in the realm of substance, this substance always unfolds the light of wisdom into the firmament of understanding.

The third day shows that because of the fact that *Soul* dwells in its own realm, in the realm of identity, this identity always makes the firmament of understanding definite and unchangeable (dry land).

The fourth day shows that because of the fact that *Principle* dwells in its own realm, in the realm of system and Science, this system enthrones this definite, spiritual understanding as a governing spiritual power (the sun, the moon and the stars).

The fifth day shows that because of the fact that *Life* dwells in its own realm, in the realm of individuality, this individuality always uses spiritual power to express fatherhood and multiplication, bringing about newness of life.

The sixth day shows that because of the fact that *Truth* dwells in its own realm, in the realm of consciousness, this consciousness affirms the sense of fatherhood through sonship and manhood.

The seventh day shows that because of the fact that *Love* dwells in its own realm, in the realm of infinite unity, this unity embosoms sonship or manhood through motherhood. Thus the genesis sense of every idea is fulfilled in motherhood.

We see, therefore, that in the infinite self-containment of Love’s motherhood there is a genesis going on which can be interpreted in its Science. What is this Science of creation which is stated in “mathematical order”? It is an ordered unfoldment of ideas. In its scientific order, an idea first presents itself as the light of *Mind* (first day), then unfolds into the understanding of *Spirit* (second day) and becomes definite in *Soul* (third day); it operates as the spiritual power of *Principle* in harmony and

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system (fourth day), expressing newness of *Life* (fifth day), thereby establishing a sense of manhood, the standard of *Truth* (sixth day) and so reveals the fact that every idea is fulfilled in *Love* (seventh day). This order is irresistible and irreversible—it depicts the Science of creation.

God has a complete ideal, and Love, the motherhood of God, includes this ideal. What is Love's ideal? Love's ideal is always to include and fulfil Mind, always to include and fulfil Spirit, always to include and fulfil Soul, always to include and fulfil Principle, always to include and fulfil Life, always to include and fulfil Truth and always to include and fulfil Love, the complete nature of God. Within this infinite inclusion, therefore, there is an infinite creative impulse, and from this infinite source emanate constantly infinite ideas. Now every idea, because its infinite source is Love and Love does not rest unless it sees its ideal fulfilled, is consequently always impelled to fulfilment—and this in the order of the Science of creation. The quintessence of a spiritual genesis is that *an idea in its office of generation unfolds in the definite order of the Word of God, of Mind, Spirit, Soul, Principle, Life, Truth, Love, because “without the Word of God was not anything made that was made.”* This order is indisputable, for you will see that whatever is to be accomplished successfully—here you have a genesis sense—must follow this order. It is *the order of perfect accomplishment*.

This has brought us to the end of the first part, the part characterized by Love and Mind, by the fulfilled sense of the motherhood of Love constantly bringing to light Mind's creation.

Second Part

While the first part depicts the infinite motherhood sense pervading the whole chapter from its point of view of inclusion, the inclusion of perfection, the second part now depicts this motherhood sense from the point of view of *error's exclusion*. It shows that through Love's inclusion of true creation, false creation is excluded.

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As I indicated before, this second part, which comprises the exegesis of the second record of creation, is characterized by the combination of *Truth and Mind*. It is Truth and Mind in the sense that the truth of creation uncovers false creation as naught. We find here numerous statements to the effect that error's creation, false creation, is the counterfeit of true creation, of Truth and Mind. For instance, Mrs. Eddy talks about this false record as error's creation, the history of error, the history of the untrue image of God, the record of error, the false view of creation, falsehood's creation, a picture of error throughout, the lie about creation, the creation of a lie, and so on—all of which are counterfeits of Truth and Mind. Here is uncovered as naught the erroneous universe originating from mist, obscurity, myths, mythology, mythological material energy. In short, this second part teaches us never to believe a lie, but to know the truth about the Science of creation.

As the first record of creation is scientific and true, any other record of creation must be unscientific and untrue. It is not surprising, therefore, that *the second record presents an exact opposite of the first record*. Whereas in the first record creation emanates from within the self-completeness of Love, in the second record creation is depicted as having its origin outside the realm of God. Also, in the first record creation is explained as coming from above, and in the second record as coming from beneath. Instead of the unity of God and man as illustrated in the first record, the second record presents man “. . . as having broken away from Deity and as revolving in an orbit of his own” (S. & H. 522: 8-10).

It is most essential to see that this second record of creation is not just any wrong notion of evolution, but is the exact opposite of scientific creation. True creation uncovers the claims of false creation, and so each day of the true creation uncovers its counterfeit belief. The second record of creation, which illustrates the story of these counterfeit beliefs, thus presents *the same order as the first record of creation*, but in a counterfeit sense. Let me show you briefly how the truth of the first record of creation uncovers the claims of false creation and

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banishes them to the land of Nod, to dreamland, to nowhere. The same scientific order which before was seen to impel true creation to its fulfilment is now seen to impel the exclusion of false creation and its relegation to the land of nothingness. Here is the story as it unfolds:

The light of intelligence (first day) uncovers the erroneous claim that creation starts from mist, mystification or ignorance (*Mind*). “But there went up a mist . . .” is how the second record starts.

The firmament of understanding (second day) uncovers the erroneous claim that in creation Spirit and matter mingle (*Spirit*). Adam was formed from the dust of the ground and the breath of life was breathed into his nostrils.

The dry land of definite spiritual understanding (third day) uncovers the erroneous claim that there is sensation in matter, that creation is sinful (*Soul*). Adam was put into the garden of Eden.

The scientific, universal system (fourth day) uncovers the erroneous claim that creation is self-governing, independent of God (*Principle*). In his dream Adam became a creator, bringing forth mankind independently of God.

The individuality of eternal fatherhood (fifth day) uncovers the erroneous claim that creation has a beginning and an end (*Life*). Eating the fruit of the tree of knowledge of good and evil brought death.

The consciousness and dominion of perfect manhood (sixth day) uncovers the fact that material creation is illusive consciousness and has the element of self-destruction (*Truth*). Adam was subjected to the soil, and Eve to sorrowful conception. Cain slew Abel and was stamped with the mark of the beast.

The perfection of divine motherhood (seventh day) uncovers the fact that material creation is completely shut out from the presence of God (*Love*). Cain went out from the presence of the Lord and dwelt in the land of Nod, in dreamland.

We see that through the truth of scientific creation the claim of unscientific creation, of creation starting outside the realm of God, is silenced into its native nothingness. The erroneous

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claim that creation starts from ignorance (*Mind*), that creation is a mixture of Spirit and matter (*Spirit*), that creation is sensation in matter (*Soul*), that creation works independently of God (*Principle*), that creation has a beginning and an end (*Life*), is uncovered as false creation bearing the seed of self-destruction (*Truth*) and therefore never having any part in God (*Love*). Whatever does not generate in the womb of divine Love is erroneous creation and is forever excluded from God.

Now what conclusion can be drawn from all this? If God forever gives birth to His own perfect creation, and if this true creation forever excludes any false creation, the fact is quite naturally established that God's creation alone exists and that it exists because God exists. Thus we arrive at the great theme of the third part, which depicts Life, that which eternally is, as the sole creator and origin of creation.

