

November 2010: This month we present the final chapters of W. Gordon Brown's Christian Science Nonsectarian.

CHAPTER V

The Bible and "***Science and Health***"

AS a knowledge of the system, touched on in the previous chapter, grew in grace and certainty, it became apparent that the sixteen tones of the newly propounded matrix were correlative with, and found confirmation in, the sixteen chapters* of ***Science and Health***. That is to say, the sixteen tones were seen to crystallize one by one the spiritual messages of the sixteen chapters. Putting it the other way round, it was realized that the chapters were a vast elaboration, both absolutely and in terms of human application, of all that the tones signified.

For this reason, the logical subject of Chapter V of this book is the Christian Science textbook. But ***Science and Health*** as Mrs. Eddy constantly affirms, is spiritually inseparable from the Bible. The Bible, with its emphasis on Christ Jesus, stands for the "manhood" aspect of the spiritual idea of God, while ***Science and Health***, the textbook of Christian Science, stands for the "womanhood" aspect. The Christian Scientist is therefore a student of both these textbooks in their spiritual and scientific wedlock. Accordingly, the subject of this chapter is the union of the Bible and ***Science and Health*** as one spiritually indivisible text.

The Christian Science textbook is in two parts. The first is ***Science and Health*** itself, and comprises the first fourteen chapters; the second is Key to the Scriptures, and comprises the last two chapters, that is, Chapters 15 and 16. In Chapter 17 ("Glossary") the "Key" is represented as having opened the door to the Science of the Bible. A statement of fundamental

importance which ***Science and Health*** makes regarding the Science of the Bible, or the "Scriptures in their true sense," is that it reveals the "spiritual origin of man" (S & H 534: 5-7). Chapter 18 ("Fruitage") might be said to represent the abundant blessings bestowed on the human race once this "spiritual origin" is realized.

* In the textbook's table of contents, a total of eighteen chapters are listed, the last two of which are "Glossary" and "Fruitage." "Glossary" is a chapter which the author says was "added" for a special purpose; "Fruitage" is a collection of healing testimonials. The author states at the end of the sixteenth chapter, "The Apocalypse," that this is where her "present. . . sense of Christian Science closes" (S & H 577:28). "Glossary" and "Fruitage" typify ***Science and Health*** at work, translating and healing the human experience. Thus it is that the first sixteen chapters constitute the textbook itself.

Chapters 15 and 16, "Genesis" and "The Apocalypse," thus constitute the key to the Bible's Science. "Genesis" is focused in the days of creation, from which derives the symbol of the "seven;" "The Apocalypse" is focused in the city foursquare, from which derives the symbol of the "four." But these two symbols (the one from the beginning of the Bible, the other from the end) are, like the textbooks themselves, spiritually inseparable. The "seven" has the accent on the "numerals," the "four" has the accent on the "calculus"; and when the two combine as one, the symbol which is brought to light is, as we have seen, the "matrix." The idea of a matrix of immortality and the idea of the spiritual origin of man are clearly the same conception. It is really the matrix, then, deriving from the union of "Genesis" and "The Apocalypse," which furnishes the "Key to the Scriptures." Like the Bible and ***Science and Health*** these two chapters stand for the complementary relationship of the manhood and womanhood of God.

After he had risen from the sepulchre—the grave of life in matter— Jesus opened his disciples' understanding that they might understand the Scriptures. That is to say, he opened their understanding that they might understand "the spiritual origin of man." For in proving the unreality of death, at one end of the mortal scale, he necessarily proved the unreality of birth, at the other. To Jesus, origin and ultimate had nothing to do with the womb-tomb cycle of mortality, but with the matrix of immortality— with the understanding of eternal self-renewing Life, from which he came and to which he returned.

For the student to begin to explore the Bible and ***Science and Health*** by means of this "Key" is analogous in some respects to his reading a score of music. When inspired spiritual sense is brought to bear upon the written Word, the tones of the "seven" and the "four," in multifarious forms of expression, begin to become evident everywhere throughout the text. This is because the ideas which the books unfold stemmed in the first place from the divine Science of being, or because the order of spiritual reality inspired involuntarily the thoughts of the scribes, the prophets, the priests and the evangelists who wrote the Bible, even as it inspired the author of ***Science and Health***. The order and structure of scientific being which moved and used these transparent human channels was necessarily reflected in the order and structure of the messages which they wrote down. Mrs.. Eddy declared that she was "a scribe under orders" (Mis 311: 26), "a scribe echoing the harmonies of heaven in divine metaphysics" (My 115:7).

This does not mean to say, of course, that the actual terms "Mind, Spirit, Soul, Principle, Life, Truth, Love," or "Word, Christ, Christianity, Science,"

necessarily appear in a given context, certainly not in the Bible; nor even that the word-symbols which the student learns to associate with these terms are necessarily mentioned directly either. It means that, little by little, the spiritual "values" of these terms—their scientific "tones"—begin to become everywhere recognizable, irrespective of the continuously changing idiom, the different forms of symbolism, in which the authors clothed and couched their ideas. Whether the idiom is myth, saga, legend, history, poetry, prophecy, gospel, epistle, or apocalyptic imagery makes no difference to the underlying Science of ideas, the spiritual and original meaning of the Word of God. In arithmetic, the value "three" is definite and constant, whether the application is three apples, three persons, three years, or three yards. In music, the value of the key of A major is a recognizable constant, whether presented in the form of the scale of A major itself, as the key of a simple composition, or as the key into which some vast symphonic work surges forward as it modulates from some other key. So it is with the constant scientific values—the spiritually flexible tones—of Mind, Spirit, Soul, Principle, Life, Truth, Love, and Word, Christ, Christianity, Science, in their multiplicity of expression and adaptation throughout the Bible and ***Science and Health***.

Take, for example, the story of Solomon in 1 Kings. This is the third of a group of four books concerning Israel's kings. It records the building of the temple, the era of Israel's fabulous prosperity, her subsequent idolatry, the splitting of the kingdom into two warring factions, and the continuous bickering relationships of these two factions, not only with each other internally, but also with their neighbours externally. We find ourselves in a general "Christianity" tone (or rather, for the most part, in a negative of the

Christianity tone), for Christianity, as it really is, presents the true idea of church, or temple, as one indivisible "body" of spiritual and harmonious relationships.

Looking into the story a little more deeply, the record of Solomon's early wisdom, and of how he actually builds the temple, gives a positive tone of Christianity functioning as the Word. When the kingdom splits into two opposing camps, this is a negative presentation of Christianity as the Christ. The ensuing period of warring relationships is the negative of Christianity functioning in its own aspect. The closing chapters of 1 Kings, where Elijah comes to heal the breach and to demonstrate God's omnipotence, is a positive tone of Christianity operating as Science.

Or, consider the story of Moses in the book of Exodus. When this is viewed as the outcome of all that the patriarchs stand for at the close of Genesis, and as opening the way to the teachings of Leviticus and the journey to the promised land in Numbers, the Exodus narrative unfolds according to the Christ order of the synonymous terms: Principle, Life, Truth, Love, Soul, Spirit, Mind.

Moses is Israel's leader and disciplinarian. He is a type of the Christ mediating between God and His people, Israel. Moses is divinely commissioned to translate to Israel's comprehension the Principle of her true being. Only obedience to Principle can deliver her from Egyptian bondage. The early chapters of the book establish Moses as "a prince and a judge" over Israel, as her God-sent teacher, who is to school her in the ways of Principle.

When he shows her that her "I AM" is this very Principle, and not herself personally—that in acknowledging God as "I" her own being is found to be indestructible and eternal—this is a "Life" tone. When the plagues are visited on Egypt and Israel herself is immune, this presents a "Truth" tone, for it relates to her health, or wholeness, once she has accepted what the Ego really is. Her actual deliverance from Egypt, following this realization of wholeness, is a "Love" tone. At Sinai she receives the Commandments, as well as detailed instructions for building the tabernacle. This conveys a "Soul" tone, for the tabernacle is a symbol of her newly constituted body once she has begun to leave behind her the enslaving confines of mortal body, typified by Egypt. When her heart overflows with gratitude, and she furnishes out of her own substance the ideas and qualities needed for the building, this is a "Spirit" tone. When, finally, she sets up the tabernacle, and it is filled with the light of Jehovah's presence, this becomes a "Mind" tone, for it indicates the immediate availability to her of the Mind of Christ. At this point of the Mind of Christ, Jehovah dwells in the midst of His people, to guide and direct their affairs. For Israel this is "Immanuel"—God with her.

The unfoldment of the story in terms of these basic tones—these fundamental spiritual ideas—gives it a timeless, practical significance, which touches the student's present human experience in working out the problem of being.

The tones are never stereotyped, never cut and dried. In learning to read them, viewpoint is the all-important factor. Different points of view—

different scales of reference—necessarily yield different readings. But these readings are never at variance with one another. They cannot contradict each other, if each is true to the same Principle. They enhance rather and beautify each other's meaning, and show the unconfined character of the idea behind the text. In the absolute Science of being, Principle, infinitely individualized, sees its own infinitude from infinite points of view.

The four Gospels, as indicated at the end of the previous chapter, provide an immediate example of the way in which the tones of the Word, Christ, Christianity, Science, reveal the underlying Science of a particular group of books. But spiritual sense sees further than just these four general tones. Matthew's version of Jesus' life unfolds through four distinct sub-tones; and the same is true of Mark, Luke, and John. The story of Matthew is really that of the Word reflecting the full compass of Word, Christ, Christianity, Science. Mark records the Christ fulfilling the same pattern. In Luke, Christianity reflects all four tones; while John presents the unfoldment of Science in terms of these same four tones. What we see in the case of the Gospels, therefore, is a particular instance of the matrix as a whole functioning in its sixteen tones.

Seven times throughout the Bible these same sixteen tones appear in a form correlative with the way in which they appear in the Gospels. That is to say, they underlie seven groups of books—seven sections of the text — each as indispensable to the Scriptures as a whole as is the Gospel message itself. These seven groups of books are: (1) the record of Israel's patriarchs from Abraham to Joseph, (2) the book of Deuteronomy, (3) the

two books of Joshua and Judges, (4) the four books of Kings—I and II Samuel and I and II Kings, (5) the sixteen books of the writing Prophets, (6) the four Gospels, (7) the twenty-one Epistles. Finally, **Science and Health**, with its sixteen chapters, furnishes (so far as the two textbooks are concerned) the matrix's eighth and last appearing, whereupon it can be said that a complete metaphysical "octave" has sounded.

Listening to the playing of the diatonic scale in music, the first seven notes take the hearer's thought higher and higher up the range of frequencies towards an impending climax. This climax is reached when the eighth and final note is played. Should the player pause at the seventh note, the listener's musical sense is suspended, and he finds himself in a state of restless expectancy for something further to happen; the purpose behind the sevenfold ascent is, at this point, unresolved, unfulfilled. The resolution takes place with the sounding of the eighth note, the octave. This brings immediate satisfaction and relief. From being musically "up in the clouds," thought comes "down to earth." No longer is there a problem in need of solution; the problem has been solved. So it is when **Science and Health** completes the purpose of the Bible. The practical, demonstrable nature of Science brings religion down to earth and solves the life-problem.

There is a story that sometimes the young Mozart was reluctant to get up in the morning, and that to remedy this someone would go to the harpsichord and begin to play a scale. They would leave off abruptly at the seventh note. The effect was so intolerable to Mozart's musical ear that he would get up out of bed, rush to the harpsichord, and complete the octave!

The analogy can be taken further. Once the octave has been encompassed, the "common chord" can be played. This consists of four notes. The first, third, fifth, and eighth notes of the scale can now all be sounded simultaneously, and the feeling is more pronounced than ever that the purpose behind the sevenfold ascent is fulfilled. Sequence has yielded to simultaneity, order has led to harmony. In divine metaphysics, "numerals" have led to "calculus."

The Greeks likened the movements of the universe to music. They spoke of the rotations and revolutions of the celestial bodies as "the music [or harmony] of the spheres." So it is with the "spheres" of Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, which make up the "music" of the spiritual universe.

The first seven notes of the musical scale, followed by the four notes of the chord, symbolize not only the "seven" and the "four" of the metaphysical scale, but show also their interdependence and inseparability. ***Science and Health*** says of the days of creation that they change "chaos into order and discord into the music of the spheres" (S & H 255: 3-6).

The musical scale really describes a circle without beginning or end, rather than a straight line which begins and ends. This is because the last note is the same as the first note when it is played an octave higher. Using the symbolism of the eightfold scale to illustrate the application of divine metaphysics to the solution of the human problem, we turn to the general concepts of "heaven" and "earth" once more.

To material sense earth and heaven are separate; to spiritual sense they are forever one. In the mythology of mortality, or fallen man, earth is believed to be material, and heaven spiritual; God is declared to be Spirit, while man, the outcome of God, is supposedly made up of matter. In these two opposing concepts—Spirit and matter—lies the core of the human problem. The purpose of divine Principle, in furnishing the system of the "seven" and the "four," is to solve this very problem of mortality, or dualism.

Throughout the first seven notes of the metaphysical scale (represented by the seven days of creation) the seeker after truth turns away from his apparently material earth and reaches for his spiritual heaven. He turns from the material sense of self and aspires towards his spiritual self. To put it another way, "earth" seeks the reality of its own being, which lives in the embrace of "heaven." To this end, it turns from the sense that earth is matter, and allows earth's real spiritual selfhood to come and build itself up one step at a time. This is metaphysics, or thought rising above physics. At the point of the seventh note, the seventh day, humanity reaches its heavenly goal where earth and heaven are one. Correspondingly, in Revelation, the "Lamb" sacrifices the earthly sense of self, and weds his heavenly "bride" (Rev 21). Heaven then comes down to earth. Typified by the descent of the holy city, earth, in the embrace of heaven, returns to redeem the mortal sense of earth which has previously been laid aside. The eightfold scale is now fully encompassed. Heaven is set up on earth, because the understanding has come that earth and heaven are indissolubly one, and this annuls the mythological concept that they are two. The "seven" and the "four" have revealed the fact that the matrix and calculus of Spirit constitute the whole of being. This is Science.

