The Mary Baker Eddy Science Institute

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For the month of February, we present here a follow-up to the first three chapters of "Scientific Translation" by John L. Morgan - chapters 4 and 5.

Watch this site, for later in the month we will present "Absolute Science Practice" by Vivian May Williams.

CHAPTER IV
"Scientific Translation of Immortal Mind"

"Him Declare I Unto You"

When we ask the first translation for a simple statement of what it is saying, it replies, "Him declare I unto you." I, God, am making clear My being to you, man. Through My own Science I expound what I am; and in what I am I cause you to find your being.

Being has a Christ, and as a result the divine Principle unfolds itself with power and clarity into human consciousness, translating itself in terms of its idea or manifestation. As we might put it, God pours the riches of His being into human hearts and lives; divine Science interprets this outpouring by explaining that His riches are our lives.

It was because of this "Scientific Translation of Immortal Mind" that Jesus could declare, "He that hath seen me hath seen the Father" (John 14:9), for he knew that whoever comprehends the nature and quality of the Christ-man has begun to understand God. Jesus had actually to embody, to incarnate, the divine precepts in order to teach them and exemplify them. So the invisible Principle was made visible in the life and character of Christ Jesus. But it is not only in divine things that this translation process holds good; there are countless examples from ordinary life. An artist, for instance, exemplifies his subjective vision in a visible form; a scientist takes a theoretical discovery and renders it practical as some new invention; a woman translates her ideal of home into a manifestation of grace and

harmony. And all because the universal Christ-principle is urging itself upon human thought, elucidating itself through and as its idea.

As we turn now to the text of the first translation to study the definitions of God and man, we need to remind ourselves of the purpose of our careful analysis. It is that we shall so understand these "words of life" as freshly springing forth with ever-new meaning from their source, that they will always be alive with inspiration for us, and never become a tedious repetition of familiar truths.

In the paragraph immediately preceding the "Scientific Translation of Immortal Mind" on page 115 of *Science and Health*, we notice that Mrs. Eddy tells us how difficult it is to express metaphysical concepts in material terms. In fact this is the very task that the textbook so decisively achieves. Mrs. Eddy moulded the English language into an incomparably effective vehicle for the thought of Christian Science, balancing the absolute Science of its statement with the art of living it.

SCIENTIFIC TRANSLATION OF IMMORTAL MIND

God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.
[Divine synonyms]
MAN: God's spiritual idea, individual, perfect, eternal.
[Divine image]
IDEA: An image in Mind: the immediate object of understanding – Webster.
[Divine reflection]

The first thing to understand about these three items is that they are referring not to three separate states of being but to one. The text portrays God in His self-existence, self expressed as His own idea called man, - this idea, image or reflection, being Mind's own immediate understanding of itself. In Science there is never anything going on but God forever imaging forth His intrinsic nature or idea, rather as the sun constantly radiates its being as energy and light.

Perhaps the best illustration of the relationship of these three is on page 465 of *Science and Health*: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being . . ." Being, then, is the absolute oneness of Principle and its idea, - is one. This twin concept is what is expressed in the first two items of the "Scientific Translation of Immortal Mind," namely, GOD and MAN. The third term, IDEA, defined as "Divine reflection," also has its

counterpart on page 466, where our quotation continues, ". . . and His reflection is man and the universe." Thus, while on the page the items GOD, MAN, and IDEA are printed in a column, what the text actually implies is that they are wrapped up together. Each is defined as divine, meaning that all three are to be viewed from Principle, Life, Truth, Love. GOD stands for what the Principle is; MAN stands for its essential expression or image; and IDEA stands for the fact that man and the universe are not outside but are reflex, - are found in their divine Principle. The three are spelled out as three solely for the purposes of understanding. Analysis must always be complemented by synthesis else it is destructive of the primal unity.

GOD

Here we have God defined through the full sequence of the seven capitalized synonymous terms, the first occasion in the text book where they all appear together. Moreover, they are arranged in an order different from the more familiar one referred to earlier. That so-called Word order of the terms, - Mind, Spirit, Soul, Principle, Life, Truth, Love, - comes as the answer to the question. "What is God?" (p 465), and it represents the basic, or teaching, order. But here on page 115 the sequence is different because the purpose is different. Whereas the Word order is found late in the book, recapitulating in an orderly way all that the student has learned about God, this sequence on page 115 represents the divine impulsion which brings about that understanding. It is therefore known as the Christ order, for the Christ is that office of God which sends the divine message into human con-sciousness. For the same reason, the sequence begins with the word "Divine," as do the three marginal headings; the whole keynote is 'forth from God.'