Third Part

In the first and second parts Mrs. Eddy gives an exegesis of the Biblical account of creation and shows that, interpreted spiritually, it makes sense in every way, that it holds divine authority. Yet taken in a literal sense it contradicts the discoveries of natural science. It is therefore quite understandable that natural scientists of the nineteenth century challenged the correctness and divine authority of the Biblical account and elaborated new *theories of evolution*, basing themselves thereby solely on a materialistic viewpoint. Mrs. Eddy therefore deals with such theories in the third part of “Genesis,” where she discusses the various theories of creation, the history of evolution, the history of mortal, material life; the beliefs of embryonic life; embryology; questions regarding the origin of existence and the starting-point of life; propagation, generation, reproduction, multiplication through eggs, germs, buds and self-division. This whole third part is concerned with the question: Where does life come from? What is the cause of life? Where did life start? What is the beginning of life? Which was first, the bird or the egg?

While the first part showed the motherhood of God from its point of view of including its own creation, and the second part showed it from its point of view of excluding erroneous creation, the third part now shows the motherhood of God from its point of view of *isness*, as the one and only Being. The lesson of this third part is really that Being is, and that this very fact is the only cause—that unless there is Being, there is no being.

The main theme in this part is that of *Life and Mind*, of Life as the sole creator. This combination is brought out in many ways. For instance, we find here that Life has no origin outside God, that Life has no starting-point, that Life is the first cause, that Life is the cause of all that exists, that Life is self-existent and ever productive. The sense conveyed is that whatever does not start with Life is not. Life cannot be created; Life is the very origin of creation. Put briefly, Life has no origin; Life is the origin.

Let me now show you how, from the point of view of Life as the one and only creator, Mrs. Eddy deals with material theories of evolution.

Her first subject explains that *Mind is creative and matter is not creative (Mind)*. She states that the origin of man is not an egg, that so-called material creation is but a product of erroneous thought. God, Mind, created man and He created him as idea. We find here the remarkable statement: “In God’s creation ideas became productive, obedient to Mind” (S. & H. 544: 3-4). You see, as Mind dwells in the realm of creative Mind, ideas become productive. Life is thereby always self-sustained.

The second subject expresses that *Spirit is the only creator and brings forth only its own likeness (Spirit)*. It is shown that Mind cannot produce its unlikeness, matter; nor can matter produce its unlikeness, mind. Hence, only the likeness of Spirit is man; material personality, the product of materiality, is not this likeness. One gets here a sense of the wonderful order and purity of Spirit, that like produces like.

The third subject expounds that *man is immortal, whereas the belief of mind in and of matter is mortal (Soul)*. This subject

brings out very strongly that whatever does not originate in Life is mortal and can never be made immortal. The belief that mind originates in matter, or that matter originates in mind, is mortal and must therefore return to dust. Every attempt to raise spiritual life through an improvement of the belief of life in matter is the condemnation of mortals to till the ground and is bound to fail. Every attempt to raise an immortal out of a mortal is hopeless—the starting-point must always be Life, the fact that man is immortal. Man *is* immortal, we cannot make him so.

Through the first three subjects Mrs. Eddy makes it plain that man or creation originates in Mind, is wholly spiritual and is always immortal. Now, this completely contradicts the theories of natural science, as you know. Therefore, in her fourth subject she deals with the question of what should be our authority and explains that *the Science of creation can only be interpreted from the standpoint of divine Principle (Principle)*. Mrs. Eddy makes the divine Principle her authority and deduces from this Principle the Science of creation. On the other hand, natural scientists start from a material standpoint, and their interpretation of creation must therefore naturally differ from that of Christian Science. But, as Mrs. Eddy quite rightly points out, the proof of the correctness of her interpretation lies in the fact that her Science is not a mere theory but can be practically demonstrated in every walk of life.

In the fifth subject, Mrs. Eddy shows that *Life is infinite, not embryonic (Life)*. She stresses the fact that Life is and that Life always exists in its fullness. Hence it repudiates the belief that life has a starting-point in a germinating speck or embryo—Life’s starting-point is infinity, Being itself. Life rejects and discards the belief that the great First Cause can become material and then evolve materially. The theories of natural science claim life to maintain and propagate itself through various material methods of reproduction, that is, through eggs, buds, self-division, and so on. Built, as they are, on the belief that life has a starting-point and propagates itself materially by linking one stage of evolution with the next, it is

not surprising that these theories propagate the belief of heredity, the belief that ancestral peculiarities are transmitted from generation to generation. All these beliefs of embryonic life are set at naught by the fact taught by Christian Science that God, Life, is infinite and that Life preserves the individuality and identity of its own creation always in its fullness. Life has no starting-point; Life just is and, therefore, creation is.

The sixth subject depicts that *immortal consciousness is man, that mortal consciousness constitutes a mortal (Truth)*. Life is the only origin of man, and so we learn here that the consciousness of this immortal origin is the source of immortal manhood. The consciousness of Life, the truth of being, is seen to constitute health, the standard of man, while belief in any other origin constitutes mortal consciousness, mortal man. As Mrs. Eddy points out, the origin of mortals is mortal mind, error, a lie, the very source of sickness—hence, mortal consciousness is sickness. Having no real origin, however, mortal consciousness is justly declared to be an empty concept, to have no being, to be lifeless.

Finally, the seventh subject explains that *God and creation coexist (Love)*. Here we get again the great statement that God is self-existent and eternal, that man and his creator coexist. This subject somehow advises us to remain and abide in the fact that Life is, that creation is—that any theorizing about the origin of life only alienates us from God, from heaven, from our original state of being. It is as if Mrs. Eddy would say here: You are the manifestation of Being, so be! Mind “spake and it was done,” so let us not interfere with Being.

The great message of this whole third part is that unless we start with Life we have no life. Life alone can generate life, can bring forth life, can evolve life. Life is the only creator and, because it holds all the faculties of life within itself, it is self-contained and self-existent. Matter is denied any life-giving and life-preserving faculties. This third part says in short: Life is *Mind*, and therefore Life’s creation is produced by Mind; matter cannot produce life. Life is *Spirit*, and therefore Life’s

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creation is always spiritual, the likeness of Spirit; it is never material. Life is *Soul*, and therefore Life's creation is always immortal; mortal life can never be, nor can ever be made, immortal. Life is *Principle*, and therefore Life's creation can only be stated and understood from Principle, never from a material standpoint. Life is *Life*, and therefore Life's creation *is* and maintains itself; there is no life in matter, nor are there any methods of reproduction through matter. Life is *Truth*, and therefore Life's creation is always conscious of itself; mortal consciousness has no real existence, because it is not conscious of Life. Life is *Love*, and therefore Life's creation abides in Life; it is erroneous thought that forsakes God and seeks an existence outside Him.

We get here a wonderful sense that *Life is self-existent*, that Life is sufficient in itself—that Life is self-producing, self-unfolding, self-preserving, self-expressing, self-maintaining, self-conscious and self-content. Hence Being is, and this fact is the only cause.

Let us now go back over the whole chapter and pick up its main thread again. “Genesis” gives an exquisite illustration of the motherhood of God, the motherhood of God which embraces not only motherhood (Love), but also sonship (Truth) and fatherhood (Life). As shown in its definition, Mother includes the synonymous terms Principle, Life, Truth and Love. The motherhood of God is depicted in this chapter as *the one infinite Principle including within itself the generation of its own infinite idea*. Within the womb of God, Mother, there is a forever ordered unfoldment of ideas taking place. Principle interprets to itself what it contains, and it does it through scientific order. This interpretation is presented here in “Genesis” as creation viewed in the light of Mother, Son and Father. We therefore have as the predominant theme of the first part Love and Mind, of the second part Truth and Mind and of the third part Life and Mind.