The "ascending" sevenfold scale in music is to the "descending" fourfold chord as the Bible is to ***Science and Health***, as the seven days of creation are to the city foursquare, as the numerals are to the calculus, and as the first Messianic advent is to the second. When the holy city brings heaven down to earth, earth is no longer "here," and heaven "there"; the two are one and indivisible, and the problem of dualism is solved.

Unlike the seventh day of creation, which is the day of "rest," the seventh note of the musical scale typifies a restless state of thought. It is known as the "leading" note, because it leads to the final, eighth, note. Jesus' own mission unfolded fully according to the order of the seven days. He himself solved the problem of being and ascended to his "rest." Yet, for the disciples and the world, for whom Jesus was so deeply concerned, the problem was not solved; hence the need for a second advent. Restlessly Christians waited for Jesus to return. When the Holy Ghost descended on the day of Pentecost, as the outcome of Jesus' mission, the human problem was in process of solution for them and for all mankind. The pouring forth of the Holy Ghost, the descent of the holy city, the coming of Christian Science into the world, are all basically the same spiritual happening, namely, eternal divine Science coming to the consciousness of humanity in order to solve the mortal problem on the universal scale.

So let us follow one by one the seven Biblical presentations of the matrix, and begin to feel the significance of these not only in our own lives, but also as they pertain to the life of mankind. This will lead us, in the eighth

instance, to ***Science and Health***, which will be the revelation, in universally demonstrable terms, of the Bible's timeless Science.

The Patriarchs

The first time the matrix appears in the Bible on a scale commensurate with that of the four Gospels, it is in the form of the four sagas of Israel's patriarchs, Abraham, Isaac, Jacob, and Joseph, which close the book of Genesis. At this early stage of the story, the idea which is Israel—the idea of the spiritual identity of mankind—is represented as being in embryo in human consciousness, or at the point of origin. Today, through all that the matrix stands for, this identity is beginning to be understood in its impersonal, universal Science. God's promise to Abraham, Isaac, and Jacob, is that the original idea of Israel will ultimately bless "all the nations of the earth." The assurance is that this embryonic spiritual seed will lead in the end to the salvation of all mankind.

Thus, at the point of Israel's origin, the idea represented by the matrix—the idea of the city foursquare—has its beginnings. Abraham, according to Paul, is looking for "a city which hath foundations, whose builder and maker is God" (Heb 11: 10). He is really in search of the holy city, the spiritual "body" of mankind. Paul also describes him as "the father of us all" (Rom 4: 16). The seeker, Abraham, gives us our first touch of the creative Word; Isaac, his son, gives us our first touch of the Christ, the Son of God; Jacob, with his twelve sons—the twelve tribes of the children of Israel—gives us our first touch of Christianity and of the universal brotherhood of man; Joseph, lord of the land of Egypt, ruler of the outside world beyond the

bounds of a so-called chosen race, gives us our first touch of Science. Each saga unfolds through the full compass of the four tones to give us our first touch of the sixteenfold matrix as a whole.

The idea which is Israel is sown as a seed in the womb of consciousness and will eventually conquer and constitute the earth. As far as the individual student is concerned, this is the newly sown seed of his own spiritual identity, destined in the end to comprise the whole of his being.

Deuteronomy

The second appearing of this foursquare pattern comes in the book of Deuteronomy. As the era of the patriarchs closes, all Israel is in the land of Egypt, the house of bondage. According to ***Science and Health***, this signifies all mankind in submission to the dictates of the mortal body. Israel's necessity is to translate this sense of bodily enslavement into what her habitation (body) really is, namely, the land of freedom, the land of Canaan, "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (S & H 226: 25-2). This is her promised land, her God-bestowed heritage, which, in Deuteronomy, is being promised her. In this book, Moses teaches Israel how to make the land her own, how to perform this act of translation. He says to her, 'The land lies before you: go in and accept the land which the Lord your God has given you.'

Deuteronomy furnishes Israel with the means of understanding and demonstrating the Principle of universal liberty—that is, of inheriting the

land of her true identity, her real bodily freedom. This inheritance, which she has been promised, is at hand; she is encamped on the banks of Jordan, and is therefore at its very borders. But she cannot make the land her own unless she obeys the system of laws, and rules of conduct, given her in Deuteronomy. She must understand her own and the whole world's spiritual selfhood in terms of the Word, Christ, Christianity, Science, for this is what the promised land is.

Accordingly, the first few chapters of Deuteronomy, which recount her recent approach to the land, have the accent on the four tones of the Word. (The ordered footsteps whereby the student makes his apparent human approach to his Principle arc mapped out by God's Word.) The next few chapters include a review of the code of laws that came down to her from heaven through Moses as mediator. These have the accent on the four tones of the Christ. A third section outlines rules for Israel's daily conduct, and for her relationship with her brother man. Here the accent is on the four tones of Christianity. A fourth section, which brings the book to a close, emphasizes the four tones of Science. This includes what is called the Palestinian Covenant, and tells her the conditions for actually inheriting the land. For her sins, Israel will one day be banished from the land, and scattered amongst the nations of the world. Yet, in the end, she will be restored. This final regathering, taught in Deuteronomy, is symbolic of the eventual total regathering of the human race into the "land" of unity with God.

The aspect of the matrix emphasized in this second stage of its development is that of an ordered understanding of a universal Principle freeing the human race from bodily servitude.

Joshua and Judges

Equipped with the teachings of Deuteronomy, Israel, under Joshua, crosses the river Jordan and actually takes possession of the land. The land of Canaan, in contrast to the land of Egypt, is her true body—the body of freedom and spiritual understanding in which she has been promised she shall dwell. Later on, in the midst of the land, she will build Jerusalem, which will be her capital city; in the midst of Jerusalem she will build a temple, which will replace her wilderness tabernacle. The land of Canaan, "flowing with milk and honey," is indeed a prefiguring symbol of the eventual New Jerusalem, the city of universal peace—the "body" of all mankind.

Hence the third appearing of the matrix is found in the books of Joshua and Judges. In the story which they tell, Israel overcomes her enemies and accepts her God-given inheritance. Her enemies are the self-destructing qualities of egotism, covetousness, hate, and self-love which claim to inhabit her mind and body.

Her inheritance is really her eternal foursquare identity understood through the Word, Christ, Christianity, Science, which is free from all these qualities. The book of Joshua unfolds the tones of Word and Christ, Judges unfolds Christianity and Science.

In the Word section, Israel enters and conquers the land. The Word of her God is "quick, and powerful, and sharper than any two-edged sword" (Heb 4: 12). In the Christ section, the country is allotted to the twelve tribes as a joint inheritance. The children of Israel are "heirs of God, and joint-heirs with Christ" (Rom 8: 17). In the Christianity section, Israel is self-governed. There are no more leaders like Moses or Joshua to guide her; every man does that which is "right in his own eyes" (Jud 21: 25). In the Science section, the lesson is brought home to her that the land is one and indivisible, and therefore that she herself is an indivisible body of ideas. Each of the main tones unfolds through four sub-tones, thereby completing the sixteenfold symbol for the third time. The emphasis throughout is on man's real spiritual dwelling-place, or body.

The Four Books of Kings

The sixteen tones come again in the four books of Kings—that is, in I and II Samuel and I and II Kings. This is their fourth appearing. As far as their seven appearings in the Bible are concerned, the centre of the scale has been reached. Israel is firmly established in the land, under the government of her heavenly Principle. She has entered the age of her kings and prophets. Ideally, she is governed from heaven through the teachings of the prophets, and this is (or rather should be) wrought out on earth through the reigns of her kings.

I Samuel unfolds the four tones of the Word. Here, Israel must choose between government by personal egotism, represented by Saul, and government by Principle, represented by David. I Samuel teaches her to

reject the policies of pride, self-aggrandizement, jealousy and vengeance, expressed by Saul, and to be governed instead by love, unselfishness and forgiveness, which are typical of David.

II Samuel is the story of David's reign. David stands for the kingship of Christ. Jesus, in the Gospels, is referred to as "the son of David." It is David who builds Jerusalem, the material symbolic counterpart of the New Jerusalem, or city foursquare. His story unfolds through the four tones of the Christ.

I Kings develops the four tones of Christianity. Here, David's son, Solomon, is on the throne, and it is he who builds the temple. In the era of immense material prosperity which follows the setting up of the temple, the kingdom splits into two parts, and Israel is in mortal danger. Judah and Israel in their undivided state stand for the manhood and womanhood of God. As two warring kingdoms, given over to Baal worship and fertility rites, they typify the male and female of mortality. The prophet, Elijah, comes to heal the breach, cleanse the two kingdoms of their sins, and rid the land of Baal.

II Kings unfolds the tones of Science. Paul says that "the wages of sin is death" (Rom 6: 23). At the beginning of the book, Elijah is translated that he should not see death. But Israel and Judah, because of their incessant idolatries, are taken respectively into Assyrian and Babylonian captivity. Elijah stands for Israel's eternal life when the kingdom is undivided. As a house divided against itself, Israel and Judah succumb inevitably to moral and physical death.

The coming joint missions of Christ Jesus and Christian Science, as foretold by the prophets, will provide the answer on a world scale to this state of death-dealing division.

This fourth stage of the matrix's development stands for humanity under the government of divinity—that is, for the government of earth by a heavenly Principle through the Science of the oneness of being.

The Prophets

The fifth note of the musical scale is called "the dominant," and certainly the fifth appearing of the matrix in the ascending scale of the Bible is of dominating importance. It comes at the close of the Old Testament in the form of the books of the writing prophets. These sixteen individual prophecies relate directly with the matrix's sixteen individual tones.

The prophets are aware of the idea of God forming in the womb of consciousness, prior to its birth into the world. They know that the twin advents of the Messiah—the manhood and womanhood of God, typified by united Judah and Israel—will be born into the world as the Saviour of the human race. The missions of both Christ Jesus and Christian Science are foreseen and foretold by Israel's inspired prophets. For them the firmament of heaven is "open," and its waters bring forth abundantly the living proclamations of God. "Thus saith the Lord," is the prefacing authority for every one of their utterances.

The prophets are individual transparencies for the one Science of being. Their outlook is divinely subjective. The books open, therefore, not with the tones of the Word, leading to the tones of Christ, Christianity and Science, but with the tones of Science itself. These are presented by the four "major" prophets, Isaiah, Jeremiah, Ezekiel, and Daniel. They signify the universal idea of God held in the heart of its Principle, from which it reaches out to heal the world. The twelve "minor" prophets, from Hosea to Malachi, presenting the Word, Christ, and Christianity, each in their four tones, foreshadow this world birth. Like the open gates of the holy city, the twelve minor prophets signify the idea being born to the consciousness of mankind, and ridding the world of evil.

At this point of its fifth appearing, the matrix is better represented by the centre and circumference of a circle than by a foursided square. The major prophets typify the circle's fourfold centre, and the minor prophets its twelvefold circumference. The prophets represent all Israel, all mankind, giving birth to the idea of its own sinless, deathless being. For it is the Son of (generic) man, not the son of a human person (as testified by the corporeal senses), who is really the Son of God.

The aspect of the matrix emphasized here is that of the womb of human consciousness pregnant with the idea of its own everlasting life.

The Gospels

Inevitably, the symbol's sixth appearing is in the form of the four Gospels. These present the Son of man himself, who is the Son of the living God.

They concern the man (foreseen by the prophets) who has dominion over all the earth—who solves in its entirety the universal problem of being.

The idea which begins embryonically with the Patriarchs, which develops into an understanding of the Principle of all true values and all true substance in Deuteronomy, which is given precise identity in Joshua and Judges, which is one with its Principle in the four books of Kings, which is the outpouring "word" of this Principle at the point of the Prophets—this idea, as presented by the Gospels, is that wherein the whole world sees the truth about itself. As already stated, Matthew, Mark, Luke, and John unfold respectively the four tones of the Word, the four tones of the Christ, the four tones of Christianity, and the four tones of Science.

This presents the matrix in the wholeness of its structure as the "measure of the stature of the fullness of Christ" (Eph 4: 13).

The Epistles

The matrix's seventh and last appearing in the Bible is in the form of the Epistles—the fourteen Pauline Epistles, and the seven General Epistles.*

That which is revealed by the Gospels as the true idea of the human race naturally has the effect of gathering humanity back to God, that is, of restoring mankind to its divine origin. Under the impact of this idea, humanity begins to realize its eternally unfallen status. The myth of fallen man yields to the Science of the oneness of being. "... unto him that is able

to keep you from falling, and to present you faultless before the presence of his glory," is the concluding epistolical message (Jude 1: 24).

* Of the twenty-one Epistles, the three Pastoral Epistles (I and II Timothy and Titus) combine to form a single tone, as do also the two Epistles of Peter and the three Epistles of John—thus presenting the Epistles as a whole in sixteen spiritual tones.

Together, the Prophets, Gospels, and Epistles present a single conception of divine reality, wherein Prophets and Epistles are complementary. The Prophets represent the idea coming from its Principle, the Epistles represent the idea returning to its Principle. The idea itself, which performs this to and fro journey, is identified in the Gospels as that which never leaves the sinless, deathless perfection of its Principle. In this triune concept (as already touched upon on page 43) is virtually embraced the entire Scriptural teaching. For what it declares, in simple spiritual terms, is that man is God's reflection. Timelessly, the compound idea, man, circulates from and to its divine Principle, God, and this, in human experience, solves the problem of fallen man. At a certain point in mythological time, the son of God, through egotism and self-will, is supposed to have fallen from grace, and thereafter to have begun to struggle back to God again. Reflection is timeless, instantaneous at-oncment; mortality (mythology) is wholly to do with labour and with time.