Let us consider for a moment the general subject of synonyms and the vital purpose they serve in Christian Science. Synonyms must refer to the same thing and yet vary as to shades of meaning. Within limits they may be used interchangeably, like ship and vessel, but to interchange them indiscriminately is inaccurate and would lead to misunderstandings. In any particular context, one is more appropriate than the other. Their value lies in their very differences, for through differentiation thought can progress, expand, reason and calculate. Were they identical, such ordered reasoning would not be possible. A man may be at once a citizen, an engineer, a son, a husband, a father, an athlete, and a poet. We would select the aspect needed according to the requirements of the context, yet all his other characteristics would be inherent and not excluded. So it is with the seven synonymous terms for God: each refers not to one part but to the whole of God, and emphasizes a specific quality of that whole. As we study the way the textbook

carefully employs the synonyms, we gain not only a rounded sense of God but also an accurate tool for understanding reality and for handling unreality.

What is this particular sequence of the synonyms telling us? Just as the message of a sentence lies in the relationships of the words, so the arrangement of the synonyms conveys the clear spiritual logic. Principle is declaring that the only thing ever going on is the infinite One, absolutely and unconditionally expressing itself, in the sense of Being being. It is the only power, the only authority, the only factor, knowing no opposite. What is this divine One? In essence, it is Life, Truth, and Love, the triply divine Principle, - the being of all being, the substance and form of all being, and the purpose of all being. In other terms we describe this triad as Father, Son and Mother, - God as Father, Son and Mother to Himself. Life is the eternal continuity, the timelessness and spontaneity of being. Truth is the divine ideal, the form or character or measure of being. Love holds the ideal to be ever at the point of perfection and fulfillment. The office of Soul –which is central to the Christ order - is to show that the divine ideal is no mere abstraction, but is defined and made tangible to spiritual sense. It translates the absolute into relative terms, rather like the gate whereby pure mathematics is at the same time applied mathematics. Thus the Christ translation brings the irrefutable logic of Spirit, in which the reality of good is understood to be supreme. Finally Mind manifests this substance of good as the All-in-all, as the power of idea. "Mind manifests all that exists in the infinitude of Truth" (S & H 258:15) and brings the specific truth to every plane of thought.

To recapitulate: the absolute authority of the divine One is forever operating as right and as harmony (Principle); it is the unconditional flow of Life, ceaselessly renewing itself; it is the incorruptible character of Truth, and it is the perfection of being, self-contained in Love. Soul translates this divine ideal by resurrecting spiritual sense; it is brought to birth or to realization through the language and order of Spirit; and Mind manifests the Christ-idea with intelligence and precision. All seven steps are happening at once, not one after another.

Through ideas such as these we glimpse how the textbook gives meaning to the Christ order of the synonymous terms, stating its message in an absolute way. But remembering that the "Glossary" defines Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error," this same sevenfold sequence may also be read in a more relative sense. For example, divine Principle disallows any other power; Life being indivisible cannot be broken up into lives, or into birth and death; Truth's wholeness knows no error, but corrects and heals; in the universal solvent of Love all problems are forever solved; Soul, conferring

immortal and sinless identity, reverses whatever the material senses have misconstrued; the understanding of Spirit as the only true substance therefore corrects the false and reveals evil to be an illusion. Thus everything is seen as subject to the law of omnipotent Mind and is no longer believed to be mindless matter. In quietly pondering the divine nature it is always legitimate to consider both the absolute and the relative aspects, because the Christ-principle is infinitely adaptable in usage although unalterable in itself.

We noted that in the whole of the translations text all the capitalized terms are found in the first translation and none are in the second. This means that all that is ever going on is Principle, Life, Truth, Love, Soul, Spirit, Mind; in our work we are not demonstrating health or justice or a home but Life, Truth, and Love, - although inevitably the effect is visible in terms of health and circumstance, as conscious-ness is changed by degrees.

MAN: God's spiritual idea, individual, perfect, eternal.
[MH Divine image]

As we know in Science that man is the expression of God's being, -and we have just been told what God's being is, - we are now to understand that all these dynamic ideas and qualities which characterize God are man. The concept 'God' requires the concept 'man,' for they are complementary. Without His expression God would be unknowable, like a black hole. Mind "must be understood through the idea which expresses it" (S & H 467:30), and this bonded unity is the very essence of the "Scientific Translation of Immortal Mind."

Man is an omnibus name, the generic term for all that expresses God. He is not an object outside, but is the emanation, the Godness, the manifestation of His being; God's own self-revelation is His spiritual idea. As we noted, God's essential being, represented by the capitalized synonymous terms, is the God-head, while God's expressed being, represented by the positive uncapitalized ideas, is the God-body. As the body gives expression to the head, so man is the activity, the implementation, of Principle, Life, Truth, Love, Soul, Spirit, Mind. No wonder that the textbook consistently refers to man as "the spiritual idea" in contradistinction to the corporeal, mortal concept! Right here, then, at the beginning of the text, the radical translation of man is already assumed. That which has yet to be experienced humanly, in God is forever done. Because man is the pre-existent spiritual idea, we will inevitably work out in practice the entire problem of being.

"God's spiritual idea . . ."