The first part, characterized by *Love and Mind*, depicts Love including its own perfect creation, the infinite self-containment

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within which there is a genesis of ideas forever taking place in “mathematical order.” The second part, characterized by *Truth and Mind*, reveals that through this inclusion and revelation of all-pervading perfection, error’s creation is always excluded. The third part, characterized by *Life and Mind*, declares, therefore, that there is only one creation, Life’s creation. Can you feel how throughout these three parts there is a tone of there being just one infinite self-complete Principle expressing all in and of itself ?

If we apply this chapter to our true being, it teaches us that as Principle’s idea *our true being is always embedded in the matrix of immortality*, is always within the infinite perfection of God. This means that as Principle’s idea our true being constantly generates in the order of the Science of creation, constantly being conceived anew and evolved into completion (first part). Further, we see that as the outgrowth of God’s infinite self-containment, our true being is never part of any false creation, that it lives and moves and has its being in a creation which excludes false creation (second part). Then we have the tremendous comfort that as Principle’s idea, our true being *is*, because it is Life-sustained, Life-maintained, Life-supported, Life-provided and Life-preserved (third part).

This brings me to a point that I have been longing to mention ever since I touched the Science-chapters. You remember that in the chapter, “Teaching Christian Science,” the student is taught how to become a Scientist, how to be Principle’s idea. Its level therefore is really that of Christian Science, because Science there is applied to the human, explaining how to get rid of the human concept and how to conform to the divine Principle and its rules. Then in the following chapter, “Recapitulation,” the level is that of absolute Christian Science. You will recall how Mrs. Eddy states in her introductory paragraph that absolute Christian Science pervades the statements of “Recapitulation.” Why ? Well, what we find there is that the one Principle expounds and expresses itself through infinite classifications and categories of metaphysics, through scientific

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metaphysics. In “Genesis” thought is then led even higher, to the level of *divine Science*. Let me quote how John W. Doorly describes divine Science. He says: “In divine Science thought is always from the standpoint of divine Principle. Divine Science is understood only as spiritual sense realizes that there is one infinite Being, one Principle, eternally conscious of itself as Life, as Truth, and as Love.” Furthermore he says: “In divine Science, there is one infinite Principle, including within itself the divine ideal or Christ”¹. Is this standpoint not exactly what we have been witnessing all through “Genesis”? It was always the standpoint of the divine Principle embracing consciously the ever-flow of being. Thought has therefore travelled through Christian Science, absolute Christian Science and divine Science, but the fact is that these three are only three different aspects of the one Science, the one and only Science, which includes them all. Now this compound sense of Science forms a still further aspect, the one taken in the next and last chapter, “The Apocalypse.”

¹ John W. Doorly: “The Pure Science of Christian Science,” Second Edition, pages 25 and 28.

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NOW, VIEWING THE OPERATION of Christian Science, absolute Christian Science and divine Science as one operation, thought takes on the standpoint of Science itself, of *Science reflecting Science*, the standpoint illustrated in the chapter, “ The Apocalypse.” In Science Principle operates infinitely as the idea of Principle and so lays bare the great fact that Principle and idea operates as one. “ The Apocalypse ” gives us a description of *oneness in omni-action*, that is, a big presentation of the one universal operation of Principle in all dimensions of thought. Science is shown to operate on the level of Christian Science, absolute Christian Science and divine Science.

Whenever we talk of these three levels of thought, we must always be very clear about the fact that they are not three different subjects separated from each other in watertight compartments, but are merely three different levels of thought, all dealing with the *one Science*. They are but three views, or aspects, of Science itself. If you view this Science as applied to the human, thought is on the level of Christian Science. If you view this Science as a computation of pure spiritual values, thought is on the level of absolute Christian Science. If you view this Science as an interpretation of all it holds within itself, thought is on the level of divine Science. But the essence of all three aspects is always the one Science; Science is their common denominator.

In the chapter, “ The Apocalypse,” thought is first led in an *ascending way of understanding* from Christian Science to absolute Christian Science, on to divine Science. Going “ uphill all the way,” thought treads the path of understanding, broadening and ever broadening as it rises in the scale of Science. As the highest level of Science is reached, Mrs. Eddy further presents this understanding as demonstration. The ascending path of

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understanding is then viewed in its complementary aspect as the *descending way of demonstration*. On this descending way we witness how Science translates itself as divine Science, as absolute Christian Science and as Christian Science. The omniscience of Science is thus seen to include understanding and demonstration, operating on all levels of Science.

As you will have probably noticed, Mrs. Eddy does not give us in “The Apocalypse” a full exegesis of the Book of Revelation. She has selected only a few verses and illustrations from it to serve her purpose, which is to pinpoint the main aspects of Science¹.

The ascending way of understanding

Let me first show you how Mrs. Eddy illustrates the ascending way of understanding from Christian Science to absolute Christian Science, up to divine Science.

First in the ascending way we get *the level of Christian Science*.

Mrs. Eddy starts with the vision of the mighty angel with the *open book*. The main subject is the book. Here we have to remind ourselves that in the preceding visions in Revelation, the Book of Life was originally closed, sealed with seven seals (Rev. 5: 1) until the Lamb was able to open the seven seals (Rev. 6: 1–8: 1). Revelation then gives the vision of the seven trumpets (Rev. 8: 2–11: 19), and it is with the sounding of the sixth trumpet that we get the vision of the angel with the open book, the vision with which Mrs. Eddy starts her chapter. Here the book is open—open for all to understand.

What does the symbol of an angel with an open book mean? Mrs. Eddy always interprets angel as a heavenly thought—thought, mind you, not idea. The book is a symbol of Science. Hence the central subject of this vision is *the appearing of scientific thought*. The fact dawns here that the message from heaven is Science—scientific thinking, not human thinking or moral thinking.

¹ An exegesis of the whole Book of Revelation is given by John W. Doorly in the Verbatim Report of his Oxford Summer School, 1948, Vol. II. He also indicated the layout of this chapter, “The Apocalypse,” in his Verbatim Report No. 63 on “The Science of the Bible.”

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As you study this passage you will find that scientific thought, though it may come at first in a dim way, is *full of promise*. What is the promise? It is that God can be understood, that this understanding has a purifying influence, that every one has access to it and can understand it, that it is always present because it reaches over continent and ocean, and that it destroys erroneous thinking.

However, we must not halt at the promise, we must become scientific and win the promise. So Mrs. Eddy climaxes this vision by entreating us not only to behold the promise of scientific thought, of the little book, but *to make the little book our own*. She writes: “Take divine Science. Read this book from beginning to end. Study it, ponder it” (S. & H. 559: 20–21). For the first time, she urges us to read the textbook from beginning to end, to read it as one coherent story—and, as we have seen during these talks, the textbook begins to open the moment we accept it as one coherent story. Until we understand the structure of the book in its coherency and Science, the textbook is not an open book. Mrs. Eddy urges us here not only to study, but to *ponder*, the textbook. Only as we ponder what we have read and studied do we make the subject, Science, our own. As Mrs. Eddy goes on to show, we have to “. . . eat the divine body of this Principle . . .” or, in other words, to “eat” the textbook, to “eat” our way through the way of Life, until finally, as a climax, we are the living embodiment of the textbook. Then, instead of having a corporeal body as our structure, we, as Principle’s idea, are the embodiment of the divine structure—the very idea of Science.