As with the Prophets, the "circle" is more appropriate for describing the metaphysical significance of the Epistles than the "square." In the case of the Prophets, the spiritual movement is from centre to circumference; in the case of the Epistles it is from circumference back to centre.

Whereas the Prophets start with the Science tone, and this is followed by the tones of Word, Christ, and Christianity, the Epistles start with the Word, Christ, and Christianity tones and close with the Science tone. Paul, to whom (in the canonical order) the first fourteen epistles are attributed, travels far and wide in the outside world of the Gentiles. James, Peter, John and Jude, to whom the last seven epistles relate, remain at home in the inside world of Jerusalem. Interpreted spiritually, the purpose of Paul is to show the whole world the way home—that is, to identify all mankind with the heavenly foursquare city.

In this seventh aspect of the matrix, the calculus of ideas which is Israel and the world is secure and at rest in the divine Principle, Love. What remains is for this fact to appear before mankind in its comprehensible, demonstrable Science.

"*Science and Health*"

The seventh note of the musical scale is called the "leading note" because it leads to the eighth note, and demands that the eighth note be played. Likewise the Bible leads to, and demands, ***Science and Health***. In the Bible itself the book of Revelation expresses this demand. Revelation, which follows the Epistles, foretells the reappearing of Christianity in its original divine Science, and the advent of the "little book."

The text reads: "And I saw another mighty angel come down from heaven . . . And he had in his hand a little book open . . . And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it,

and eat it up . . . " (Rev 10). Explaining this in the "little book" itself, Mrs. Eddy writes: "Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it ..." (S & H 559: 19-21).

Science and Health brings the Bible down to earth. It makes idealism realism. 'Here now,' not 'hereafter,' is the cry of the Christian Science textbook!

Within the scope of these two books, as we are at present considering them, the sixteen chapters of ***Science and Health*** represent the matrix's eighth and final appearing. With the coming of ***Science and Health***, therefore, the complete octave has sounded, and the fourfold chord has been played. The holy city has been divinely revealed as the reality and identity of us all. As already cited, Paul says of Abraham that he was looking "for a city which hath foundations, whose builder and maker is God" (ibid.). In other words, that which is in embryo when the patriarchs sound the first note of the scale appears in the fullness of its universal Science when the eighth note is played.

Today, the first four chapters of ***Science and Health*** ("Prayer," "Atonement and Eucharist," "Marriage," "Christian Science versus Spiritualism") are often referred to as the Word chapters. This is because they emphasize respectively the Word in its own aspect, the Word operating as the Christ, the Word operating as Christianity, and the Word operating as Science. The next four chapters ("Animal Magnetism Unmasked," "Science, Theology, Medicine," "Physiology," "Footsteps of Truth") are specifically the

Christ chapters. These accentuate Christ operating as the Word, Christ in its own aspect, Christ as Christianity, and Christ as Science. The third group of four chapters ("Creation," "Science of Being," "Some Objections Answered," "Christian Science Practice") are the Christianity chapters, which point to Christianity as the Word, Christianity as the Christ, Christianity as Christianity, and Christianity as Science. The last four chapters ("Teaching Christian Science," "Recapitulation," "Genesis," "The Apocalypse") are specifically the Science chapters, and relate to Science as the Word, Science as the Christ, Science as Christianity, and Science as Science.

THE FOUR "WORD" CHAPTERS

The "Word" of God is the "language" of God. A language is a medium of communication, a means of understanding. This idea of communication, or communion, dominates the first four chapters. In fact the very title of each chapter describes an act of communion. Complying with the demands set forth in these chapters, humanity enters into direct communion with its divine Principle, God, and has no need of personal mediums or interpreters.

"Prayer"

The first chapter, "Prayer," outlines the state of mind, the spiritual attitude, requisite in us as students in order that we may freely approach our subject, the divine Science of being. It emphasizes the motives and qualities which must be present in our mental make-up in order that we

may commune with (be one with) our Principle. We read, for example, that "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." And again, ". . . the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness" (S & H 4: 3-22).

It is true that nothing in us really prays to God but the spirit of God which comes from God. Nevertheless, in this opening chapter the emphasis is on man (humanity) desiring to enter into communion with God—in other words, seeking the holy city. The underlying spiritual tone is that of the Word in its own aspect, or the Word as the Word.

"Atonement and Eucharist"

The second chapter, "Atonement and Eucharist," is the complement of the first chapter, "Prayer." Into the main tone of the Word a Christ tone is introduced. Hence the general tenor of the chapter is Word reflecting Christ. This chapter starts out from the standpoint of man's unity with God, it does not work up to it. The opening sentence reads: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." The accent, therefore, is not on the student seeking to commune with his Principle, but rather on the Principle in communion with him through Christ as mediator. It includes the true idea of the Christian ritual known as the Communion Service. At the heart of the chapter is Jesus' impartation of the Eucharist, which is defined as "spiritual communion with the one God" (S & H 35: 25). "Take, eat; this is my body,"

Jesus said to his disciples. Commenting on this, Mrs. Eddy writes, "Their bread indeed came down from heaven" (S & H 32: 15-10). Impartation, in this second chapter, thus takes place from God to man—in other words; it is a "Christ" impartation.

"Marriage"

Together, the first two chapters emphasize the idea of reciprocal communion between God and man. This leads, thirdly, to the idea of union between man and man. Hence the subject of the third chapter is "Marriage." This introduces a Christianity tone, and therefore the tone of the chapter as a whole is Word reflecting Christianity. Man's communion with God in the first chapter, and God's communion with man in the second, lead, in the third, to the proper understanding of man's communion with man. That is to say, men find their union with each other in terms of their union with God.

As shown in this third chapter, the idea of spiritual union makes its impact on the mortal, organic sense of union, and purifies and translates this sense. This appears first as advancing morality, which leads in the end to complete spirituality. (See the chapter's two final paragraphs.)

Basically, the subject under discussion is the marriage of the manhood and womanhood of God—the wedding of the individual to the community when this is conceived of spiritually. Through it comes continuous spiritual increase and birth. Hence in this chapter we find such statements as: "Happiness . . . cannot exist alone, but requires all mankind to share it" (S

& H 57: 18). And again, "No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan . . ." (S & H 69: 10).

"Christian Science versus Spiritualism"

The fourth chapter, "Christian Science versus Spiritualism," is the last of the "Word" chapters. Resulting from the true idea of union established in the first three chapters, ideas are able to come forth directly from within humanity's own loins. This eliminates the apparent need for personal mediums, outside mediators, or finite human channels through which God communes with man. Hence the refutation in this chapter of the theories of spiritualism.

The fourth chapter could be said to contain the Science of spiritual communion. It involves the true idea of education. As previously noted, the word "educate" is from the same root as "educe," meaning "to draw forth." When ideas are drawn forth from within man, by reason of his union with God and his brother man, this is the opposite of spiritualism.

The chapter's main subject is that of one infinite self-communing Spirit. The infinite in communion with its own infinitude is Spirit, God, reflecting upon itself. The spiritual idea which this reflection forms is man. Together, God and man form one continuous state of spiritual communion. If man and God, God and man, men and men, were separate from each other, matter would be the medium of Spirit, and Spirit would be reduced to material "spirits." In this case, all would be matter, and Spirit would be non-existent.

This hypothesis is contradicted and explained away by the spiritual teachings of the first four chapters.

The Science of the divine Word—the language of Spirit in its Science and system—is the medium of all true communion.

THE FOUR "CHRIST" CHAPTERS

When the conditions demanded by the four "Word" chapters are complied with, divinity translates itself spontaneously to humanity. The theme throughout the four "Christ" chapters, which follow, is the activity of spiritual translation, and the continuous circulation of ideas. In order to be responsive and receptive to these ideas, purity, and the willingness to change, are required on the part of humanity.

Christ translates reality to the understanding of men, and thereby saves them from mortality. Hence *Science and Health* defines "Christ" as "the true idea voicing good, the divine message from God to men speaking to the human consciousness" (S & H 332: 9-11); also as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S&H 583: 10-11).

"Animal Magnetism Unmasked"

The fifth chapter, "Animal Magnetism Unmasked," is in the tone of Christ reflecting the Word. The first four chapters have established a state of spiritual communion between God and men, whereby ideas can be drawn

forth directly and subjectively from within man's own loins. But the same fountain does not send forth sweet water and bitter. Man does not give birth to spiritual ideas and evil beliefs at the same time. This chapter is based on the words of Jesus that the "things which defile a man" are the "evil thoughts, murders, adulteries, fornications," and so on, which proceed out of his own "heart" (S & H 100).

The true idea of communion and wedlock, taught in the preceding chapters, has furnished the means of reducing evil (animal magnetism) to nothingness, because it has furnished the means of handling it subjectively, or from the standpoint of the individual's own thought. The Christ-idea, proceeding from God, speaks out of the real heart of man, and this true subjective state of being makes nothing of animal magnetism.

In Christ is all true magnetism, for in Christ men find their unassailable unity with God and with each other. Animal magnetism is any mortal thought, or quality, which would attract man away from God, and present him as fallen man. When Jacob beheld his brother Esau's face as "the face of God" (Gen 33: 10), rather than as the face of animal magnetism, he unmasked animal magnetism. In his struggle at Peniel ("face of God"), Jacob reduced evil to nothingness by proving that it did not occupy his own subjective state of thought. Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt 5: 8). When men see the face of God they do not see the mask of animal magnetism. They see the face of God proportionately as they look out from God, instead of up to God— proportionately as they are God's reflection, and God's ideas and qualities proceed out of their own hearts.

"Science, Theology, Medicine"

That which is divinely revealed through the pure heart of humanity is always a vast world-idea coming from the heart of God. Its impact upon human consciousness generally is like that of the leaven in Jesus' parable, which a woman hid in three measures of meal until the whole lump was permeated and leavened. The spiritual leavening of world consciousness is the subject of the sixth chapter, "Science, Theology, Medicine," where the tone is Christ in its own aspect. The woman's "meal" is all human thought summed up under these three headings.

The chapter opens with an account of how Christian Science, the spiritual identity of the human race, was divinely revealed to the pure heart of Mrs. Eddy. The theme of the chapter is human consciousness as a spiritual transparency through which Christ translates the message of divinity to humanity. This message, in turn, translates the whole of human experience from mortality to immortality. The chapter is based on the Christly declaration by Paul that "the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (S & H 107).

This is the chapter which includes the comprehensive statement of the two Christ translations (S & H 115-116)—translation from divinity to humanity, and its corollary, translation from humanity to divinity.

"Physiology"

The idea which comes forth directly from Principle, and reveals itself to receptive human thought, is, first and foremost, the true idea of body. It elucidates one living Christ-body, which is the spiritual identity of mankind. The crux of Jesus' lifework was the translation of the physiological concept of body, or the replacement of this concept with what body really is.

Accordingly, the subject of the seventh chapter is "Physiology," the scientific tone of which is Christ reflecting Christianity. At this stage of the textbook, the false sense of body is analysed by the true sense, in order that the false may be translated by the true. In the idiom of Paul, Christ is the "head" and Christianity the "body" of the human race. Christ as Christianity is specifically a living integrated "body" of ideas under the control of one "head." One of the primary physiological claims dealt with in this chapter is that body is subject to the dictates of brain. In physiology, the nerve impulses which permeate the body come from and return to the brain. In the Christ-body, all life-activity comes from and returns to one governing head—one Mind of Christ.

"Footsteps of Truth"

The theme of "Footsteps of Truth," the eighth chapter, in the tone of Christ as Science, accords with Jesus' statement: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3: 13). Only that which comes from Principle returns to Principle, even the idea of Principle which never leaves Principle.

The chapter refers to an ultimate "perfection," and also to the indispensable "human footsteps leading to perfection" (S & H 253: 32-2). The question is: What are these human footsteps? Are they steps which rise slowly, painfully, out of matter in the direction of Spirit? Or are they, as Jesus demonstrated, and as this chapter teaches, the divine footsteps of Truth itself perceived and understood humanly? They are surely the latter. In this case, the footsteps of thought which return to Principle are identical with the footsteps of thought which come out from Principle. To look out from God, as Jesus did, is simultaneously to look back to God—in other words, to be God's pure reflection.

The way to perfection is thus the step by step appearing of perfection itself. This is illustrated by the child at school who follows the footsteps, say, of mathematics. In proportion as the steps he takes are the outcome of the mathematical principle, so his advancing course takes him deeper and deeper into this principle, and this, in turn, solves his mathematical problems.

We read in this chapter how our aim "should be to find the footsteps of Truth"; that "We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity" (S & H 241: 23-27). The Christ in its Science circulates from God back to God—from Mind, Spirit, Soul, Principle, Life, Truth, Love, back to Mind, Spirit, Soul, Principle, Life, Truth, Love. This describes the cornerstone of "purity," upon which alone universal Christianity, emphasized in the next four chapters, can be built.

"We cannot build safely on false foundations," says "Footsteps of Truth" (S & H 201: 7). When Peter saw that the Son of man was in fact the Son of the living God, Jesus said that upon this "rock" of the human and divine coincidence would be built the universal "church" of Christianity (Matt 16: 13-18).

THE FOUR "CHRISTIANITY" CHAPTERS

Christianity is the demonstration of the Christ-idea in human experience. It involves the healing transformation of the human concept, or what seems to the senses to be the restoration of man to God. The four "Christianity" chapters teach respectively mankind's unconfined, unadulterated, unfragmented, unstereotyped nature, when this is found in Christ, and thus found in God. Through this realization, humanity recovers its apparently lost spiritual status.