The dictionaries tell us a very interesting thing about the derivation of the word ‘idea.’ Apparently its roots in the Greek are idein, to see, and oida, to know. (From the same roots derive also our words guide, vision, wise, and many others.) When we come to know an idea, we declare that we ‘see’ it. In the language of Genesis, “God saw every thing that he had made, and, behold, it was very good” (1:31), - because every ‘thing’ exists forever in the divine Mind as spiritual idea. Material forms, at best, can give us only the faintest sense of the grandeur of what God sees His universe to be.

‘Man’ is so often used as synonymous with ‘mortal’ that one is apt to forget it is a wholly translatable commodity, along with a host of other concepts. It might be thought misleading to use the same term, man, both for what he is as spiritual idea and for what he is not as a mortal; but to do otherwise would presume that there are two opposed realities, rather than a true and a false sense of the same thing. Man may be a mortal according to material belief, but he is the immortal idea of God in spiritual understanding.” Man reflects infinity, and this reflection is the true idea of God.

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis. . . We know no more of man as the true divine image and likeness, than we know of God” (S & H 258:11). God expresses in man: there is no problem over this “in” when man is understood as reflection. In the reflection, which has no substance or being of its own, we see the original. Perhaps we may say that God expresses as man, not for him or through him, for according to this expanded view the expression of God’s being *is* man. In practical everyday terms, too, our man is the reflection of our God, - that is, the man we experience reflects our understanding of God. Hence the value of the order here, – God, man, idea.

As we daily ponder the nature of God defined through His synonyms, there is inevitably brought to birth in us a more Godlike nature and character. It is awakened in the mind, kindled in the heart, and incarnated in life, but spiritual sense alone reveals it as our primal and eternal being, impelling itself into expression. What is the nature of man being presented to us in this first translation? As the idea of Principle, man’s nature is to be in accord with his Principle, not concerned with human rights and wrongs, personal justice or injustice, but happily obedient to the one divine will. His ‘personality’ is to be the Principled idea, sent out and governed by the One, and always working for the whole. As the idea of Life, man’s nature is spontaneous, lively, unlaboured, because God-fathered and God-sustained. His individuality is the one indivisible Life individually

experienced. As the idea of Truth, man's nature is Christ-likeness, maturity, wholeness, enjoying dominion, self-complete and free from defects. As the idea of Love, man's nature is universal in its bigness and warmth, relaxed, fearless, full of encouragement. As the idea of Soul, man's nature embodies both the manhood and the womanhood of God's creating, is unselfish, sinless, free from temptation and condemnation, cannot be offended or hurt. As the idea of Spirit, man's nature is spiritual, single in its affections, not split into good and evil impulses, but reflecting the good everywhere. As the idea of Mind, man's nature is to have unlimited intelligence, inspiration, insight and perspicacity, and to find the Mind of Christ common to all men.

In the flow of this Christ sequence, then, we may declare that Principle is my only person, Life is my heritage and individuality, Truth is my character, Love is my origin and destiny, Soul is my selfhood and temperament, Spirit is my nature, and Mind my disposition and mentality. Christ has translated the nature of God into the very character and substance of man. The student of Christian Science knows that in this orderly way of spiritual discipline, based on the synonymous terms, he can be taught of God how to enlarge consciousness and give birth to what he is. Moreover, through this systematic affirmation of his God-being he is preventing the opposite illusions from becoming established in himself. Regarding this characterization of man as the God-idea, we have a helpful illustration in the scientific naming of plants and animals in the natural sciences: always the genus is given a capital letter and the species a letter in lower case, as in Rosa canina or Felix domesticus. Hence 'God's man' or 'Principle's idea' describe the divine genus or kind and its specific expression.

". . . individual . . ."

A strong characteristic of the Christ is that in bringing the things of God within the compass of human thought, it reduces the general to the particular; it individualizes the divine appearing so that each specific need is met. Hence the importance of the next term, individual.

From the date of its first appearance in the textbook, this second line of the first translation used to read, "MAN: God's universal idea, individual, perfect, eternal." It continued in this form until 1907, when "spiritual" replaced "universal," as we have it now. We should not assume that "God's universal idea" was wrong, but that the context requires "individual" to stand emphasized. In anyone's enthralling researches into the depths of God, there might be a tendency to seek some mystical union with the universal One, and in the desire to drop the mortal ego there is a

danger of discarding what individuality really is. So, at the very time of her making this textual change, we find Mrs. Eddy writing to a correspondent, "In Science, we learn that man is not absorbed in the divine nature, but is absolved by it. Man is free from the flesh and is individual in consciousness - in Mind, not in matter" (My 119:7). The same point is beautifully made in Science and Health: "Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance" (259:1. See also 265:10-15; NO 25:19-21).