In the next vision, taken from the twelfth chapter of Revelation, the symbolism changes from an angel or scientific thought clothed with a cloud, to woman clothed with the sun, or to idea clothed with the divine Principle. From now on the text teems with the term “idea.” What comes into focus now is the symbol of woman, which stands for the spiritual idea. It stands for the *idea of divine oneness*. From those few pages you will see that woman stands for the idea of oneness, oneness in its many aspects, be it the oneness seen in the correlation of divine

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Principle and idea, the oneness brought out through the coincidence of God and man, the oneness of generic man which comprises manhood and womanhood, the oneness of the idea of motherhood which is all-inclusive and embraces all ideas of God, or the oneness of universal harmonious activity.

What does woman, the idea of divine oneness, involve? The text goes on to show that this idea is *great*. Why is it great? Because within this vision of infinite oneness one bears the answer to all questions of life; one can give birth to every right idea. The woman is big with child. As long as we are woman and keep this idea of oneness awake in consciousness, the dragon, the sum total of human error, with all its malice and subtlety, can never perplex us and jeopardize the demonstration of the spiritual idea. The operation of the spiritual idea is completely *safe*. Then the text tells us that the woman brings forth a man child, which is caught up unto God. The man child symbolizes the idea of dominion over the human and material. The spiritual idea is thus seen to *purify* every situation, because it always reflects God. Further, we find that through the stage of wilderness, the spiritual idea takes care of every step of the way. The spiritual idea always guides and *provides*. Then we see that the spiritual idea has the power to *destroy* false claims, that it always reduces error to its native nothingness. The dragon is cast out. Finally, we can rest and abide in the knowledge that the spiritual idea bears in itself the impetus to fulfilment. Be it through Science or suffering, the spiritual idea brings *salvation*, the world is forced to accept the spiritual idea in its fullness. The earth helps the woman.

So the great message from heaven is that there is a Science of God which can be understood—the angel comes with the little book. By “eating” the book, by making this Science our own, we embody the idea of Principle, and cannot help but operate like this Principle and perceive everything as the operation of Principle. Such an understanding of divine oneness is woman, and this idea of divine oneness operates as comprising all ideas; as being safe and meeting every sinful argument; as purifying every situation; as providing for every step of the way; as

fighting the holy war victoriously by destroying error; and as enforcing universal salvation. This whole vision, you see, is on the plane of Christian Science, because the spiritual idea is here shown to free from a false sense of things, healing the sick and the sinning and destroying sin, sickness and death.

From here Mrs. Eddy jumps to the twenty-first chapter in Revelation and lifts thought to *the level of absolute Christian Science*, to that aspect of Science which deals only with positive spiritual values, with divine ideas and their operation. Here the nothingness of matter is seen.

The Revelator sees a new heaven and a new earth, and there is no more sea, no more error. While so far the subject centred round scientific thought and idea, in absolute Christian Science the focus is on *consciousness*. A state of consciousness is always subjective; hence if we make the spiritual idea, woman, our own, that is, if we make it subjective, it remains with us and we abide in it, and so it becomes a new state of consciousness. At that moment we naturally and spontaneously view everything from a divinely subjective standpoint, and in that consciousness there is no more sea, no more error; it beholds only the new heaven and the new earth.

Now this divinely subjective consciousness is not something inherited through death, but is, as Mrs. Eddy says here, *a present possibility*, a possibility while we still tabernacle with mortals. As we have learned through the previous chapters, all is a matter of consciousness. Here we find the statement that “. . . what the human mind terms matter and spirit indicates states and stages of consciousness” (S. & H. 573: 10-12). So, even though in our present human state of existence we witness wars, crises, catastrophes, hate, malice, sickness, sin and all the etceteras of error, in consciousness we can dwell in a world free from all such evil. Nothing can hinder us from being conscious here and now that God is with men and that man is the blessed child of God.

With spiritual consciousness we can meet the argument that there are two universes, a harmonious and an inharmonious one. Scientific consciousness classifies the erroneous universe as

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unreal and the divine universe as real, and thus establishes *but one universe*. This is symbolized through the angel with the seven vials full of the seven last plagues saying: “Come hither, I will show thee the bride, the Lamb’s wife.” The angel invites us to behold not the seven vials, the sum total of human misery, but the bride, that is, to look through error and behold an idea in its purity. At this stage, woman, who handles the dragon, the serpent, is lifted to the pure state of bride. At that stage, *scientific spiritual consciousness compensates the totality of error with the fullness of Love’s idea*, establishing thereby but one universe. Then we behold an angel behind every experience.

Having found on the level of absolute Christian Science that there is really only one universe, the universe of spiritual consciousness, we advance to a still higher vision of oneness, that of *divine Science*, revealing that God and spiritual consciousness is one.

Accepting the angel’s invitation to be conscious of the spiritual idea everywhere, we are lifted still higher. The spiritual idea of oneness, which was first symbolized by woman, then by bride, is now symbolized by wife, the Lamb’s wife, “. . . Love wedded to its own spiritual idea” (S. & H. 575: 3). At this point we participate in the marriage feast, the feast when spiritual consciousness and God is one. Then spiritual consciousness and God are so closely wedded to one another that they can only be perceived of as *the infinite One*, the One in infinite operation. There is never anything else going on but God operating as His own idea. It is most interesting to note that John the Revelator beheld the operation of the infinite One as a *city foursquare*, as the operation of the Word, Christ, Christianity and divine Science in unity and oneness. On this level, evil is right out of the picture.

The descending way of demonstration

Having reached this climax of complete oneness with Principle, consciousness now views the journey in the descending way as

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the demonstration of the infinite One, through divine Science, absolute Christian Science and Christian Science.

First, we get the descending way, the way of demonstration, on the level of *divine Science*.

A sense of demonstration is at once felt in the text, for Mrs. Eddy goes on to explain the twelve gates of the Holy City. As you know, twelve is always a symbol of perfect demonstration. Here the infinite One is depicted bursting into expression as the revelation of the Word (North), as the translation of the Christ (East), as the reflection of Christianity (South) and as the interpretation of Science (West), thus demonstrating itself as *beautiful for situation*.

The descending way thus takes us to the level of *absolute Christian Science*.

Here Mrs. Eddy quotes from Revelation: “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” We are again on the level of absolute Christian Science, where matter is not taken into calculation. Man’s structure is no longer regarded materially, but wholly spiritually. The Lamb’s wife on the level of absolute Christian Science now becomes *the demonstration of man* as a compounded spiritual individuality. As I indicated before, absolute Christian Science is concerned with computing in consciousness positive spiritual values, and in the descending way we get the demonstration of this calculus of ideas as man. Mrs. Eddy presents the method of computation immediately afterwards through what she terms “the city of our God,” with its four cardinal points. The city foursquare is now translated to the point where it becomes the city of *our* God, where it can be consciously used as scientific metaphysics for the demonstration of man. In this city of our God, man *is* saved and cannot help but walk in the divine light.

Thus our descending way finally brings us to the level of *Christian Science*.

In Christian Science the vision of divine Science is translated right down to the flesh, to human apprehension, where it *meets the human need*. Computing spiritual values in absolute Christian Science enables us also intelligently to analyze,

uncover and annihilate the myriad beliefs of sin, disease and death, and thus we arrive at the demonstration of Christian Science in human affairs, whereby the Word is made flesh. Here Mrs. Eddy cites the twenty-third Psalm to illustrate how divine Love meets every human need. Through this comforting Psalm she imparts the wonderful sense that there is in fact no situation where the oneness of Being does not demonstrate itself. In spite of apparent human difficulties, the belief of a separation from God is completely wiped out. It is with this serene sense that we reach the end of the descending way, and with it also the end of the chapter.

Reviewing the whole chapter we can see that Mrs. Eddy is presenting the *omni-action of the spiritual idea*. She gives an exposition of how the idea of God operates infinitely as the idea of Principle in Science. This idea works on all levels of thought as understanding and demonstration.