"Creation"

"Creation," the textbook's ninth chapter, in the tone of Christianity as the Word, stresses the idea that the infinite cannot be circumscribed, or contained, within the finite. We read: "The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity" (S & H 256: 13). Because of this, humanity, as it really is, cannot be imprisoned within, nor propagated by, the narrow limits of a mortal body. Similarly, Christianity, in its purpose to build the brotherhood of man on the spiritual foundations outlined in the preceding tone, cannot be confined within, nor propagated by, the narrow limits of an ecclesiastical organization. Neither

can Christian Science, in its pure Science and system, be confined within a technology of words and terms. Christianity as the creative Word is the temple, or body, of the universal Christ, unconfined and unconfining.

"Science of Being"

"Science of Being," the tenth chapter, has the emphasis on Christianity as Christ. Here, Christianity is seen to come forth from God as one indivisible Christ-embodiment. This chapter teaches that Christianity must emanate purely from its Principle, and be of the nature of "divine metaphysics," if it is to succeed in its mission of saving mankind from the self-destroying theories of "physics." Christianity must not be allowed to degenerate into "semi-metaphysics," nor must it expect to be aided in its purpose of world salvation by the world's own semi-metaphysical systems. Christianity, as taught by Jesus, stands upon, and issues from, the platform of an infallible Principle. The last ten pages of this chapter are known as the "platform" of Christian Science. This consists of thirty-two statements of Principle reduced from the divine to the human point of view in order to meet humanity's need. Note the divine standpoint of the opening statement in contrast to that of the closing one, where the solution of the universal human problem is represented as taking place.

Christianity comes "down from God out of heaven" to solve the world problem, but never must it "come down" in the sense of being adulterated, weakened, or popularized—never must it try to make itself humanly acceptable by pandering to worldly tastes and objections. Man coming

"down from God out of heaven" is the answer to the problem of man having supposedly "fallen" from God out of heaven.

"Some Objections Answered"

Chapter 11 is "Some Objections Answered." Here the tone is Christianity in its own office, or Christianity as Christianity. At this point of the development, Christianity, in its unadulterated purity, is represented as meeting the objections of an apparently antagonistic, outside world. These are shown to come principally from orthodox theology and materia medica. Such objections are inevitable, because based upon the belief that mankind is in a state of disruption and fragmentation. They stem from a world of bits and pieces. Fragments cannot help but object to each other and misunderstand each other, because, by their very nature, they are egocentric and objective. Fragments imply subject and object two. They are not of the nature of body, or identity, as found in Christianity, in which subject and object are one. What the world really objects to, if it did but know it, is its own apparently fragmented being, because this is contrary to Principle and to Truth.

To meet these objections, Christianity must show itself to be whole. It must be outwardly what it is inwardly, namely, a consistent, non-contradictory body of ideas, none of which can be torn from their Principle or from each other. The world must find Christianity, the body of Christ, to be "every whit whole," and, as such, to comprise the reality of the world's own being. This wholeness and consistency, the chapter teaches, is represented by the combined texts of the Bible and ***Science and Health***. Never must these be

torn into detached fragments, and so be made to appear contradictory (S & H 341: 1-8). According to the Pauline text upon which the chapter is based, this understanding of oneness is destined to raise mankind from the dead

"Christian Science Practice"

The last of the Christianity chapters is "Christian Science Practice." Its tone is Christianity as Science, or, specifically, Christian Science. This twelfth chapter of the textbook is devoted to the subject of Christian Science healing, that is, to healing humanity of its sins and diseases, and the subsequent restoration of the race to God. Christian Science treatment is never repetitive, never stereotyped, but always divinely inspired and adapted to meet each individual need.

Nothing heals but Christianity, the body of Christ, whole and undivided. This idea, established in the previous chapter, is now presented in its Science. It proves itself in the daily lives of mortals, and in their mortal bodies. The Science of one whole body, having no diseases, no internal disagreements, no tense inflammatory relationships amongst any of its members, heals and restores the mortal sense of body, and causes it to recover its wholeness.

The fact is that the Father does not have to recover a wayward son. Principle does not have to regain a lost idea. If the idea has not been stolen away in the first place—if being is one and not two—there is no man to recover, no body to be restored. The body of Christ does not have to regain

wholeness, for, in Truth, it has never been torn into disconnected, contradictory fragments to make recovery necessary.

THE FOUR "SCIENCE" CHAPTERS

Naturally the textbook's "Science" chapters emphasize the idea of spiritual and scientific education; for this is what Christian Science, and therefore the textbook as a whole, is all about. These last four chapters show spiritual education to be identical with spiritual obstetrics, or birth. Neither the understanding nor the demonstration of Principle can be superimposed upon the student personally from outside his own being. The kingdom of Truth is within him individually. Because his identity reflects the divine Principle of the universe, understanding and demonstration are both drawn forth from within him.

"Teaching Christian Science"

"Teaching Christian Science," the thirteenth chapter, is in the tone of Science as the Word. Its climax is a paragraph entitled "Scientific obstetrics" (S & H 463). The chapter is concerned with the relationship in Science between "teacher and student." Jesus foretold how the impersonal Comforter, divine Science, would come and "teach" the world "all things" (John 14:26). This relationship, therefore, between student and teacher, teacher and student, cannot possibly be a personal one. Mrs.. Eddy once said that when she taught Science it was not a question of woman addressing man, but of "the divine Principle and Soul bringing out its idea." When Jesus taught, it was not something which he himself did personally; it

was rather Spirit, God, imparting understanding impersonally. Only in this way can the idea be born of God and born of man at the same time. Only in this way is the Son of man the Son of the living God. Only then is humanity being "taught" Christian Science.

"Recapitulation"

The impersonal relationship, in Science, of teacher and student is shown in its absolute meaning in the textbook's fourteenth chapter, "Recapitulation." Here the tone is Science as the Christ. This chapter is made up of twenty-four questions and answers. It is the chapter which, strictly speaking, closes *Science and Health*, for the next chapter begins the Key to the Scriptures. It should be remembered that the book's full title is "**Science and Health** with Key to the Scriptures." It is evident from the meaning of the word "recapitulation" that this fourteenth chapter summarizes under headings the teachings of the textbook as a whole.

In this chapter, the "student" is that state of thought which asks the questions, while the "teacher" is the Principle which supplies the answers. These answers, which come directly from the Principle, naturally and inevitably build up the student's identity as the Principle's own idea.

The first of the twenty-four questions is the one which includes all others within itself, namely, "What is God?" The answer: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" is the statement upon which the entire teaching of *Science and Health*, and therefore of Christian Science itself, is based. Mrs. Eddy defines the

contents of this chapter as being of the nature of "absolute Christian Science" (S & H 465: 4). This is the chapter which she appointed as the basis of all primary class instruction.

"Genesis"

The Key to the Scriptures opens with the textbook's fifteenth chapter, "Genesis," in the tone of Science as Christianity. Here the idea of education, correlative with the idea of birth, is carried a stage further. The word "genesis" means "being born." This chapter shows that what is born—the idea which is drawn forth subjectively from within the student's own being—is the spiritual understanding of himself and his universe. Here, the emphasis shifts from the sense of individual student to that of the world as the student. The "student" state of thought is represented in the second verse of the first chapter of Genesis as the world itself "without form and void," because of the "darkness," or ignorance, which is "upon the face of the deep." The "teacher," on the other hand, is the "Spirit of God" which moves upon the face of the waters, dispels this ignorance, fills the void, and forms the earth (the compound idea, man) in its own image and likeness.

What the actual "darkness," or ignorance, consists of is shown in the second part of the chapter to be the Adamic myth of fallen man, which has "watered the whole face of the ground" (Gen 2: 6). The proposition of dualism has adulterated the entire history of mankind. Thus the whole human race believes itself to be mortal until Science in its aspect of

Christianity, unfolding through the seven days of creation, comes to deliver mankind from this belief.

"The Apocalypse"

The sixteenth chapter, "The Apocalypse," is in the tone of Science as Science. This chapter has sixteen clearly defined sections, as may be seen by examining the text. This is because, in its relation to the final tone of the matrix, it is the grand consummation of all sixteen chapters, and therefore of all sixteen tones.

The first twelve of these sections concern "the woman" with her "crown of twelve stars" who brings to birth the "man child." She is the symbol, the chapter tells us, of "generic man," the spiritual identity of the one human race (S & H 561: 22). Her child is the idea of her own (man's) universal unity in God. This is the idea which, according to the Revelator, will eventually "rule all nations with a rod of iron," and bring into expression the city of world peace, or the New Jerusalem.

Hence, in the remaining four sections into which the chapter is divided, the symbol changes to the city foursquare. This is a commentary on Revelation 21, the living experience of which is described as "Man's present possibilities" (S & H 572: 25). Here, at last, the idea typified by the woman and her child is depicted in its absolute, comprehensible Science as the "matrix" and "calculus" of infinity.

This, then, is the transcendent idea which underlies not only the sixteen chapters of ***Science and Health*** but also the Bible as the indispensable way to ***Science and Health***. In Science, the ordered way to something is the step by step unfoldment of that something until at last the goal is reached.

Thus, the idea which begins with the Patriarchs in the book of Genesis, which is of the nature of the impersonal understanding of law in Deuteronomy, which is given definite identity in Joshua and Judges, which is governed by its heavenly Principle in the four books of Kings, which comes forth from this Principle, as typified by the utterances of the sixteen Prophets, which is seen to have form, structure, and wholeness in the four Gospels, which operates to restore the human race to God in the Epistles; this idea, in its fullness, is revealed by ***Science and Health*** to be the **MATRIX** and **CALCULUS** of all real being.

This is the idea which, according to the patriarchal covenant, shall be as the stars of heaven, and the sand upon the sea shore for multitude, and in which all the nations and families of the earth shall be blessed. In its timeless, infinite Science, it is the Comforter which shall teach us all things, and in so doing shall replace a discordant, dismembered sense of the world with spiritual understanding, unity, and love.

CHAPTER VI

Man's University City

Every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand."

Mary Baker Eddy makes this statement regarding the material appearance of what is, in fact, a spiritual universe—a universe of infinite ideas. She continues: "The **education of the future** will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (Mis 60: 27-6). She says, of Christian Science that with it "can be discerned the spiritual fact of **whatever** the material senses behold" (S & H 585: 10-11). And correlatively of Jesus, "Christ Jesus' sense of matter was the opposite of that which mortals entertain . . . His earthly mission was to translate substance into its original meaning, Mind" (Mis 74: 13-17).

This chapter looks towards the spiritual education of the future, and the eventual scientific translation of the whole of mortal life.

Individually, Christ Jesus translated his universe. He was equipped by Science with the requisite spiritual understanding for doing so. This does not mean to say that his universe literally changed form in the process; on the contrary, it remained what it always had been and always would be,

namely, the timeless, changeless universe of Mind, Spirit, Soul, Principle, Life, Truth, Love. It is simply that Jesus understood his universe. Under the impact of spiritual understanding, the material sense of it yielded in his consciousness to the spiritual sense. The sense of a universe of matter yielded to the conscious understanding of the universe of Spirit. This appearing of the one and disappearing of the other, in his own consciousness, had the effect of translating his universe from one "language" to another—from the language of matter to the language of Spirit, or Mind.

It was, and is, a question of viewpoint. Jesus looked at what those around him called matter, and to him it was something very different from what it was to them. Yet all were looking at the same thing. From their point of view what they saw was matter; from his point of view it was Spirit. Jesus looked at their "matter" from the standpoint of his "Spirit," and it was, to him, Spirit. They looked at Jesus' "Spirit" from the standpoint of their "matter," and it was, to them, matter. Jesus did not reason from the standpoint of fallen man as they did; he came forth from the Father, and he knew that, in Truth, the whole of creation does the same thing. He looked out from God, and therefore all was God. He saw God's "true likeness and reflection everywhere" (S & H 516: 8). They, in their belief, looked up to God from a position apparently outside of God, and everything in consequence seemed to be the opposite of God. The reason for this is that a position outside of infinity is an impossible assumption. The result of Jesus' outlook was translation and life; the result of their outlook was destruction and death. The fact is that if man is mortal there is no God; men

themselves are "gods," the ego is personal, and atheists and humanists are perfectly justified in the conclusions they come to.

Had Jesus' sense of matter been the same as that of ordinary mortals, he would have died and left a corpse behind just as they did. Because, however, he entertained the opposite sense, total translation was not only possible, but inevitable.

From the start, it would seem, Jesus realized that, in absolute Science, Spirit is all and matter is an impossibility. But his necessity was to understand and prove this humanly. He had to understand it progressively in order to prove it progressively. Eventually, at the end of his career, understanding and proof were total. Had he fully understood from the beginning he would have fully demonstrated from the beginning. In this case there would have been no problem to solve, no mission to fulfill, and he would not have been humanity's Exemplar. Of paramount concern, therefore, is the way in which life appeared to him during the step by step process of working out the problem of matter, that is, during the period of transition when he was proving the absolute relatively, or when he was demonstrating divine facts humanly.

What mortals call matter was not substance to Jesus, but a transitory symbol of substance which existed solely as consciousness, or thought. Had it been substance it would have been reality, not symbol; it would have been the opposite of Spirit, which is in fact reality and substance; in this case Spirit would have been non-existent.