Webster tells us that the root of the word individual is the Latin *in*, not, and *dividua*, a widow; that is, our being remains constantly wedded to its divine origin. If the generic idea, man, is indivisible from its source, each specific idea must be inseparable from every other idea, diverse though they all are. The proverb, "United we stand, divided we fall," derives from this law of indivisibility, for if the continuity of Life depends upon all being being one with Being, then exhaustion and death would be the inevitable result of division and isolation. Not unaware was Mrs. Eddy when she declared that the *Christian Science Monitor* was "to spread undivided the Science that operates unspent" (My 353:16). How enriching and life-preserving it is, therefore, to realize that our individual missions are inseparable parts of one stupendous whole, underlining the fact that the individual needs to be motivated by love for both God and man!

Strictly speaking, spiritual man is individual, but not an individual. He is undivided in quality and essence from his noumenon, God. As in the case of the individual sunbeam, however, if he could be divided from his source he would instantly cease to have any being at all. God is individual; the one divine Being is not divisible into millions of separate beings, or God into gods; rather is each little 'one' the individualized expression of the Infinite One. True, each one is whole, distinct and precious in his Individuality, but this is because he is a unique manifestation of the infinite itself. So spiritual individuality is not really a matter of persons expressing God in their own inimitable manner but is found in God's nature expressing itself in ways never duplicated. (See also S & H 555:27-32; NO 10:27-7; Pul 4:7-19.)

The study of all Mrs. Eddy's references to the term proves to be most instructive - and often surprising, if our thought has previously accepted ready-made narrow classifications. For in stance, we read that Christian Science "honors conscious human individuality by showing God as its source" (Un 25:16); yes, human!

". . . perfect . . ."

God's work is already done, and done to perfection. No matter what, to our human sense, may yet have to be worked out, we shall accomplish it because "perfection is the order of celestial being" (S & H 337:17). From the simple example of a jigsaw puzzle, we know that even when everything may seem chaotic and frustrating, the perfect picture already exists and will be reproduced as we work from the standpoint of the finished whole. "The Christ-like understanding of scientific being and divine healing includes a perfect Principle and idea, - perfect God and perfect man, - as the basis of thought and demonstration" (S & H 259:11. See also Matt 5:48).

The premise of the first translation is that "God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. . . ." (See S & H 470:21-31). This same logic continues, of course, as the dynamic that works (perfects) throughout the three degrees of the second translation, so demon-strating the original premise. (See also S & H 302:l9-24; 414:2&31; 428:22, 23.)

As the God-idea, then, man is complete with every God-quality, is fully developed and mature, and conforms to the absolute standard of excellence. As such, he cannot be an imperfect mortal, having to evolve towards divinity, for "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained" (S & H 476:13). A mortal was never man, much less perfect.

". . . eternal."

For time-based mortals, eternity is difficult to conceive; it even sounds boring, as though it were time going on and on endlessly. Not so, says the dictionary; it is the inherent quality of being wholly free from time, free from beginning, ending, or duration, knowing neither past nor future. (See Eccl 3:14, 15.) Whatever we perceive through spiritual sense, even now, is a glimpse of time free reality, as old as God and yet ever fresh and new. Eternity is nothing to do with prolonging life, or with carrying our present sense of existence into a mode that has no end: it is an entirely new dimension where spontaneity reigns. Everything is simultaneous, coexistent and ever-present. "Life is not eternally prolonged; life is forever spontaneously self-renewed" (Coll 235).

Thus we have man defined here as eternal, which would be impossible unless he were understood as the God-idea. "He has been forever in the eternal Mind, God" (S & H 336:12); "To him belongs eternal Life" because "he reflects eternal Life

"(258:26), says the textbook of the Science of being. It is as though this eternal idea, man, is here on a visit to a realm where everyone else believes in time and is governed by it , yet he himself is not affected by it. Right where mortal thought reckons in terms of events in time, spiritual consciousness sees the workings of timeless ideas. This truth empowered Jesus to break mortality's conditions for our arrival and our departure. "His three days' work in the sepulcher set the seal of eternity on time" (S & H 44:7). A more modest demonstration of the same fact was required of the students in Mrs. Eddy's home when they were expected to type letters in an 'impossibly' short time, or the church directors who had to get their church built inside an 'unreasonable' deadline, and succeeded. In these instances she was encouraging them to prove that right activity does not take time but is part of the nowness of eternity, and that doing things by human competence rather than by inspiration can be gross materialism subtly disguised as normality. Time is a massive coffin-nail, whereas "eternal" resurrects us here and now.

IDEA: An image in Mind; the immediate object of understanding. –
Webster.
[MH] Divine reflection

Divine reflection

The third term in the "Scientific Translation of Immortal Mind", - idea, - is, as we have seen, not so much a third ingredient as an elucidation of the relationship between God and man. The special element introduced by this line of text is the heading, "Divine reflection." To reflect means to bend back, and so to define man as reflection is a way of saying that Mind's own idea is not somewhere external to God but is in Mind. It is God reflecting on Himself, similar to beauty being in the eye of the beholder.

The philosophical concept of reflection may not have been original to Mrs. Eddy, but it is a central model in Christian Science and a very important one to understand. We need to distinguish between the common usage of the term, when the reflection seems to be an image in a mirror, and the metaphysical meaning, which is a reflex image.