In the *ascending way*, the idea of Principle first comes to us on the level of Christian Science as the *scientific thought* that God must be understood as Science—the angel appears with the little book open. In the measure that we understand this Science we embody the idea of Principle and so are freed from sin with its invisible and visible claims. This is illustrated by the woman. The spiritual idea then operates further to lift us quite naturally to the plane of absolute Christian Science, to the plane where in *spiritual consciousness* we can be one with the one and only reality, the divine reality, the new heaven and the new earth, and all this in spite of still living on a material plane of existence. Finally, the operation of the idea of Principle exalts us still higher to the plane of divine Science, to the understanding that spiritual consciousness is wedded to God. Thus we, as the spiritual idea, perceive *our oneness with Being*.

On the *descending way*, the infinite One, Principle wedded to Principle's idea, demonstrates itself on the level of divine Science as providing *the right idea for every situation*. Translated to the level of absolute Christian Science, this idea of infinite oneness demonstrates itself as incorporeal *manhood*, as

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an infinitely compounded spiritual individuality. Brought further down to the level of Christian Science, it demonstrates itself by *meeting every human need*.

Thus it is seen that the *oneness of Being operates on every plane of thought* as understanding and demonstration. The message of the whole chapter is that there is never anything really happening except this oneness of Being. Principle and idea is one, for the divine Principle of Being can be understood only through its idea, and when understood the idea always speaks for its Principle, bears witness to its Principle, honours its Principle, testifies to its Principle; in short, it gives all it has and does and is back to its Principle. Principle without its idea would be without a witness. Hence Principle's idea operates as the idea of the infinite Principle, united with this infinite Principle, wedded to this infinite Principle, coincident with this infinite Principle, correlated with this infinite Principle; in fact, in every way one with this infinite Principle.

SUMMARY OF THE SCIENCE-CHAPTERS

HAVING DEALT WITH THE FOUR CHAPTERS ON SCIENCE, I should like to give you an overall view of them. Through these chapters the student is led to the recognition that Principle and idea is one, that *Being is one*. This theme pervades all the four chapters, and we find in them one big scientific explanation of this simple but profound statement.

Through the chapter, "Teaching Christian Science," the student is taught how to adhere to and abide by the divine Principle in order to become a Scientist, a Principled idea. Science in this chapter shows the student the way to become a Scientist, how to be one with Principle. The standpoint of the chapter is that of *Science reflecting the Word*.

As Principle cannot be understood as a whole, but only through its idea, the chapter, "Recapitulation," goes a step further and expounds Principle through its infinite classifications. The divine Principle has an ideal, a Christ, and the divine Principle expresses this ideal through a scientific system of infinitely diversified, classified and individualized ideas. As you remember, the chapter starts with the definition of God and then deduces from that statement the whole system of scientific metaphysics. So the standpoint there is *Science reflecting the Christ*.

Then, the chapter, "Genesis," immediately picks up the thread and places Principle's expression within the infinite Principle. There Principle is shown as including within its infinite embrace the forever genesis of ideas. The chapter interprets the Science of creation, and the standpoint is that of *Science reflecting Christianity*.

The unity of Principle and idea is thus shown first in "Teaching Christian Science" as the way to be Principle's idea; in "Recapitulation" as Principle expounding itself

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through its infinite idea; in "Genesis" as Principle including within itself its infinite idea; and now in "The Apocalypse" as Principle forever active as its idea. In this last chapter is shown that the spiritual idea is ever-active in its Principle, and that it is active on every level of thought, on the material, human and divine levels. It is active as understanding and demonstration; it is active objectively and subjectively; in short, the idea of Principle is omni-active. This chapter gives us the purest sense of what Science means. Its standpoint is therefore that of *Science reflecting Science*.

This has brought us to the end of the way of Life as presented in the textbook¹. In the chapter, "The Apocalypse," we reached the climax of our journey. However, as we saw, the chapter ends with the twenty-third Psalm and leads us to the point where divine Love comes right down to the craving, seeking thought and meets every human need. There the yearning of prayer is answered scientifically, and thought turns again quite naturally to the chapter, "Prayer," but now with a deeper insight and from a higher standpoint. Having travelled once earnestly and sincerely through all the pages of the textbook, we cannot close the book with a feeling of having done with it. The idea of Life drives us right back to the first chapter again and then the journey seems all new, for we start again but with a more inspired and exalted attitude, and on and on we go in the *infinite progression of Life*.

¹ I know there are two more chapters in the book, but they must be regarded as appendices. Mrs. Eddy says herself that her sense of Christian Science *closes* with St. John's Revelation (see S. & H. 577: 28-29). She also says that the "Glossary" is *added*. It is for this reason that my talks on the textbook will not go further than the sixteenth chapter. For a deeper study of the "Glossary" I would refer the student to John L. Sinton's Verbatim Report of his Harrogate Summer School 1952, in which he deals widely with this chapter.

A BRIEF SUMMARY OF THE TEXTBOOK-STORY

LOOKING BACK OVER THE WHOLE STORY of the textbook we cannot escape the overwhelming fact that in our search for God and reality there is a definite way, an irresistible order of spiritual unfoldment to be followed, and that if we follow this way we are certain to reach the goal. What are the steps to be taken on this way ?

First of all, we must have a seeking thought, a deep yearning to know God, for without seeking God we shall never find Him. Now, the first chapter, "*Prayer*," takes this seeking thought and moulds it. It shows us that to gain access to God wordy prayers, outward worship, ecclesiastical dogmas are of no help. It tells us that what is needed is a right mental attitude, because scientific prayer is mental. So the chapter acquaints us with those fundamental mental qualities which enable us to approach God.

Equipped with the right mental attitude of prayer we are then prepared and fitted to accept the demands which God urges upon us. We then no longer ask God to conform to our desires, to reconcile Himself with us, but are willing to sacrifice human will, to submit ourselves to His requirements and thus to reconcile ourselves with Him. The fundamental demands that we have to meet in life in order to find our at-one-ment with God are laid before us in "*Atonement and Eucharist*."

As we begin to accept God's demands, this has a decided effect on our daily life. We begin to forsake a lower level of thought and action and wed ourselves more and more to an ever higher sense of things, so that we find ourselves manifesting a higher standard of humanhood. This is exactly what Mrs. Eddy presents in "*Marriage*" where thought is wedded to an increasingly exalted sense of existence by forsaking the material for the spiritual. The chapter shows us that the more we base

ourselves on the spiritual the more we obtain lasting and permanent results.

At this stage thought begins to query what role the material plays in existence. It inquires whether the spiritual, the material, or both, are real; whether Spirit and matter co-operate, mingle or commune. "*Christian Science versus Spiritualism*" meets thought at this point and explains the spiritual to be the only and the real, and the material to be unreal. The first part of the chapter declares that the two never mingle, commune nor coexist, for the real identities of being are ideational and never material. In the second part, Mrs. Eddy shows us that through the Mind of Christ we are always enabled to know and recognize what is real and what is unreal, what is ideational and what is illusive. Therein lies our safety, because we then no longer mistake the unreal for the real, or vice versa. The third part of the chapter explains the way out of the enigma of mortal existence by entreating us to accept and admit only the spiritual, the ideational. In this way the chapter gives us a clear analysis of the nature of God and reality as Spirit, good.