But, it can be argued, many present-day physicists and philosophers hold this same conviction regarding the mental nature of matter. And indeed this is true. For example, the following is from *The Universe and Dr Einstein* by Lincoln Barnett. In a survey of how scientific thought has developed over the centuries, Barnett writes: "... gradually philosophers and scientists arrived at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man." He goes on to quote the philosopher Berkeley, who said, "All the choir of heaven and furniture of earth, in a word all those bodies which compose the mighty frame of the world, have not any substance without the mind. ... So long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some Eternal Spirit" (pp. 13-14).

To Jesus the universe was not matter, but Mind, Spirit, itself. According to the testimony of his spiritual senses, everything around him was an image, or idea, in the Mind which is God—that is, in his own Christ-Mind. The difference between Jesus' outlook and that of the philosophers and physicists is that Jesus understood the reality which the symbolic appearance symbolizes. He understood it both constitutionally and functionally. He started out from reality, and in this way worked from reality to symbol. This translated the symbol into the reality. Philosophers and scientists, on the other hand, start out from the symbol in their endeavours to reach reality. They look for cause in what is only effect; they search for reality in what is

only a counterfeit material concept of reality. Hence, to them, the universe remains as before a material universe—although a mentally material one.

In the consciousness of Jesus, the divine Whole translated the whole. Jesus' whole understanding of God translated the whole of consciousness. By the time the ascension was reached, the appearance of a world of warring, dismembered, material fragments had yielded to a world of spiritual understanding, wholeness, and unity. The Science and system of universal being, individualized in his identity, translated consciousness, both subjectively and objectively, from mortality to immortality.

What was true for Jesus as an individual is true for mankind in Christian Science. Through Christian Science, the same individual translation must at last be accomplished on a world scale. "I have made a man every whit whole" (John 7: 23), Jesus said, when he healed the impotent man. I have made the world every whit whole,' the universal Science of Christianity will one day be heard to declare.

Understanding the Science of its own true being, the world will make itself every whit whole. Little by little the world will be "born again." If this translation had not already begun—if the spiritual idea of reality was not even now making its incisive impact on human thought and experience — mankind would not be going through its present agonizing birth-throes. The agony is due to conscious and unconscious resistance to the birth that is taking place—to the apparently inflexible and adamant nature of material thought and conviction.

Three main factors are involved in the transition: (1) the underlying reality, as that which needs to be understood; (2) the superficial appearance, as that which needs to yield up its pretensions; (3) the actual translating process, which is involved in the gradual replacement of the one by the other.

Inevitably, ***Science and Health***, as the textbook statement of 'Science Whole,' includes in its discourse all three of these factors, and the way in which they pertain to the working out of the human problem. For not only does this book unfold the rudiments of absolute Science, but it uncovers, at the same time, the forces of materialism and self-interest which oppose the birth of this Science in human experience. Yet merely to point out fact on the one hand and falsity on the other does not of itself solve the problem of dualism, the problem of opposites, but rather intensifies it. Thus the third factor is included also, namely, the modus operandi of translation—the manner in which the unreal yields to the real, and the whole human outlook changes its base from material to spiritual values.

Principle, idea, symbol, counterfeit! These were the factors which concerned Jesus in working out the life-problem. And they concerned him in this order. He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16: 28). This is how he expressed the circulatory movement whereby the Principle of all being sends forth its idea to translate the human concept from counterfeit to symbol, and from symbol to idea. Jesus' spiritual understanding translated his world from symbol to idea; and this went on in the order of divine Science until symbol and idea were one.

Nothing in our experience will ever really be destroyed, but all will be translated. The only destruction is that which takes place in the process of translation, namely, destruction of the belief that matter is substance in and of itself, counterfeit rather than symbol. For in this belief lies all the sin, disease, death, hate, fear, and warfare in the world.

In the measure that the appearance, matter, yields in consciousness from counterfeit to symbol, in that measure it reflects the reality which it symbolizes. The process of spiritual translation is the process whereby the human symbol reflects more and more fully, more and more accurately, its own divine original, until the point is reached when the reflection is total. This, in the experience of Jesus, was the ascension—the moment of complete translation. At this stage of his journey, symbol and idea were one. Symbol had resolved into pure reflection. Idea and reflection were one in identity. The human and the divine were at the point of absolute coincidence. What was true for Jesus is true for us all in Christian Science.

Humanity, in its true identity, is spiritual reflection, not material deflection. That which constitutes God's universe is infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, reflecting its own infinitude. In the image formed by this reflection is found the true idea of humanity. Under the heading "Deflection of being," Mrs. Eddy writes at the beginning of the chapter "Genesis," in ***Science and Health***: "Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis" (S & H 502: 9).

Symbolism of "*Science and Health*"

Throughout its pages *Science and Health* takes the multifarious aspects of everyday life that make up the human picture, and treats them as symbols of the Science of ideas. In this way it indicates their translation from counterfeit to reality. Thus we read of how "all the paraphernalia" of an apparently material universe will at last "give place to the spiritual fact by the translation of man and the universe back into Spirit." In this act of translation, the material sense of the universe will, little by little, be "swallowed up in the infinite calculus of Spirit" (S & H 209: 16-30).

It is said elsewhere in the textbook that "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause" (S & H 195: 15). Astronomy, natural history, chemistry, music, mathematics, are vital cultural factors in the life of the world. They are a few of the individual human subjects which profoundly affect the civilization and progress of mankind. As symbols of idea governed by Principle they furnish ready examples of how divine metaphysics translates apparent material effect back into spiritual cause. Terms from the vocabularies of all five of these subjects abound throughout *Science and Health*.

But these are not the only human subjects which are dealt with in this way. In fact, if the student sets out to list and classify the full gamut of the subjects which the textbook uses in order to symbolize and teach the

infinite Science of ideas, the array becomes vast indeed. For example, such subjects as electricity, optics, biology, botany, zoology, agriculture, horticulture, anthropology, family relationships, painting, sculpture, architecture, engineering, economics, government, jurisprudence, language, travel, sport, warfare, and a host of others, if not directly mentioned by name, are recognizable in the text through the use (symbolically) of their particular terminologies. Indeed it is as if all the different phases and functions of experience and endeavour that make up the human concept of life feature in the text in one way or another. And this must be true, if only by implication; for what ***Science and Health*** represents is the Science of being in its health, or wholeness, reaching out to embrace, heal, and translate nothing less than the whole of human experience.

Let us take one or two random examples: From the terminology of chemistry appear such words as: acid, alkali, attenuation, compound, deposit, dissolve, elements, fermentation, mixture, molecule, precipitate, purify, solution, as well as many others. Terms used in electricity are, for example: alternating, amplitude, charge, connect, current, discharge, generate, impulse, magnetism, negative, positive, resistance, shock, transform, and so on. From the language of architecture and sculpture are used such terms as: arch, builder, carve, cast, cement, chisel, clay, conception, construction, cornerstone, design, environment, form, foundation, masonry, marble, matrix, mould, pattern, proportion, scale, symmetrical, structure, superstructure, and so on.

Or, taking economics as another example, words used in banking, accountancy and commerce form a vital part of the textbook's symbolism,

for instance: accumulate, affluence, afford, balance, business, borrow, bounty, compensate, covenant, capital, convert, credit, debt, discount, exchange, enrich, increase, money, payment, profit, purse, resources, riches, substance, spend, solvent, trust, vested, wages, wealth. These, and much other symbolic phraseology, form an integral part of the text of ***Science and Health***.

Under the heading "Disease neutralized," Mrs. Eddy makes use of chemical terms: "... when an acid and alkali meet and bring out a third quality, so mental and moral chemistry changes the material base of thought . . ." (S & H 422: 14). Elsewhere she draws the parallel between "alkali" and "truth," and between "acid" and "error," showing that "the truth of being must transform the error to the end of producing a higher manifestation." She continues, "What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid" (S & H 401: 6-20). The "third quality" which the action of alkali upon acid brings out in chemistry is a salt. The action of spiritual understanding on material belief, in the mind of the metaphysician, brings into expression his true "Christian" identity, which Jesus called the "salt of the earth" (Matt 5: 13).

Suppose the student wishes to understand the translation of the chemical term "precipitate," which he finds in the textbook. The meaning of "precipitate" is to separate in solid form from a solution, to fall head-long from a height. ***Science and Health*** defines "matter" as "originally error in solution, elementary mortal mind" (S & H 372:4). On page 338: 12-32, it

discusses "fluid," "solution," and (by implication) solid, in the same paragraph. Reference is made elsewhere to the "human will" as being "blind, stubborn, and headlong" (S & H 490: 8). Luke, in Acts, writes of Judas Iscariot as "falling headlong" (Acts 1: 18). The metaphysical sense of "precipitation" is the "fall" of man in the primeval myth—that supposed act of willfulness and rebellion, induced in him by animal magnetism, which apparently caused him to fall (or to be precipitated) headlong from grace.

In positive spiritual terms, and as the antidote to fallen man, "precipitation" takes place in the third day of creation, when the "waters under the heaven" are "gathered together unto one place," and the solid earth, or concrete spiritual identity, is formed from the solution.

Again, in the paragraph on page 92: 11-20 of the textbook we read about the "serpent coiled around the tree of knowledge and speaking to Adam and Eve." "Coiled" is an electrical term. Appropriate study begins to show that the serpent coiled around the trunk of the tree is the symbol, in the realm of animal magnetism, of what a wire coiled around a bar magnet is in the realm of inanimate magnetism and electricity. The tree with its roots and branches resembles the magnet with lines of force extending from its north and south poles. If the coil of wire is moved up and down the magnet so that it cuts across these lines of force, electricity is generated in the coil. According to Christian Science, the garden of Eden, in the midst of which the tree stands, is a symbol of "mortal, material body" (S & H 526: 30). In this myth of fallen man, the magnetism generated in the serpent flows through Adam and Eve.

To counter this, man must learn to be filled with the flow of the Holy Ghost—with those spiritual thoughts and currents which have "the holiest charge" (S & H 512: 10). One day Adam and Eve must find themselves "charged" with the Spirit of divine Science, not filled with charges of electro-animal magnetism, which give rise to the build-up and discharge of nervous tensions. The flow of what is called the holy Spirit in man is the positive antidote to the suppositional flow of destructive electricity and animal magnetism.

Pattern of the Matrix in Human Experience

What we see, superficially, as we look out on the mortal scene is a world apparently torn to pieces by egotism and self-interest—a piecemeal sense of human life, in which most of the individual expressions of life fail to understand each other's point of view. This is the inevitable outcome of the original mythology of a universe made up of matter fragments, as against the universe of infinite Mind. The result is friction, tension, warfare, malice, hate, distrust, and fear, rife over the face of the earth. Anger, inflammation, the lack of freely circulating love in the minds of mortals, lead to diseases in their bodies. Cells rebel, organs do not function in proper relationship, and the body appears to die. When it is understood that man never, in the first place, rebelled against his divine Principle, God, cancer will be overcome. Such conditions are the fruits of misunderstanding and headlong human will; they come from the inability, the lack of desire, of apparently self-sufficient human beings to understand and love one another. They are the fruits of the tree of the knowledge of good and evil, in contrast to the fruits of the tree of life. They stem from the bottomless pit of the so-called

"subconscious," with its reservoir of genetic inheritances and links with an immemorial past.

The Introduction to this book refers to the need for deeper understanding between individuals, nations, races, civilizations, religions, and so on, if mankind is to survive its present impasse. It is not always from lack of ability, or lack of desire, that exponents of many of the present-day technologies are unable to comprehend each other's ideas, but from sheer lack of time and opportunity. This is because these technologies are becoming so increasingly meticulous, all-absorbing, and vast in their scope. Even different phases of the same culture fail to speak the language, or understand the point of view, of the other. This is particularly evident in the case of the sciences and the arts. So fundamental to society are the sciences and the arts, and yet, on the surface, so opposed are they in their outlook on life, that this is thought by some to be one of the deep-seated causes of the present state of world disruption.

Yet in spite of the differences and difficulties the astronaut encompasses the globe. From a position outside the earth's atmosphere he virtually surveys his world as a unit. He is free from laws of friction, and has escaped from the downward pull of the earth. No longer is he in and of the earth, no longer does the earth hold him captive, he embraces his earth whole in his consciousness. This teaches a vital lesson, for when man finds his identity to be unrestricted consciousness outside the body, rather than a prisoner inside the body, he begins to control his body scientifically, according to the example of Jesus. Increasingly, Jesus freed his

consciousness from laws of time, space, matter, gravitation, mass, inertia, until in the end he was absolutely free.

It is small wonder that, deep down in its heart, the world is beginning to feel a compelling, unifying Principle at work, which is manifesting itself in the world's own efforts at unification in most of the important walks of life. There is evidence of this, for example, amongst the different denominations of the Christian Church. But it is also true of religion generally in relation to science, and of science in relation to religion. In fact there are signs of converging trends in all three of the major realms of the sciences, the religions, and the arts.

A universal "language" is needed—a spiritual mother tongue—which will provide a genuine and permanent means of unification, and make the translation of life from one language to another possible. The fact is that the "language" of the Word of God, the Principle of all creation, is already native to every identity in the universe; it already embodies the translation of every conceivable science, art, philosophy, religion, technology, and culture under the sun, and is therefore the means of translating these apparently separate and incompatible entities into a state of interdependence and unity.

Through the symbolism of the matrix, with its numerals and calculus, through the simple, unsteretyped technology of the "seven" and the "four," ***Science and Health*** elucidates this "Word" of universal Principle, and so makes available its fluent Science of ideas. At the same time, it teaches the translation of the present babel of discordant languages back into their true

mother tongue. The language of Principle comprises an infinite diversity of individual languages, all in harmony of relationship. This language is what the babel, the confusion, really is, when reversed and translated spiritually.

The hosts of different human subjects and pursuits to which **Science and Health** alludes, and which a search into the text brings to light, gradually arrange themselves under certain classified headings, and fall into an ordered pattern. Out of a temporary chaos and complexity there begins to emerge a simplicity of design. That which determines this reduction to order is the matrix of the infinite Science of being with its sixteen fundamental tones.