For example, if you look at your face in a mirror, your eye is focused not on the glass but on the image - which is in your own eye. You can test this by looking at a mirror through the viewfinder of a camera: focus on the surface of the glass, and your reflection is out of focus, and vice versa. If you measure it you will find that the distance from yourself to your reflection is twice the distance from yourself to

the glass. This shows that the image is not on the glass but in the eye of the beholder. There is never anything in or on the glass: the mirror serves merely to bend back the rays of light to their source; the outgoing ray and the incoming ray follow the same line. What does all this mean? It means that man is not the mirror; he is the reflection itself. The essential point is that man is not a reflector in the way that the moon is a reflector of the sun's light, for that would make him a separate object with a being of his own. Instead, he is the reflecting, the very activity of God beholding His image everywhere.

There is a statement in *Science and Health* that puts the idea in a telling way: "In the order of Science, in which the Principle is above what it reflects, all is one grand concord" (240:10). What it reflects! Could this be a misprint for 'what reflects it'? Not at all; if we substitute the word 'expresses' for 'reflects' we catch the essential meaning. Principle is expressing or reflecting itself everywhere as its own universe, including man. In other words, man is what God beholds in Mind's eye; the entire universe is contained within the viewpoint of the divine One who is doing the viewing. Of course, we are not really at liberty to exchange one word of the textbook for another, as it is written with the most meticulous regard for words. In the end, only the term refection can give us this sense of the image being in Mind. It comes forth from the Father and returns to the Father.

The textbook reminds us, "Few persons comprehend what Christian Science means by the word refection" (301:5). The choice of persons" here must be deliberate; for mortal man is egocentric, and by reasoning from a personal basis we would imagine man as the mirror, a personal reflector, and we should be wrong. What Christian Science means is that we must reason out from God, and as we do this we are reflection. Only as we are reflection and not reflector can we be resurrected from the mortal concept.

We come to the heart of the matter in another well-known passage, the paragraph on page 515 entitled "Reflected likeness." "Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. "The mirror is divine Science, which represents the divine viewpoint. Divine Principle, God, looks into the mirror of divine Science, so to speak, and what He sees there is Himself. Yet our text says, "and calls man the reflection." In divine Science, therefore, we see man as God's own reflection. (See also S & H 300:28-4.)

The mirror analogy can be very helpful in resolving the inborn belief in separate being. It helps us to understand that as there is no corporeality or substance in the mirrored form, man is not subject to birth, growth, maturity, or decay (see S & H 305:5-30). As reflection, man is of the quality of God, spontaneous, whole, effortless, harmonious. 'Therefore,' says the Christian Scientist, 'speaking relatively, I reflect intelligence,' - or ability, or energy, as the case may be. Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise" (John 5:19).

There are many other valuable references to reflection in the Bible and in *Science and Health* which will richly repay study in one's own time. Our purpose here is simply to focus on the salient points of the two translations, - points which inevitably have ramifications all through these textbooks because translation is the central function of Christian Science.

". . . image . . ."

When a reflection is brought to a focus it forms an image. Image suggests idea that is definite and exact, which cannot be separated from or be unlike its parent. The Bible gives us the double term "image and likeness," and *Science and Health* frequently couples "image" with "idea," meaning that Mind holds all its ideas to have unchangeable identity. We find, for example, that "creation is the infinite image or idea emanating from this Mind;" that this Mind forms ideas, its own images;" that "Immortal man was and is God's image or idea, even the infinite expression of infinite Mind;" and that "In divine Science, man is the true image of God. " (S & H 256:32; 511:1; 336:9; 259:6.)

Just as idea needs its parent Mind in order to be, so Mind needs its image in order to be manifested. Creative Mind images itself forth as its own likeness. "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle" (S & H 303:25) Mind, then, cannot be an emptiness but is teeming with the infinite ideas, images, which express it. (See also S & H 259:15-21; 475:13, 14.)

". . . immediate . . ."

Immediate is a term rich with meanings. The primary sense is having no intermediary. That is, there is nothing in between God and His idea, no separation,

no medium, no gap of time or of space. Mind knows, and what Mind knows is its own idea, directly and immediately.

Time and space are the two dimensions which make up mortal experience. Time is the equivalent of mortal mind, which is error in duration, while space, represented by matter, is error in substance. The lie is that once upon a time man fell from God, and was imprisoned in materiality; yet right where we are, here and now, the directly connected relationship of Principle and idea is the demonstrable fact. No time elapses between you raising your arm and your reflection doing the same. In the Gospel healings there was no delay between Jesus' command and the patient's response; "immediately the fever left her, and she ministered unto them" we read in Mark.