But just to declare the onliness of the spiritual is not enough. Thought has to see clearly through and understand the nothingness of the claim of duality, the claim that both good and evil have power. This is the claim of animal magnetism. Hence "*Animal Magnetism Unmasked*" uncovers that animal magnetism or evil have no divine origin and consequently no operative power. It reduces the claim that there is a power or influence besides God, good, to nothingness, to illusiveness.

In recognizing that there is but one real nature, that of God, good, thought is cleansed to the point where it is receptive to the revelation of what constitutes this one and only nature. It is in "*Science, Theology, Medicine*" that Mrs. Eddy tells us what was revealed to her as the fundamental constituents of Being. Through this revelation it is seen that the false constituents of existence are entirely without foundation and so must inevitably give place to the true constituents of Being.

By accepting this new revelation, whereby a mortal basis is exchanged for an immortal basis, we witness, as a result, a

translation of mortal manhood into immortal manhood. In other words, this revelation of God begins to affect our concept of man. So we arrive at "*Physiology*," which exposes very clearly that the concept of physiological man has nothing whatever in common with the true idea of man and that we have to awaken to the fact that man is God's idea. The first part of the chapter shows that physiological man has no divine reality and is just a mortal seeming which decays and vanishes into nothingness, while the second part enlightens thought with the grand fact that man is spiritual.

Now, this transformation into spiritual manhood is not accomplished by trying to get rid of the material body, but by getting rid of the material concept of it, since all is a matter of consciousness. This is most clearly explained in "*Footsteps of Truth*," where we are instructed that mortal consciousness must be translated into immortal consciousness. The first part of the chapter shows what constitutes a divine, scientific consciousness, and the second part presents how, through the gradual exchange of mortal consciousness for a divine consciousness, humanity is benefited by a more cultured human consciousness.

Once it is clearly seen that all depends on consciousness, and once we are familiar with the divinely scientific constituents of consciousness, a completely new universe comes to light, a universe of ideas. The chapter, "*Creation*," shows that with such a divine consciousness all mental limitations and restrictions are dropped and thought expands into infinitude. From then on we view everything in the light of ideas, in the light of true creation. At this point we perceive that the wider our span of this consciousness, the wider and greater our conception of man and the universe.

Before this conception of an ideational universe, the universe of illusions, matter and sense testimony must yield. "*Science of Being*" illustrates how a right idea always annihilates its counterfeit belief, be it invisible error, as depicted in the first part of the chapter, or visible error, as illustrated in the second part. The Platform, the third part, then explains on what

authority the belief has to yield, and so presents the divine infinite calculus of the Word, Christ, Christianity and Science, which is ever-operative in the realm of ideas. Understanding this Platform promises infallible demonstration.

The reason why demonstration may fall short is immediately dealt with in the following chapter, "*Some Objections Answered.*" In it Mrs. Eddy calls our attention to those fundamental objections in the human mentality which oppose the demonstration of a scientific theoretical Christianity as a practical Christianity. The chapter makes it clear that all human arguments, reasonings, opinions, testimonies or conclusions must be entirely abandoned in order that understanding may perceive every idea in its full spiritual reflection. When all objections are answered in thought, nothing can any longer prevent demonstration.

Having reached this point, we have ripened in understanding and life to the stage where we can methodically prove the truth in any situation. The scientific method we have to use in our practice is therefore given in the next chapter, "*Christian Science Practice.*" This chapter, you will remember, has four parts. The first part shows that practice starts out from the summit of Christianity, from an attitude of perfection. This makes it very plain that in order to be a practitioner we must have grown into an understanding of the perfection of being by living through all the preceding chapters. With such an understanding, the second part goes on to show, we know the truth of every situation and can thereby furnish the solution to any problem. In this way the practitioner's understanding is the Christ to a situation. The third part then explains that the practitioner must abide by this unchangeable truth, knowing that the truth of being has never changed and will never change from eternity to eternity. He must steadfastly remain by the Word of Life and not let himself be sidetracked by contradicting testimonies. Finally, the fourth part illustrates that the truth, which we as the practitioners know, is spiritual, hence a universal fact which is universally reflected. So we can rest in the knowledge that not only we but also our patients know the

truth. Thus we are able to bring health and harmony to the human plane.

However, if we halt at this stage there will come a time when a sense of dissatisfaction will creep into our lives, for we shall long not only to apply the truth of being to bring harmony to earth but actually to embody this truth of being. In other words, the way of Life does not permit us to stop at demonstrating physical harmony but forces us to go on to the demonstration of spiritual harmony. Our real life mission is not to correct mistakes but to embody true being. Through the chapter, "*Teaching Christian Science*," we begin to train ourselves to be Scientists, to becoming Principled ideas, thereby being forced to give up personality entirely.

In her chapter, "*Recapitulation*," Mrs. Eddy goes a step further and recapitulates to us what Principle's idea is. The chapter shows that going out from the one grand root, the divine Principle, God, we, as Principle's idea, are the very expounding of this Principle in all the categories of metaphysics. Thus we recognize ourselves as being the answer to all the fundamental questions of being.

Now man, although he is the outgrowth of the divine Principle, can never outgrow his divine source, for unless creation is always included within the eternal motherhood of God there can be no creation. This is the import of the chapter, "*Genesis*." The first part shows very plainly that creation is eternally going on within the infinite self-containment of God. The second part points out that any sense of creation which does not have its origin in God is forever rejected. This brings us to the third part, which states that the only creation there is, therefore, is God's creation, and that this creation is because God is.

Realizing that creator and creation form an inseparable One we arrive at the climax of being. In "*The Apocalypse*" we become aware that God is seen in the omni-action of His idea in all classifications of thought and existence. With this vision we become conscious that there is never anything going on except God and His idea. God is just the infinite One, the only Being there is.

A BRIEF SUMMARY OF THE TEXTBOOK-STORY

This is in short the story of the textbook as it runs through the various chapters. But we can also view this whole journey in an even more condensed form, namely, as the ordered unfoldment of the Word, Christ, Christianity and Science.

The stepping stone is always the seeking thought, the longing for reality. So the first four chapters on *the Word* gently lead thought in an intelligent, ordered way beyond material thinking, above a human and moral outlook, to the realization that God, Spirit, is good and that this good is the only reality.

Yet thought cannot stop there. The claim of duality, evil, remains to be solved. Hence the four chapters on *the Christ* strip the claims of evil to the bone, dismantling, uncovering and exposing evil as nothing. At the same time they reveal the wonderful facts of the Christ, that God, good, continually translates Himself to consciousness, thereby exchanging the objects of sense for the ideas of Soul.

When thought, through the Christ influence, is illumined enough to grasp that only ideas come from God and that illusions are naught, then thought is ready to expand into the realm of divine metaphysics, the realm of pure ideas. The four chapters on *Christianity* deal with the ideational universe, with the nature of ideas, the operation of ideas, the infinite reflection and coherency of ideas, and the practicability of ideas.

Seeing that all that matters is ideas, thought is imperatively pushed further to the four chapters on *Science*, namely, to the investigation of the Principle of those ideas. An idea must always be found in its Principle and Principle can be found only through its idea. This automatically brings the realization that Principle and idea is one. Thought thus assimilates the firm, reliable, secure, unchangeable standpoint of the idea of Principle, and as the idea of Principle it works the works of Principle, be it on the spiritual, the human or material plane of existence.