In the broadest possible terms, this vast range of subjects demands, at first, a "language" category, a "science" category, an "art" category, a "theology" category, a "medicine" category, and a "sociology" category. But it becomes apparent that, in their spiritual relationship (in contrast to their material relationship), "science" and "art" are so intimately connected as to require a single category; and the same is true of "theology" and "medicine." Once the reason for this is apprehended, and the previous main headings are combined in this way, the result is four principal categories, within which (in terms of the particular vision presented in this book) the multitude of activities which make up the human picture find classification.

The general pattern of Word, Christ, Christianity, Science, is already becoming evident. Translated and interpreted spiritually, "Language" pertains to the articulate "Word"; "Science and Art" show forth the

inspirational "Christ"; "Theology and Medicine" find their true healing effects in "Christianity"; while "Sociology" becomes the comprehensive "Science" of man.

But, by itself, the category "Language" is too big, too general, to provide adequate assessment of the many branches of this subject which fall within its scope. And the same is even more obviously true of the other three categories. In other words, each main heading demands to be resolved into a number of sub-headings. A solution begins to appear when each divides into four smaller categories. Thus "Language" resolves into the categories of "Grammar," "Speech," "Literature," and the general one of "Education." "Science and Art" subdivides under the headings of "Mathematics," the "Pure Sciences," the "Applied Sciences and Applied Arts," and the "Fine Arts." "Theology and Medicine" subdivides into "Religion," "Materia Medica," "Surgery," and "Psychiatry." The four classifications within the "Sociology" category become "Marriage and Progeny," "Government," "Warfare," and the great comprehensive one of "Civilization" itself. Naturally the subjects which fall within these sixteen subdivisions demand further ordering and classifying, but this is beyond the scope and vision of this book.

The four tones of the Word, the four tones of the Christ, the four tones of Christianity, and the four tones of Science, thus find their symbolic human counterpart in a framework of sixteen categories of subjects representing human consciousness as a whole.

The holy city of the Word, Christ, Christianity, Science, is the world as it really is, namely, a matrix and calculus of infinite individuality and identity, all in harmony and unity. This spiritually scientific idea of God reaches out to embrace and heal a dismembered, discomforted, human concept, and to cause it to pattern the holy city.

As already indicated, the reality which lies behind language is the first side of the city, the Word. The sciences and arts are the two great seekers after impersonal truth, and when their purpose is translated spiritually, they find their reality in Truth itself, that is, in the second side of the city, Christ. Theology and medicine are concerned with the healing of sins and diseases, and therefore find their true identity in the third side of the city, Christianity. Sociology is defined as "the science of human society." Conceived of spiritually, this is the all-inclusive goal to which the other three categories lead, and therefore it finds its reality in the city's fourth and last side, Science.

No two concepts within the human picture are in greater need of understanding each other than the sciences and the arts. Upon their spiritual reciprocity depends the validity of the whole of the foregoing structure. In many material respects, science and art are opposites; conceived of spiritually they are wholly complementary and inseparable.

Scientist and Artist—Two Complementary Viewpoints

In the twentieth century, the idea of the spiritual unity of all real being is at work deep down in human consciousness, and is leavening the whole of

experience. In consequence, as has already been said, a gradual convergence of outlook is becoming evident not only in the fields of science and religion, but also in the fields of science and art. The inspirational, revelatory natures of both religion and art seem gradually to be influencing the outlook of science, and the rational, non-mystical nature of science seems gradually to be influencing religion and art.

Let us observe certain of the differences in standpoint between science and art, in order to point to the translation of these, in the divine Science of being, into a state of reciprocal spiritual accord. In other words, let us reconcile these differences spiritually.

Science accentuates the quantitative side of life; art accentuates the qualitative side. Basically, science is concerned with facts and ideas; art is concerned with impulses and feelings. While the scientist's outlook stresses the universal, the artist's outlook stresses the individual. The scientist observes his universe impersonally, objectively; he is all the time searching for universal truths, universal laws, which are constant, and which he can prove. He seeks to reduce and unify the complex appearance of nature, and to be able to explain this through a few simple fundamental laws. Einstein wrote of the physicist's desire "to cover the greatest number of empirical facts by logical deduction from the smallest possible number of hypotheses or axioms" (**The Universe and Dr Einstein, p. 99**).

The artist, on the other hand, interprets what he sees subjectively, individually, and in a non-repetitive variety of expression. He is not concerned with what might appear as the scientist's hard, cold, facts— with

general elemental laws stated in technical terms. He seeks to give expression to the warm, pulsating truths of life that surge spontaneously into his consciousness from the natural depths of his being. The discipline of undeviating, universal law is the demand of science; the freedom of individual, unregimented self-expression is the demand of art.

Translated metaphysically, science has the emphasis on the ordered, understandable "letter" of Truth; art has the emphasis on its flexible, spontaneous "spirit." And until these two are found to be one, there can be no real demonstrable understanding of Truth.

It is important to realize that, in Christian Science, the term "Science," spelt with a capital "S," embraces all that is meant by both letter and spirit—all that is meant by the "science" of life, and all that is meant by its "art." In this "Science," quantitative and qualitative, factual and emotional, objective and subjective, universal and individual, are translated out of material confines and are found in their spiritual reality. It is in Science, therefore, that science and art are truly indivisible, or divinely complementary.

The four sides of the holy city are sometimes represented by the four cardinal points of the compass, north, east, south, west (S & H 575: 22-2, 577: 12-19). When Jacob was shown the ladder on which the angels ascended and descended, and which united heaven and earth, the promise was made to him: "Thou shalt spread abroad to the west [Science], and to the east [Christ], and to the north [Word], and to the south [Christianity]: and in thee and in thy seed shall all the families of the earth be blessed" (Gen 28: 14).

The foremost need today is that the Science of universal being, wherein letter and spirit, science and art, are one, shall speak to the consciousness of humanity in order to heal a divided world. That which performs this divine office of communicator is Christ. The language in which the message is voiced and understood is the Word. In the realm of Christianity, humanity practises this truth of the fundamental undividedness of life, and the world is saved from destruction.

The root of humanity's problems, the prime cause of a divided world, is the mythological, theological notion of a God "up there" in heaven, who is Spirit, and a man "down here" on earth, who is matter. This man, for whose welfare his "God" often seems strangely unconcerned, is in constant need of being doctored for his sins and diseases. The physical method which medicine uses to cure him of his diseases is unlike the moral method which theology uses to cure him of his sins. Yet, in fact, his sins and his diseases are ultimately indivisible, and Christ, the uniter of heaven and earth, uses the same spiritual method for healing both.

The "Science" which the Christ brings to humanity is the truth about humanity's "theology;" the "art" which it brings is the art of spiritual healing, and therefore the truth about humanity's "medicine." "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt 10: 8), Jesus said, as he outlined the requirements of a living Christianity, and the mission which lies behind theology and medicine when these are spiritually conceived. Mrs. Eddy writes of "the art of Christian Science" as being "akin to its Science" (Mis 372: 27-29), and also of "Christianity . . . having perfected in Science that most important of all arts,—healing" (Mis 232: 18-20).

A new Sociology—a divine Science of human society—will emerge as the result of these Christly ministrations, in which the brotherhood of man will function as the city foursquare, the society of the Word, Christ, Christianity, Science.

Let us touch one by one upon the sixteen categories of the human framework which we have just outlined, and at the same time observe a correlation which exists between these categories and the messages of the sixteen chapters of ***Science and Health***. (Except in one or two instances, no superficial textual correlation is evident, nevertheless there is a marked spiritual correspondence throughout.)

LANGUAGE

Grammar: Every language has its grammar. Grammar treats of the basic elements of language—elements which, when they are related and synthesized, form the flow of discourse. The "grammar" of the Word of God is found primarily in the elemental "numerals of infinity," from which derives the system of the "seven" and the "four."

The means by which the student communes with his Principle—the elements of the language of divine communication—are outlined in the first chapter of the textbook, **Prayer**.

Speech: Whereas grammar is an objective proposition, which the student learns, speech is subjective, and flows spontaneously. It results, consciously or unconsciously, from the culture of grammar. Within the

language of the Word, "speech" introduces a Christ tone; for Christ, in Christian Science, is "the divine message from God to men speaking to the human consciousness" (S & H 332: 10).

This is the standpoint of the textbook's second chapter, **Atonement and Eucharist**, where Christ imparts the understanding of God to humanity—where the flow of communication is from God to men.

Literature: Literature is a means of propagation and multiplication. Literature makes the discourse of speech available universally. Literature records and crystallizes what is otherwise transitory and incapable of being recaptured. This, in relation to the language of the Word, introduces a Christianity tone. The written word enables men to commune more widely with each other, and, at the same time, to propagate their ideas. Conceived of spiritually, the third chapter, **Marriage**, represents the propagation and multiplication of the spiritual idea of God through individuals communing together.

Education: The purpose of all language is the communication, the interchange, of ideas. Without adequate means of impartation there is no understanding. Language, therefore, is the foremost instrument of education. The combined grammar, speech, and literature of a subject furnishes a system of education in that subject. With regard to the divine Word, if there was no Science of the Word, there would be no system of education in the language of the Word.

Real educational methods draw ideas forth from within the student's own consciousness; they do not superimpose ideas upon him from outside. The real teacher is not a personal medium, or mediator. The method of education in Christian Science is the opposite of that used in spiritualism; hence the title of the fourth chapter is **Christian Science, versus Spiritualism**. In Christian Science Spirit imparts understanding; spiritualism claims that personal mediums do the imparting.

SCIENCE AND ART

Mathematics: Mathematics is the "language" (the "word") of the physical sciences. It is the medium through which these sciences are made intelligible to human thought. The textbook refers to "The spiritual mathematics" (S & H 3: 6). Spiritual mathematics, or the mathematics of metaphysics, is the system of absolute ideas which renders the Christ Science humanly comprehensible. When science and art are spiritually translated and united, art will be found to be as "mathematical" in its expression as science.

It is the impersonal, infallible order of mathematics which makes it unassailable. The spiritual mathematician, versed in the order and system of divine Science, can no more be influenced by so-called animal magnetism than mathematical ideas can be affected by numerical mistakes. According to the chapter **Animal Magnetism Unmasked**, animal magnetism is that which would invade and interfere with "the divine order," and trespass upon man's rights of "proper self-government" (S & H 106: 7-14).

The Pure Sciences: The pure sciences form that branch of culture where the scientist searches for truth for its own pure sake, irrespective of what he can get out of it humanly, or of its application to human ways of living. Interpreted spiritually, this is the standpoint of the pure Christ-idea as it stems from its absolute Principle. ***Science and Health*** yields a vast number of subjects which come under this heading, ranging from atomic physics to galactic astronomy. They include such subjects as geo-physics, chemistry, the biologies, physiology, anthropology, psychology, and so on. Correspondingly, the sixth chapter of the textbook, **Science, Theology, Medicine**, shows how the pure Science of being revealed itself to Mrs. Eddy's receptive consciousness in her search for Truth for its own absolute sake.

The Applied Sciences and Applied Arts: These two categories are so closely connected as to come under one heading. Here, the pure sciences of the previous category are applied to the solution of human problems—to raising standards of living, increasing food production, and generally improving human conditions. Economics, engineering, the industries (including the craft industries) belong to this seventh section of the framework. This is the material symbolic counterfeit of the Christ functioning as Christianity, or the application of the pure Christ Science to the redemption and betterment of the human race.

The purpose of the Christ Science, revealed in the textbook's preceding chapter, "Science, Theology, Medicine," is to solve, through translation, the problem of mortal body. This means that the absolute idea of body applies

itself to the physiological concept of body. Hence the subject of the textbook's seventh chapter is **Physiology**.

The Fine Arts: Humanly regarded, the fine arts present the standpoint of the artist, in contrast to that of the scientist. The language of drawing, painting, sculpture, architecture, music, theatre, abounds in **Science and Health**. From the spiritual point of view, unless Christ, the Son of God, operates simultaneously as both Scientist and Artist, it does not show forth divine Principle—it does not express the undivided "letter" and "spirit" of Science—and is therefore not the Saviour of humanity from sin, disease and death. In the infinite Science of Christ, invariable universal law is, at the same time, subject to individual interpretation—to renderings which are unrestricted, inspired, spontaneous and free.

From within his innermost being the artist reproduces, in image form, his conceptions of life and truth. He demands to be a free individualist, and a perfectionist. Such topics as individual freedom, the goal of perfection, the reproductive skills of the artist, are themes that run through the textbook's eighth chapter, Footsteps of Truth. Marginal headings refer to "Eternal beauty," "The divine loveliness," "Mental sculpture," "Perfect models," "Patience and final perfection," and so on. We read: "We are all sculptors, working at various forms, moulding and chiseling thought . . . We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives . . . Let us accept Science ... let us have one God, one Mind, and that one perfect, producing His own models of excellence" (S & H 248: 12-4).

THEOLOGY AND MEDICINE

Religion: Religion includes mythology, astrology, paganism, ritualism, anthropomorphism, pantheism, priestcraft. Terminology belonging to all these subjects is found within the textbook's pages. Originally, religion was the worship of the forces of nature. Because they seemed to be supernatural in origin, and capricious in behaviour, these forces were personified and deified. There arose, as a result, the myths of the gods and goddesses. In its nonsectarian reality, Christianity gives the true idea of religion. Mythological religions create their gods in the likeness of mortal man; Christianity transforms humanity into the image and likeness of God. This creative, formative aspect of Christianity is Christianity operating as the Word.