It is recorded that a student in Mrs. Eddy's home once performed some service for which Mrs. Eddy thanked her rather generously. The student, intent on being super-impersonal, remonstrated, 'Mother, you shouldn't thank me, you should thank God.' To which she received the memorable reply, 'I had never thought of you as separate.' Because of this direct relationship, this immediacy, the divine works without the mediumship of a person. It makes no difference whether one seems to be good or bad, well or ill, experienced or a beginner, Principle will operate unconditionally. Naturally, in doing so it will change and transform us, but we ourselves are not the medium. Principle does its own thing, as its idea, and therefore there can be no interference, no misunderstanding. "Thus it is that Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (S & H 332:32. See also 561: 22-25).

" . . . object . . ."

Because the idea is an image in Mind, it is clearly the immediate object of Mind's understanding. In Science, then, 'object' cannot be something external and separate. Webster says, "Philosophically, object is only one term in the subject-object relation, that is, it is never considered apart from some relation to a subject."

Let us put that into the language of the mirror analogy. The subject in front of the mirror beholds its own reflection, or object, yet that object has no independent existence, for it is in, or held subjective to, its subject or origin. If we were to take away subject (Mind), there would be no object (idea). Here we see the immense meaning and value of the "Scientific Translation of Immortal Mind," because it pre-empts the notion that the universe is full of objects that are not answerable to a divine subject, - objects to which we often object and then try to alter. The man

who went to the cinema and pulled a gun and shot the villain he saw on the screen is an example of how mortal mind tries to deal with objects it finds objectionable. Mortal sense, being ignorant of the spiritual noumenon or subject, imagines all phenomena to be material objects, but "Science shows that what is termed matter is but the subjective state of what is termed by the author mortal mind" (S & H 114:29).

To return then to the true sense of object: the textbook illustrates it with, "divine Love cannot be deprived of its manifestation, or object;" or again with, "Love never loses sight of loveliness. Its halo rests upon its object" (304:10; 248:3). While divine Love's object is its own self-expression, human love has an object outside itself. What appear to us as objects are really the externalized yet subjective states of God's understanding, for in God's universe everything is subjective to Him. If we fail to identify things correctly as spiritual ideas, they will appear to us to be material objects. Matter is, so to speak, simply spiritual ideas not fed back into Spirit, misidentified. "Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, - wanderers from the parent Mind, strangers in a tangled wilderness" (S & H 507:7). When identified properly, however, every object is seen as the reflection of its subject, and we find ourselves agreeing with the philosopher Schelling, who (according to Webster) defined identity as "reality at its deepest level, at which subject and object are one. " Our perennial example throughout life is 'the human.' To human sense, 'the human' seems at first to be an object in its own right; but through the translating effect of divine Science this misapprehension drops away, and the divine sense shows the true human to be subjective to the divine. Jesus' humanity derived not from mortality but from the Christ divinity (see S & H 25:31).

". . . understanding."

From the start, in pondering the deep import of these terms in the first translation, the emphasis has been on the final word, understanding. Here we have the term that links subject and object, or Principle and idea. Understanding is the 'medium' by which God and man are found one, as it is only through spiritual understanding that we can know even as also we are known. (See ICor.13:12). Would it not be impossible for us to understand reality with a mind that did not come from the same source? The very faculty whereby God knows His own idea is, by reflection, the same faculty whereby we come to under-stand God. This explains the same word 'understanding' appearing here in the first translation and then again at the

end of the second when the circuit is completed. Hence that which stands under is also that which understands.

In academic language this interaction of two forces is called synergism. For example, theology speaks of human effort cooper-ating with divine grace to bring about regeneration. But in Science we have only one prime factor. Divine Science operates as enlightened understanding to bring about enlightened understanding.

"Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final" we read on page 506 of *Science and Health*. Although many spiritual ideas are in fact qualities of God, it is surprising – and significant – that understanding is the only one specifically declared to be so. Understanding is indeed the key idea in the textbook, for Science both provides it and requires it. In English at least, the phrase "the understanding of God" has the happy peculiarity of making sense in two ways. The first would be God's property, His own self-under-standing, while the second indicates man's reflected understanding of Him. The first answers to divine Science, and the second to Christian Science, or to the first and second translations respectively.

Maintaining the Right View

How can we best summarize the message of the "Scientific Translation of Immortal Mind"? In essence it is the oneness of being. "In Science, Mind is one, including noumenon and phenomena, God and His thoughts" (S & H 114:10). In this oneness, the idea is the reflex image of the Mind that conceives it; "man cannot be separated from his perfect Principle, God, inasmuch as an idea cannot be tom apart from its fundamental basis" (Mis 186:19). He is that which is, God-actuated, God-lived, God-formed, God-maintained, God-selfed, God-natured, God minded, – held as His image.

"The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (S & H 470:32). The operative word is "holds," for the image in Mind is held at the point of focus, never blurred, distorted or lost. Man "cannot get out of the focal distance of infinity" (Mis 79:14; see also No 17:17-21).