THE TEXTBOOK: OUR WAY OF LIFE

AS CAN BE FELT from the start, the way that takes us through the textbook cannot only be thought out, it has to be lived out. Going forth into eternity cannot be achieved by leaping forward in theory; *we have to go every step of the way of Life*. Thank God we know now what the way of Life is ! The textbook from beginning to end presents it to us in an ordered way; in it Mrs. Eddy has mapped out every step for us. Life is ordered, and the Christ impels each one of us to follow that order. What a comfort it is, therefore, to know what that order is, so as to be able to follow it intelligently ! In doing so we experience constant unfoldment and progress, whereas trying to sidestep the order, trying to live on a level which one has not really reached, is bound to fail.

In this connection I am often reminded of Mrs. Eddy's article, "*Put Up Thy Sword*" (Mis. 214-216). She says there that the tendency of mortal mind is to go from one extreme to another. The more immature and inexperienced a student is, the more he is apt to go to extremes, because he has not worked out the primary and preliminary steps. Mrs. Eddy admonishes us in that article, saying: "But let us not seek to climb up some other way, as we shall do if we take the end for the beginning or start from wrong motives. Christian Science demands order and truth . . . My students are at the beginning of their demonstration; they have a long warfare with error in themselves and in others to finish, and they must at this stage use the sword of Spirit. They cannot in the beginning take the attitude, nor adopt the words, that Jesus used at the *end* of his demonstration." She winds up the article by saying that there is a Sabbath rest, but that we must first do our work in order to enter into our rest.

The way of Life in the textbook leads us from prayer to rest in the Holy City, from the first to the last chapter. Now, without *the willingness to begin aright*, that is, to begin with "Prayer," and to live through the chapters in the order in which they are presented, we have no chance whatever of reaching in life the climax, the Holy City. To be willing to begin aright and to continue rightly the order of being is achieving much. Many people try to assume the attitude of those who have, after much labour, arrived at an advanced state of spiritual consciousness, but they are not willing or inclined to go themselves the way leading to that point of spiritual achievement. I wonder if those who try to take the attitude or adopt the words of Mrs. Eddy in her later years are also willing to go through all the purifying ordeals that she did. Are they willing to clear up, step by step, all the false claims in their mentality, which alone makes room for the influx of divine revelation? The life of Mrs. Eddy proves that she definitely trod the way of Life.

I like to think of the textbook as *the spiritual biography of man*, and so as the spiritual biography of everyone. The only real, true and eternal biography of Mrs. Eddy, of you or of me is the record in the textbook. It tells of true spiritual evolution. As Mrs. Eddy says in "Genesis": "The true theory of the universe, including man, is not in material history but in spiritual development" (S. & H. 547: 25-27). Life is an eternal fact, and the way of Life is the way to accept Life eternal. Many think it easy to accept perfection, which is always and impartially at hand, but as we go the way we soon find that it requires great strength and courage. But the way of Life is inescapable, and it is the task of each one of us to work it out individually. Although we all have to tread the same way, it must be trodden in an individual way, and by this I mean that each one must give birth to his own individual way of Life. Our life mission is much higher than to heal sickness, is much more than to demonstrate the kingdom of heaven or what Mrs. Eddy calls "the Science of physical harmony" (Un. 6: 10). Our goal is to find the kingdom of God, the Science of spiritual harmony, our primeval spiritual status of being. The purpose of the way of

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Life is to free us from original sin, from the belief in personality, from the belief in a separation from God.

Now, all this cannot be achieved by pulling and pushing. Though the way of Life is inescapable, it is well to remember that it cannot be forced, that we cannot take the kingdom of God by storm. To tread the way of Life calls for patience. We must allow ourselves enough time to take each step as it comes to us in its spiritual unfoldment, and we must always *push on lovingly*. Remember Mrs. Eddy's words, ". . . the human self must be evangelized. This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual" (S. & H. 254: 19-23). What is needed above all is a love for the textbook and a love for the comfort we get from the fact that this textbook presents a definite way in which to work out the spiritual ultimate. As long as we cherish a great veneration for what this textbook will do for us and for mankind, we shall be able to devote all the love we have into getting its message. No sacrifice, no persecution, no misrepresentation, no labour will be too great to deter us from loving and following the way of Life. When we realize the fact that in six hundred pages Mrs. Eddy has given an answer to the problem of life, an answer which will stand for centuries, which will lead mankind out of its dream existence; when we remember that millions of unprejudiced minds will love this story when it reaches them, then our hearts must overflow with gratitude that we should be able to bear on the standard of Truth which Mrs. Eddy has handed down to us.

Can you see what a blessing the spiritual story in the textbook is for mankind? As we go the way of Life and begin to embody the textbook, we become conscious of *divine manhood*, for every chapter depicts a fundamental aspect of man. By inheriting our divine manhood we identify ourselves with the spiritual substance of every chapter and can say, for instance: I am a state of willingness to desire above all else to be Godlike. Whatever does not desire to be Godlike does not belong to me (Prayer). I am a state of willingness to be at-one with God and

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to forsake all that which is not of God. Unwillingness to be fundamentally one with God does not belong to me (Atonement and Eucharist). I am a state of willingness to wed myself constantly to Godlike qualities. The tendency to use qualities which are not Godlike does not belong to me (Marriage). I am a spiritual identity, the reflection of God. Whatever is not Godlike does not belong to me (Christian Science versus Spiritualism). I am never under the influence of animal magnetism. Animal magnetism cannot touch me (Animal Magnetism Unmasked). I am under the influence of one God only, revealing Himself to me only as one Mind, one Spirit, one Soul, one Principle, one Life, one Truth, one Love. No contradicting revelation to this can reach me (Science, Theology, Medicine). I am always aware of myself as idea. Whatever is physiological can never identify itself with me (Physiology). I am divine consciousness. Material and human consciousness do not constitute me (Footsteps of Truth). I am the infinite idea of God. Whatever tries to limit the idea of God does not belong to me (Creation). I am a dynamic idea freeing the mortal self from its beliefs and dissolving its Adam-dream. Whatever the lie may be about me, it is being resolved (Science of Being). I am an infinite reflection of spiritual ideas, a compounded idea, I am one with all ideas. Whatever is not of the nature of idea is no part of me (Some Objections Answered). I am the master of ideas and can therefore master the infinite idea. Whatever is not of the nature of idea cannot master me (Christian Science Practice). I am the law-abiding idea of Principle, a law unto myself. Whatever is not in conformity with Principle does not belong to me (Teaching Christian Science). I am the infinitely classified interpretation of Principle itself. Whatever is not deducible from Principle does not belong to me (Recapitulation). I am the irreversible ordered unfoldment of Principle's idea, fulfilling itself irresistibly. Whatever is not unfolding within Principle does not belong to me (Genesis). I am the omni-active idea of Principle, infinitely operating on all levels of existence. Besides my complete oneness with Principle nothing is really ever going on (The Apocalypse).

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Now this is not a formula, but it will give you a taste of what it means to name yourself divinely. As you progress and grasp the individual message of every chapter, you will find your own words to summarize them as the divine structure of man.

THE TEXTBOOK: OUR TEACHER

THE TEXTBOOK SPEAKS OF THE ONE BEING, and as Being is infinite, *the one Being expresses itself in infinite ways*. Science is that wonderful instrument which reduces these infinite ways to a fundamental system encompassing all classifications and categories of the infinite One. Now, the textbook that Mrs. Eddy has given us teaches this Science in its system; it is therefore not a compilation of disconnected treatises on metaphysics but is the most systematic exposition of the infinite One through its fundamental aspects. The textbook combines into one presentation the elucidation of the seven synonymous terms for God, the four sides of the Holy City, the plane of Christian Science, absolute Christian Science and divine Science; it includes the absolute and relative standpoints, the subjective and objective aspects, temporal and eternal means; it explains not only reality but also unreality—in short, the textbook comprises every main aspect necessary for a practical Christianity.