The subject of the textbook's ninth chapter is **Creation**. The theme is that the infinite cannot be circumscribed within the finite. In other words, anthropomorphic gods are an impossibility. Likewise, the true idea of religion, whether represented by the orthodox Christian religion, or by the Christian Science religion, cannot be held within the bounds of ecclesiasticism.

Materia Medica: The drugging system of materia medica stems from early pagan rituals. Materia medica is the practice of bodily healing on a wholly physical basis. In character and method it is the opposite of bodily healing on a spiritual or metaphysical basis. In divine metaphysics, spiritual healing takes place in Christianity. That which actually performs the healing is

Christ, or Truth. Hence the underlying tone of this tenth section of the framework is Christianity operating as Christ.

The theme of the tenth chapter of the textbook, **Science of Being**, is the supremacy of the Science and system of "divine metaphysics" over systems of "physics" and "semi-metaphysics." Materia medica is a system of "physics." The attempt to mix divine metaphysics with physics is semi-metaphysics, which, we read, affords "no substantial aid to scientific metaphysics" (S & H 268: 14).

Surgery: Unlike the methods of materia medica, surgical operations involve anaesthetics, manual dexterity, and the use of instruments. Anaesthetics, obstetrics, dentistry, treatment of accidents, osteopathy, fall within this category. Surgery either cuts parts of the body away, or seams parts together. But the body of Christ, which is universal Christianity, is one whole, healthy body, without seam or rent. Nothing can be taken from this body, nor anything added to it, for it is a system, or structure, of infinite ideas. Paul writes, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ . . . That there should be no schism in the body . . . Now ye are the body of Christ, and members in particular" (I Cor 12: 12-27). Surgery, in divine metaphysics, involves the excision and removal of self-destructive thinking from the minds of mortals, and its replacement with thoughts of life, truth, and love.

The textbook's eleventh chapter, **Some Objections Answered**, refers to the interwoven wholeness of the texts of the Bible and **Science and Health**

to show that ideas cannot be removed from their natural environment—that "sentences or clauses" cannot be detached and "separated from their context" without making the text appear inconsistent, contradictory, and open to objections.

Psychiatry: Psychiatry, in contrast to medicine and surgery, is the attempt to heal, both mentally and physically, solely by mental means. It involves mesmerism, hypnotism, psychoanalysis, sleep, dreams, and the conscious and subconscious minds of mortals. The penetrations of psychiatry into the subconscious and unconscious levels of the human mind bring it into close association with the images of primeval mythology.

Psychiatry: is the science of mind-healing on a mortal basis; Christian Science, which is specifically the Science of Christianity, or Christianity in its aspect of Science, is the Science of Mind-healing on an immortal basis. The Science of immortal Mind-healing is the subject of the textbook's twelfth chapter, Christian Science Practice.

SOCIOLOGY

Marriage and Progeny: The subjects of sex, family relationships and human procreation constitute the first of the sociology categories. For there to be a sociology, or a human society at all, on a physical basis, mortals must propagate themselves continuously. Sociology is the goal of the twelve preceding sections, just as Science is the goal of the Word, Christ, and Christianity. This thirteenth division of the framework involves the creativity aspect of human society. Underlying it is Science in the aspect of

the creative Word. **Science and Health** gives the spiritual idea of marriage and progeny in the chapter "Marriage," when it refers to man's "sense of increasing number in God's infinite plan" (S & H 69: 12). The thirteenth chapter of the textbook is **Teaching Christian Science**. Its climax is the paragraph on "scientific obstetrics" (S & H 463), which shows that the true idea of teaching, or education, corresponds to the true idea of birth and progeny—that is, to the birth of the student's own spiritual identity from within his own spiritual being.

Government: The propagation of human society calls for a system of government to organize and control it. The second subject of the sociology group is accordingly that of government. This includes such subjects as law, politics, criminology, monarchy, class relations, democracy, dictatorship, and so on. Terminology relating to all these subjects is to be found throughout the textbook. From the divine standpoint, all righteous government is vested in Christ. Hence the spiritual tone at this point is Science operating as Christ. The purpose of Christ's government is to rid society of its mad ambitions, greedy vested interests, ruthless exploitations, and all its other vicious and violent elements, and to replace these with the government of divine Principle, and with the practice of unselfed love.

All true government rests upon the shoulders of the spiritual idea of God. This is the idea of God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," which is the comprehensive opening statement of the textbook's fourteenth chapter, **Recapitulation**, and upon which the entire teaching of Christian Science is based.

Warfare: The subject of the fifteenth section is the whole field of human conflict. The textbook teems with references to warfare, being on guard, and so on. These allude principally to the warfare between Spirit and flesh. Inasmuch as Principle's purpose is to establish peaceful and constructive relationships in society, deriving from a true sense of government, the underlying tone at this point is Science in its aspect of Christianity. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6), said Jesus. All conflict is fundamentally between these two opposite factors—spirituality and materiality, immortality and mortality. They are represented in the textbook's fifteenth chapter, **Genesis**, by the two opposing accounts of creation—creation by "the Spirit of God," as unfolded by the seven days of creation, and the suppositional opposite of this, namely, the creation of "the flesh," as suggested in the myth of Adam and Eve.

Civilization: Finally, there is the vast comprehensive subject of civilization itself. The content of the entire framework is thus implicit within this sixteenth tone. The meaning behind the concept of civilization is not, strictly speaking, a goal, or a harbour, but the process of journeying towards a goal. Allusions to making a journey and reaching a destination abound throughout the textbook. The goal of all human civilization is represented by the holy city of Revelation 21. This is the realization on the part of the whole world that, in Truth, the world is the Word, Christ, Christianity, Science.

The city (civilization) which lieth foursquare is the culminating subject of the sixteenth chapter of the textbook, **The Apocalypse**. This chapter is the

inevitable climax of ***Science and Health***, just as the subject of "civilization" is the inevitable climax of the foursquare framework which we have just outlined, and which is suggestive of all human life and activity.

This sixteenfold framework is thus correlative, section by section, with the sixteen tones of the foursquare matrix—with the Science of John's holy city, described by Paul as "the mother of us all" (Gal 4: 26).

"And she [the woman in the Apocalypse, the symbol of generic man] brought forth a man child, who was to rule all nations with a rod of iron" (Rev 12: 5). Isaiah wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . The Prince of Peace. Of the increase of his government and peace there shall be no end . . . upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Is 9: 6-7).

In the last analysis, Isaiah's "us" can be none other than the human race as a whole, symbolized in its spiritual reality by "the woman" in the Apocalypse. That this "us" gives birth to a child signifies the spiritual idea of "marriage and progeny" (13th section of the foregoing framework); that world government shall be upon the shoulders of this child signifies the true idea of "government" (14th section); that his name shall be called the Prince (Principle) of (world) Peace foretells the end of war and human conflict (15th section); that his kingdom is without beginning or end signifies the City of Peace, the New Jerusalem, as the goal of all "civilization" (16th section).

As quoted at the beginning of this chapter, Mrs. Eddy writes that "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (ibid.).

The theme of the chapter as a whole is man's true University City, in which he is taught the Science of all sciences, and the Principle which underlies all walks of life. Included in its curriculum is every educational subject in the world, in its spiritual and scientific reality, and in its relation to all other subjects.

In this work of spiritual education, spiritual translation, spiritual rebirth, nothing less than the Universe is man's **University**. Not an "alma mater," but the foursquare "**matrix**" of Mind, Spirit, Soul, Principle, Life, Truth, Love, Word, Christ, Christianity, Science, is his real **UNIVERSITY CITY**.

CHAPTER VII

One Mother Tongue

"IT cannot be put into words" is a saying which has profound implications spiritually when applied to the attempt to communicate ideas of God through the medium of human language. Mrs. Eddy writes in the Christian Science textbook, "Human language can repeat only an infinitesimal part of what exists" (S&H 520:5). Under the heading "Philological inadequacy," she refers to the "difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery." She continues, "Job says: 'The ear trieth words, as the mouth tasteth meat.' The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue" (S & H 115: 3-11).

When Jesus said that his "words" would "not pass away" (Luke 21: 33), he was not referring to the words of human language, as such, but to the words which proceed "out of the mouth of God," which man must "eat," or make his own, in order truly to "live." These are the "words" which constitute the divine "Word." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt 4: 4).

Ideas which come forth from their Principle must, however, be symbolized by the words and terms of human language in order to make them understandable and communicable. The order and harmony, the diversity of identity, the classifications and categories which obtain within the

Science of being itself, must be symbolized temporarily to human sense by a clearly defined, scientific terminology.

But the Science and system of Christian Science can no more be constricted by the terminological body of words which symbolizes it than the religion of Christian Science can be put into, and held captive within, the bounds of a church organization. The purpose of Christian Science, both as a religion and as Science, is to present to mankind through a language of symbols the truth which Jesus lived and proved, namely, that man himself cannot be put into, or held captive by, his apparently mortal body. The spiritual idea of God cannot be materially organized. If, in belief, it is, then, in belief, it dies—this misconceived sense of body kills it.

On the other hand, human body, church body, body of words, become dissolving symbols—symbols in process of translation—once it is realized that they cannot, and do not, confine, bind, or imprison the idea which they symbolize. Principle is not absorbed in its idea. God is not finitized by His reflection, man. The language of Spirit is not bound within the language of symbols, the technological system, by which humanity learns to understand it. Realizing these facts in Science, Jesus solved the problem of limitation, or of apparent life in matter.

With the majority of contemporary scientific subjects, no problem is so formidable, no need so great, as the one referred to in the Introduction to this book: that of making the technical "languages" of these subjects more widely understood. 'People generally do not know what we are talking about! How can we reduce our discoveries to the language of the man in

the street?' This is a question so often asked by those who are justifiably fearful that so much material knowledge should be vested in the hands of so few specialists.

Even the artist laments that the same is true for him too. Of his insatiable longing for truth, and of the apparent inability of the general public to understand the symbols of modern art, Paul Klee wrote the following: "In the womb of nature, at the source of creation, where the secret key to all lies guarded . . . our pounding heart drives us down, deep down to the source of all." Klee yearned for his own ideals and those of his fellow artists to be understood by the world in which they lived. Yet he realized in his wisdom: "Nothing can be rushed. It must grow, it should grow of itself . . . We must go on seeking it! We have found parts, but not the whole! We still lack the ultimate power, for: the people are not with us . . . we seek a people . . . We began . . . with a community to which each one of us gave what he had. More we cannot do" (**Paul Klee on Modern Art**, pp. 51, 54, 55).

Christian Scientists, likewise, who seek to penetrate to the purely spiritual "source of all" realize that the idea of Truth grows like a seed from within itself, and that they must go on and on seeking it in its undivided wholeness, otherwise it is not Science. They, too, long for the "people" to gain a truer sense of what Christian Science is, and to be disabused of belief in what it is not. To them the voice of Christian Science reiterates the heart-felt words of Jesus: "that the world may know that thou hast sent me" (John 17: 23),* that is, that mankind may recognize in Christian Science the

idea of its own indestructible being, based upon and proceeding from God, or divine Principle.

Mrs. Eddy knew that this recognition could not be long delayed, for she wrote: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood" (S & H 570: 14).

"... whom the world cannot receive ..." Jesus said, regarding mankind's rejection at first of the universal Christ-idea. In the original Greek, the word translated "world" is "kosmos," signifying "mankind," the material race of Adam. Jesus knew that material sense, as such, cannot receive spiritual truth. Yet the time would come, he foresaw, when the world would both "believe" and "know" that the Christ-idea is God-sent. This is because, eventually, the world's real spiritual selfhood will cause the world to rise superior to material sense. Jesus' immediate concern was for the disciples whom God had given him, and "for them also which shall believe." He prayed that they might all be one in Christ, and therefore one in God. For only then would the world respond to Christianity, and acknowledge its divine origin. The world would see imaged in the disciples' spiritual solidarity, and that of all real Christians, its own true harmony and unity. He asked, "That they all may be one; as thou, Father, art in me, and I in thee,

that they also may be one in us: that the world may believe that thou hast sent me" (John 15: 17, 17: 21-23).

On the day of Pentecost, as a result of Jesus' instructions and love, the disciples were "all with one accord in one place." They had begun to understand one another spiritually. They had begun to find themselves and each other in divine Principle, not in personal sense. In a measure they understood God, because in a measure they understood Christ, because in a measure they understood each other. They had begun to understand the oneness of God, Christ, man, and this understanding equipped them with a language by which to communicate this oneness to others. They were receptive to the Science of the Word, Christ, and Christianity. They found their own and the world's identity in terms of the outpouring Spirit of God. This was not something which they themselves were doing personally, but something which the indivisible, underlying reality of the universe was doing impersonally and irresistibly, and to which they themselves had grown attuned.

In other words, they were of one Mind. They all had one Mind. They were this Mind in expression. The Mind of Christ, the Mind which is God, had begun to be reflected in them as their Mind. But this Mind was not confined to them. In its unfragmented infinitude it was the Mind of the universe, the Mind of the human race as a whole, the Mind of the crowd that surrounded them in Jerusalem. Hence there was spiritual communication. According to the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, in Christian Science, the establishing of one Mind, first, immediately enables one Spirit to flow.

The "language" which the disciples spoke so fluently on the day of Pentecost to representatives "out of every nation under heaven" was, according to the record, readily understood by this polyglot audience. The reason was that every man, to his astonishment, found himself being addressed in his own language—in the tongue wherein he was born. This apparently extraordinary phenomenon was the result of what was called the outpouring of the Holy Ghost. The prophet Joel had foreseen this happening, and wrote: "In the last days, saith God, I will pour out of my Spirit **upon all flesh** ... on my servants and on my handmaidens I will pour out... of my Spirit" (Acts 2: 17-18). The day of Pentecost signifies the whole world being baptized of the Holy Ghost—submerged in the holy Spirit—and therefore reborn.