When our eyesight is not focused, in our imagination we can see many things that are not really there. Likewise, when we fail to behold man as divine image, held in

Mind's focus, there is nothing but distortion, which in our ignorance we may believe to be another reality such as sick and discordant mortals. Jesus' way of dealing with the situation was to behold man "in Science," – a method that does not attempt to deal with the distortion as such, but consists in getting back to the original God-view. It was this correct view which healed the sick then and still does so today. (See S & H 476:32-4.)

The first translation, then, has given us a clear statement of both noumenon and phenomenon. These rather awkward Greek terms are exceedingly useful in the vocabulary of Christian Science: phenomenon is the thing seen, or the appearance; noumenon is the thing not seen that gives rise to the appearance. As already noted, in the language of Christian Science, noumenon is God, and phenomenon is His expression. "God, good, is self-existent and self-expressed" (S & H 213:9). But in the language of mortal belief, where Mind is not acknowledged, the noumenon seems to be mortal mind and the phenomenon appears to be matter.

All material sciences begin with the assumption that the objects being observed are actually material. Mortal mind and matter are one in error, exactly as divine Mind and idea are one in truth. Clearly, then, the problem lies in the claim of mortal mind to be another mind, or noumenon, with matter its phenomenon. Christian Science defines both noumenon and phenomenon divinely, explaining that as Spirit is noumenon, phenomena must really be spiritual in nature; there can be no discrepancy between them. "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma" (S & H 124:14).

Our survey of the first translation leaves us with the image, the phenomenon, forever held at the point of focus; it is reflected within the noumenon, divine Mind. Although spiritual sense tells us that this must be the eternal fact, mortal sense would have us believe that man and the universe are external to God and quite ungodlike. How can we account for this misrepresentation in such a way that the mistaken view can be retranslated, as in the second translation? The textbook supplies the clue in the term deflection.

Writing of the Genesis story of creation, in which the spiritual view is followed by the material version, Mrs. Eddy describes the Adamic picture as "the history of the untrue image of God . . . This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man . . ." (S & H 502:9).

If true reflection is found only in the viewpoint of the original, deflection would be the view from an imaginary standpoint outside the divine subject, - outside reality, in fact. When we see the situation in Science, from God's viewpoint, it is no longer deflection but reflection, and we can see what the distorted image was meant to represent.

Metaphysicians are sometimes surprised to find within themselves a reluctance to face and analyze the claims of error; it is so much pleasanter simply to contemplate the things of God. Yet, because the Christian Scientist is dedicated to the resolving of opposites, he must intelligently tackle the supposition, or evil will boast itself above good. (See S & H 450:15-19; 538:17-22; 5555-15; Mis 222:29-5.)

"The belief that man has any other substance, or mind, is not spiritual and breaks the First Commandment, Thou shalt have one God, one Mind. Mortal man seems to himself to be material substance, while man is 'image' (idea). Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down" (S & H 301:20; see also 111:14-18; 200:16–19). The function of the second translation is to re-invert the picture, to translate a mortal mind. The revelation that there are not two worlds empowers us to understand that what had looked like a material one (a deflection) is in fact reflection, and immediately salvation becomes possible in practice. It is always from the viewpoint of revelation that demonstration takes place.

CHAPTER V
From Principle to Practice

Incarnation and Resurrection

When our thought moves now into the second translation, we do not abandon the standpoint of the first and start again from the mortal mistake, because the standpoint of the second translation is that of the first. If it were not the same, there could be no scientific translation of mortal mind and its dream products. We are still maintaining the 'out from' view; the Christian Scientist never leaves the Principle of divine unity and harmony, whether he is computing the absolute truths of God and man or applying those truths to the resolving of some human problem. We are always on a circular tour, 'out from' and 'returning to' without a break. In

the analogy of the escalator, the power that carries us upwards, visibly, is the same power that brings the steps, unseen, down to us, in one continuous process.

The two phases of translation correspond respectively to the two cardinal themes of traditional Christian teaching, which are the incarnation and the resurrection. Regarding the incarnation, Christian
Scientists do not share the conventional interpretation that God literally took on flesh and became physical man, - for Spirit cannot become its opposite, matter, - but they accept the metaphysical truth that God is made manifest through man. The invisible was made visible in the life and character of which Christ Jesus was the embodiment so that he presented a humanhood which was the incarnation of divinity and was not a product of mortality. In this sense the incarnation is the equivalent of the first translation. The same necessity rests upon us: the incarnation makes us be the things we are talking about, - or rather; it shows that the divine ideas comprise our actual being. Christian Science puts great importance on the ideal being not only understood but also embodied and seen; "without a correct sense of its highest visible idea, we can never understand the divine Principle" (S & H 560:18).