Every chapter in the textbook has its proper place within the whole, just as every subject has its proper place within a chapter and also within the whole textbook. Thus *each subject and each chapter explains the infinite One, though always in a different way*. Each aspect is therefore equally necessary in order to bring out the full picture. For instance, each chapter views Mind from a different angle, and it is really only when we fathom all the various subjects of Mind that we get a full sense of what the term Mind implies. When pondering the textbook you will find that Mrs. Eddy never repeats a subject. Many people feel that she repeats herself very often and that they have but to open her textbook anywhere to find an answer to their problems. As you have seen, this is not the case. Mrs. Eddy takes up a subject once, deals with it completely and then

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leaves it for good—as a subject that is—going on and on to ever higher and broader views. If she picks up a subject again it is always from an entirely different standpoint. This proves that every aspect of the infinite One has its definite place within the whole system.

The practical consequence of this is to see that *the textbook is one book*, that we have to put on the whole garment as one garment. This one garment is without seam or rent, though it has many colours. Only as we put on the whole garment can we find our wholeness or health. And by health I mean health in every way—not only health in body but in being, which includes health in politics, in government, in business, in homes, in relationships and, above all, health in spiritual unfoldment, in spiritual vision and in other graces of Spirit. The attempt of mortal mind to part this garment by concentrating on and being satisfied with one of the many classified aspects disrupts health and hinders progress.

As we begin to understand the magnitude and accuracy of what we have been considering during these few days, we cannot help gaining an even stronger sense that Mrs. Eddy's textbook is really the very voice of Truth. We get an even more certain conviction that we can completely trust every sentence in it. With it we get also the wonderful comfort that *the textbook definitely presents a complete exposition of Christian Science*. Up to now we may have believed that it did, but when we perceive the structure in the textbook, we know it with certainty. Any doubt that Mrs. Eddy may not have given the whole answer or given an incomplete rendering of her revelation, or that earlier editions of the textbook are more scientific, is shown to be completely mistaken.

The more one understands the exactness and preciseness of the textbook the more one reaches an understanding conviction that Mrs. Eddy could not possibly have written it herself, but that *God dictated the textbook* to her. Considering the many standpoints which in a masterly way are constantly interwoven into the text makes it quite inconceivable for Mrs. Eddy to have written the textbook according to a premeditated plan. What

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she wrote was direct revelation. As she says herself: "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures'" (My. 114: 23-25), and further: "I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and were I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science textbook" (My. 115: 4-9). Moreover she makes the interesting statement that she did not understand the deep meaning of the textbook at the time she wrote it. She says: "When I wrote 'Science and Health with Key to the Scriptures,' I little understood all that I indited . . ." (My. 271: 4-5) and also: "I have been learning the higher meaning of this book since writing it" (My. 114: 25-27).

Mrs. Eddy certainly did not write the textbook overnight. It took her a lifetime. Many people are under the impression that she wrote under God's dictate the first edition of the textbook within a few months and that all the subsequent editions contain but insignificant alterations of that first edition. This is a very mistaken assumption, as can be readily seen on comparing the different editions. Today when we can grasp the textbook in its structure and realize that this structure is completely balanced and symmetrical in its Science, we can immediately see that all *the earlier editions are immature and incomplete*. To read and compare these earlier editions is in one respect most enlightening, for they show the way Mrs. Eddy trod in the line of spiritual unfoldment. We can see how she prayed and laboured to be pure and transparent enough to let divine Truth use her as a channel for a complete, clear statement of the Christ Science. She gave years of devotion, love, self-sacrifice and deep consecration to be able finally to present us with a statement of divine Truth in its Science. Apprehending all this one's esteem for her lifework grows beyond measure.

Understanding that the last edition of the textbook is truly a pure statement of divine Science, we are put into the wonderful position where we become aware that *the textbook is our*

impersonal and only teacher. Then we need no more rely on human teachers, who, sooner or later, in one respect or another, can always be mistaken. Mrs. Eddy longed to see the day when the textbook would be taken as the only teacher. In this connection I should like to quote you a few statements taken from the Christian Science Journal, April 1891, which appeared under Mrs. Eddy's direction. On the occasion of the appearing of the fiftieth edition the question was asked: "Is not the new Science and Health intended to be the teacher for the future, thus to do away with incorrect teaching, and the oral instruction of human teachers?" In the answer we read: "The Work is intended for all ages, grades and classes; for the child just beginning to prattle, and for the aged grandsire; for the novitiate just entering upon the study of Christian Science and for the student who has made, as human language expresses it, the greatest advance. Without wishing to establish any *dictum*, the writer cannot refrain from giving expression to his conviction that this volume gradually *will* supersede all teaching, in the technical sense of the word; and further, that it will prove great gain for the Cause of Truth when that day arrives." Naturally, up to now we have always recognized the textbook as the great teacher, but from now on this same teacher will speak to us in a very different way—not only will it speak to us with much greater authority because it will speak through order and system, but also in a much kinder way, for it will lead us wisely and gently along the way of Life. The more the textbook is seen in its Science, the more it interprets itself to the student, and so the more it eliminates an interpretation through a personal teacher. Mrs. Eddy's foresight will thus be fulfilled.

Let us be grateful and joyous that the eternal Christ will always reveal more and more of the treasure hidden in the textbook—and above all, let us always be great and humble enough continually to welcome and accept an ever wider vista flowing from the textbook. As Mrs. Eddy during her life was led to higher, clearer and more correct views of divine Science, so shall we perceive ever broadening views in the textbook, for revelation never stops; it is ever going on. The textbook in its

Science opens *an immense field of discovery* to each one of us. Mrs. Eddy says: "Centuries will intervene before the statement of the inexhaustible topics of Science and Health is sufficiently understood to be fully demonstrated" (Ret. 84: 1-3), and also that "scarcely a moiety, compared with the whole of the Scriptures and the Christian Science textbook, is yet assimilated spiritually by the most faithful seekers; yet this assimilation is indispensable to the progress of every Christian Scientist" (Mis. 317: 14-18). Never relax into thinking that no further revelation will spring from the textbook. If Mrs. Eddy herself could state at the end of "The Apocalypse" that she had but a feeble sense of Christian Science, what a wide world of spiritual adventure must then still lie before us!

Now, if I put so much stress on the textbook I do not want to give the impression that the Bible can be discarded. On the contrary, the more clearly we grasp the message of the textbook the more clearly we see that the Bible and "Science and Health" not only complement each other but are indissolubly wedded to one another. Through the Old Testament we begin to learn the Word of God. There we find the seven days of creation, which swell in beauty and grandeur throughout the Bible. With the prophetic era the Christ-idea began to dawn on thinkers, and then Jesus Christ presented the full translation of God to man in an unparalleled way. He inspired mankind to follow his example and Christianity spread over the world. Mrs. Eddy's contribution was to give a scientific interpretation of all that went before; that is, of the Word, Christ and Christianity. She discovered the Science of Christianity. While the Bible presents the same truths hidden in ancient symbolism, the textbook presents a completely demythologized expression of divine facts. In an age of scientific investigation Mrs. Eddy was put into the favourable position of using not only a scientifically exact language, but also a method of presenting a subject scientifically so as to render it teachable and learnable. Thus *the Bible and "Science and Health with Key to the Scriptures"* unite in one grand story the Word, the Christ, Christianity and Science. Without the Bible the textbook is incomplete, and

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without the textbook the Bible is sealed with seven seals. The day will come when they will be recognized as one book and be published as one book.