What ***Science and Health*** calls "the language of Spirit" (S & H 117: 6) voiced itself to the peoples in Jerusalem through the media of their individual human languages: it spoke to them in terms with which they were already familiar. Their response to the "Spirit of truth" was a recognition of something with which they were already instinctively acquainted. The Christ-idea communicated itself to "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia . . . Cretes and Arabians" (Acts 2:9-11), and all the rest of the sixteen specified nationalities, in their own native tongues. Yet, as ***Science and Health*** also says: "Ear hath not heard, nor hath lip spoken, the pure language of Spirit" (S & H 117: 14). It could only have been through the language of symbolism, therefore, that reality made itself understood to this world-wide gathering. "Spiritual teaching must always be by symbols" (S & H 575: 13) declares the Christian Science textbook.

The "spirit" which the disciples voiced at the opening of this religious phase of Christian history is identical with the "spirit" which Christian Science is voicing in this present era, at the opening of the **scientific** phase. Only the symbolism of the "letter" differs, and this is due to the fact that the world in general has moved from the era of religion to science.

The disciples were in communication with the so-called man in the street of their day. Wherever there was unprejudiced, seeking thought they established contact with it through the ever-present "Spirit of truth." Their necessity was to reduce the Christ-message to human apprehension. This does not mean to say that they had to water the message down in order to placate material mindedness, but rather that they had to state it ** Italics added.* as simply and as honestly as they knew how, as it stemmed from its divine Principle. The spiritual idea must always be allowed to come forth directly "from the Father" in its simplicity, purity, and integrity, as it did to Jesus, if it is to be acceptable and understandable to the genuinely un-biased mind.

In the present age of unparalleled scientific advancement, the media of communication between men are vastly wider in scope and more far-reaching in significance than those of mere human languages. The events of the day of Pentecost were a prefiguring, exemplary symbol of what is destined to take place regarding the wider communication of the Science of being in the course of this present scientific age.

The "Word" is both the Word of God, and the Word which is God. Principle and the "language" which voices and expresses Principle are one.

Likewise, individual man and the language of the subject which shows forth his particular purpose in life are one. **The identity of a musician** is represented more by the music which he expresses than by the physique that sits down at the piano. Mrs. Eddy writes: "... the individual and his ideal can never be severed" (Mis 105: 20). For man to **understand** the Word, Christ, Christianity, Science, is for him to be the Word, Christ, Christianity, Science. She wrote in the first edition of ***Science and Health***: "At present we know not what we are, but hereafter we shall be found Love, Life, and Truth, because we understand them" (p. 77).

Apart from their particular native tongues, what are men's "languages" today? Surely they are the technologies of all the different walks of life making up the human picture, which were touched upon in the preceding chapter of this book. What is the language of the astronomer, for example, but the language of astronomy? What are the languages of the nuclear physicist, the biologist, the economist, the mathematician, the architect, the engineer, the artist, but the "languages" of their particular subjects, which are inseparable from the individual expressions of these subjects, and therefore from each exponent's identity?

When these different human subjects are approached spiritually, as scientific symbol, rather than as reality in themselves, there will be found to lie behind them one spiritual mother tongue, one all-embracing "Word," one infinite Science of being. The elements, functions, orders, patterns, and forms which articulate the language of pure Christian Science find their recognizable counterparts in the orders, patterns, and symmetries, the

relationships, forms, and structures of the different technical "languages" of this vast array of human enterprises and walks of life.

To conceive of these multiple tongues—these universal fields of research and endeavour—as scattered over the face of world consciousness, many having little apparent connection with each other, is to conceive of them not as symbols of an underlying concord, an unseen harmony of relationships, but as a material counterfeit of this, which is ultimately self-destroying. To begin to regard them, on the other hand, through the eyes of a universal Principle, as diversifying and individualizing one mother tongue, one creative, self-evolving Word, is to begin to find their reciprocal relationships to one another—to begin to see their translation out of a babel of incompatible tongues into the variety of identity and self-expression which makes up the calculus of Life.

The language which the spiritual idea uses today in order to make itself intelligently understood is not a technology in the ordinary intellectual sense, although it must involve a terminology by which to express and communicate its ideas. And naturally this terminology has to be accepted and cultured by those whose hearts the subject touches. But the seven synonymous terms for God, the four sides of the holy city, the numerals of infinity, the divine infinite calculus, the matrix of immortality, the terms "divine Science," "absolute Christian Science," "Christian Science," or "Science" alone, the metaphysical meaning behind such philosophical concepts as "subjective," "objective," "absolute," "relative," "idea," "identity," "individuality," "reflection," and so on, these are not the elements of a particular human subject (knowledge of which has to be fed into and stored

by an initially untutored brain, as seems to be the case with the technologies of physical sense); on the contrary, the "language" of Christian Science belongs to a subject which everyone already has in common with everyone else, a subject which the whole of mankind shares together irrespective of circumstances, tastes, and occupations, namely, the subject of Life itself, or the continuous consciousness of being.

It is true that the vast majority of mankind believe their lives are in and of matter—if only temporarily. But this is the evidence of their deceptive mortal senses and not the truth of their unassailable, indestructible Life. Both life and the understanding of Life are already "within" every man. Each son of God already understands the truth of Life. The language which comes to him objectively and instructionally finds response within him subjectively and inspirationally until, eventually, subject and object are one, and this one is the activity of Life itself, or God.

The systematic means whereby, as briefly outlined in this book, the impersonal Science of Christian Science—the Science of every man's God-bestowed life—makes itself humanly intelligible, can scarcely have been humanly contrived, either by Mrs. Eddy or by anyone else. Those who begin to be moved by it, whose lives have begun to be changed by it, believe that it is spiritually inspired and divinely appointed.

In accordance with the illustration of the Pentecostal "tongues," Christian Science, in its system and its Science, will, as time goes on, speak to every man in the language which he understands. It will not set out to convert him to an alien new doctrine; it will not seek to persuade him against his will,

against his natural inclinations, to think the way someone else thinks—the way some outside, sectarian body says he ought to think—it will rather speak to him as his own true being declaring itself. In the hands of God, Principle, as distinct from the hands of persons and sects, Christian Science will one day be heard voicing itself to mankind as man's real and eternal identity being divinely brought to light. It will be found to come forth from the world—from the spiritual loins of the world itself—by reason of the fact that the world is already and forever the spiritual idea, the Son of God. It must never, can never, be personally and religiously superimposed upon the world by propaganda.

A world rebirth is at hand, prophesied the American scientist and architect, Buckminster Fuller, in a lecture he gave in 1965 to the Illinois Institute of Technology in Chicago, U.S.A.—a birth that pertains not to a few specially favoured intellectuals, but to the world as a whole. The circumstances of the twentieth century, with its undreamed of technological advances, are such as to be compelling a total world rebirth. The environmental change which this will occasion will be as different from what mankind has experienced hitherto as the change a child experiences when emerging into the dimensions of the outside world from the confines of his mother's womb.

Man is mobilizing to become a world man—to become part of a total world, Fuller affirmed. Men are recognizing complementary patterns in nature which are operative throughout the universe. They are becoming aware of the total interrelatedness of all these patterns, and they are realizing that they are far beyond the capability of man to design.

Talking of the discovery of weightlessness in the realm of nuclear components, Fuller concluded that what we are dealing with is "pure principle." The scientists, he said, are discovering a universe of extraordinarily lucid simplicity. The principles themselves have no inherent beginnings nor endings. Therefore it is ignorant and meaningless to attempt to explain how the universe began. Scientists are finding in the universe an **a priori** design which is clearly an intellectual conception. With the increasing number of human beings who are becoming scientifically disciplined and preoccupied with discoveries of nature, more and more people will discover at first hand the comprehensive orderliness of the universe, and will come to recognize an intellectual designing capability greater than that of the human mind.

This will lead to a new appraisal of religion and God. Unlike the concept presented by the orthodox religions, God will be found to be an intellectual integrity. Men's faith in, and their discovery of, God will be based on the inherent orderliness of the universe.

Fuller said that the computer is destined to save men from being slaves to specialization, and therefore from extinction. Man has sidestepped extinction by inventing the computer. The computer will take over the work of specialization, and this will liberate man to put into expression his ability to co-ordinate and integrate his world. The machine is fast making man obsolete as a specialist, Fuller said, and he will redirect his personal life in order to play his part in the great pattern of the universe.

Mary Baker Eddy wrote: "This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture . . . Human skill but foreshadows what is next to appear as its divine origin" (Mis 232: 6-14). Asked about the "pursuit of modern material inventions," she replied, "... they all tend to newer, finer, more etherealized ways of living. They seek the finer essences . . ." (My 345: 25-30).

According to the data which is fed into, and which is stored within, the modern electronic computer, this machine calculates instantaneously, that is, at the speed of light. In this respect it is the material symbolic counterfeit of the "matrix" and "calculus" of infinity, revealed in Christian Science. Jesus knew the answer to each individual human problem instantaneously and therefore infallibly. This was because he was in spiritual accord with the divine infinite **calculus**—because he understood the inclusion of all real being within the **matrix** of the Science of Life, or within the comprehension of infinite Mind.

The divine Principle, God, and the idea which comes forth from God, alone are infallible. Thought which develops from a matter basis is fallible each step of the way. A profound assertion made today by physical scientists is that they no longer lay claim to the "discovery" of scientific "facts." Their method of working is to postulate a succession of theories, and at the same time to subject these to the probabilities of disproof. Through this method, they say, science has come to terms with **human fallibility**. Through the Principle of Christian Science, on the other hand, humanity comes to terms with **divine infallibility**, and with the continuous discovery of Truth.

As the nonsectarian Science of Christian Science impresses itself more and more deeply on our understanding and hearts, we all have recourse to the matrix of the motherhood of God and to its infallible and immediate ideas. That which is born to us is our own indestructible unity as the spiritual brotherhood of man.

Responding to the touch of this universal Comforter, Isaiah wrote at the close of his prophecy: "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her ... I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream . . . **AS ONE WHOM HIS MOTHER COMFORTETH, SO WILL I COMFORT YOU . . .**" (Is 66: 9-13).

Appendix

THE FOUR ORDERS
of
THE SEVEN SYNONYMOUS TERMS FOR GOD
Foundations of the system of scientific metaphysics
denominated
CHRISTIAN SCIENCE

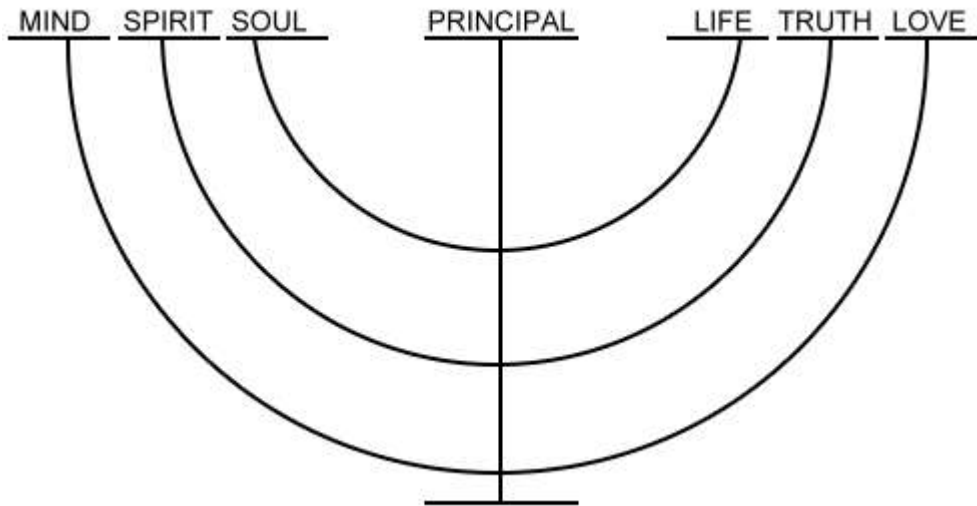
WORD	CHRIST	CHRISTIANITY	SCIENCE
MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE (S & H 465)	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND (S& H 115)	PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE (S & H 587)	SOUL-LIFE SPIRIT-TRUTH MIND-LOVE PRINCIPLE (S & H 465)

THE GOLDEN CANDLESTICK

symbol of the

ORDER OF SCIENCE

which embodies in itself the other three orders



APPENDIX

THE MATRIX"

deriving from the four orders of the seven terms. As presented in The Pure Science of Christian Science (2nd Ed) by John W. Doorly

	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE	
THE WORD	order	manifestation	reflection	numerals of infinity	
	MIND	PRINCIPLE	PRINCIPLE	PRINCIPLE	
	SPIRIT	LIFE	MIND	SOUL	LIFE
	SOUL	TRUTH	SOUL		
		LOVE	SPIRIT		
THE CHRIST	identity	translation	reality	infinite calculus	
	SOUL	TRUTH	SPIRIT	SPIRIT	TRUTH
	PRINCIPLE	LOVE	LIFE		
	LIFE	SOUL	TRUTH		
		SPIRIT			
CHRISTIANITY	line	plane	space	fourth dimension	
	LIFE TRUTH	LOVE	MIND	MIND	LOVE
		SOUL	SOUL		
		SPIRIT	SPIRIT		
		MIND	LIFE		
			TRUTH		
			LOVE		
SCIENCE	omnipotence	omniscience	omnipresence	omni-action	
	LIFE	SOUL	LIFE	PRINCIPLE	
	TRUTH	SPIRIT	TRUTH		
	LOVE	MIND	LOVE		

— "HIS INFINITE SELF-CONTAINMENT" —

(S & H 519:5)