The very moment we accept that man is truly the manifestation (alias 'incarnation') of Mind, a resurrection begins to take place in consciousness, gradually lifting us out of the womb-tomb concept of life. In the case of Jesus, it enabled him to break the mortal spell by overcoming death. The kind of body represented by the incarnation idea is not of mortal origin or substance; so resurrection, in its turn, is not really a dead body raised, as it appears to be: it is a raised understanding of body, - a spiritual apprehension of body as that which was never imprisoned in matter in the first place. To the unillumined thought of the disciples, our Master rose from the grave, but in his own ascending thought, Life had never been dead and buried, - or even born. (See S & H 509:4-8; 305:31-6; 45:13-15; 593:0-11; Un 62: 18-26.) This resurrection process, then, corre-sponds loosely to the second translation; even the three days in the sepulchre suggest its three degrees.

Revelation and Demonstration

In the eloquent account of Jesus' healing of the man born blind, John tells the tale with such spiritual grasp that the details of the two translations are graphically illustrated. (The reader may wish to have the Bible open, at the Gospel of John, chapters 8 and 9.) As so often in the Gospel healings the order is first the teaching, then - without a break - the demonstration. "I am the light of the world" (8:12 and 9:5) is followed immediately by the healing of the blind man. It is not only a

healing of physical blindness but the bringing of a new moral clear-sightedness and reborn spiritual vision. Let us briefly trace this example from life, because it is important to see that the starting-point of the healing (the second translation) is not when Jesus is confronted with the physical situation but springs from the first translation, with its revelation of the God-facts.

In chapter 8, Jesus is declaring his oneness with the Father, daring even to use the "I am." He tells the people, "I am the light of the world . . . I know whence I came . . . I am not alone, but I and the Father that sent me . . . I am from above . . . I am not of this world . . . I do nothing of myself; but as my Father hath taught me, I speak these things . . . Ye shall know the truth, and the truth shall make you free . . . I proceeded forth and came from God . . . Before Abraham was, I am" (8:12-59). These glorious declarations self-evidently reflect the attitude of the first translation. Simultaneously they are uncovering the mistaken belief that we are born of mortality, - "of your father the devil" (8:44). Thus the truth throws up its supposed opposite in order to heal it (in chapter 9).

To insist that one originates in mortal parents is to be blind from birth, - blind to the reality of spiritual origin. It is irrelevant whether the 'fault' is with one's parents or with oneself; Jesus by-passes the argument, for he is about to transcend it by demonstration. To the Christ-consciousness the blindness is not so much an incurable condition, for which there is blame, as an opportunity to prove man's innocence of this 'original sin' (9:1-5). Thus the second translation begins, flowing straight on from the first. As though to repudiate contemptuously the belief that vision is entirely physical (First Degree), Jesus spits on the ground and puts the resulting clay on the man's eyes, bidding him wash in the pool of Siloam, the name of which means Sent. That is, Be sent out from the all-seeing Father, as I am (see 8: 16, 18, 23, 42); don't believe that you evolve from the dust of the ground, crawling blindly towards God. The man obeys, and his eyesight is restored. Now a healing at the organic level is wonderful in itself, but John is intent on showing us the steps of the moral regeneration (Second Degree) that underlies the physical recovery. Accordingly, verses 8 to 34 of chapter portray the development of discernment and intellectual honesty in the man, - and moral courage and humour too. The Christ is opening his eyes to the divine law that made his healing possible, for law it was, not a personal miracle-worker. While, Jesus' enemies are arguing that a man who heals on the Sabbath must be a sinner and "not of God," we are shown the man's growing awareness that nothing less than the God-power could open the eyes of one born blind. He comes to recognize that "if this man were not of God, he could do nothing" (9:33).

Finally, our evangelist requires us to understand the spiritual reality of the situation; consequently verses 35-38 represent the Third Degree, the coincidence of the divine and the human: Jesus asks him, "Dost thou believe on the Son of God? He answered and said, Who is he, Lord. . . And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. "That is to say, the ideal whom you have perceived spiritually is the actual identity of the man you are looking at. It is by the divine light that is within you that you can see the glory which lies round about you. The eternal light of the world (first translation) removes the blindfold of believing that life and sight originate physically, gives true insight and perspicacity, and restores the original spiritual vision (second translation).

Our natural interest in healings tends to focus on analyzing the origin of the discord and tracing its disappearance, whereas this account in John's Gospel reminds us that the spiritual dynamic lies outside what can be seen, in the invisible Christ-power of the first translation. "Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually" (S & H 466:28).

Life Experience

A very pertinent point emerges from these Gospel healings, and that is that the vital "Scientific Translation of Mortal Mind" can only happen in life. It cannot be done in theory, by listening to others, or reading books - or by writing them. The statements of Truth bear fruit only as our lives are changed; the absolutes of the first translation are validated when we let them live us and transform us in the second, otherwise we have a merely theoretical understanding, which is valueless. "Science is . . . the infinite law of God; which law is written on the heart, received through the affections, spiritually understood, and demonstrated in our lives" (Mis I72:16) It "comes to our recognition only as our natures are changed by its silent influence" (No 1:4). The way of Science therefore is also the way of life, because we live our way out of the physical, through the moral and into the spiritual. So while the emphasis of the first translation is Science, that of the second is Christianity; the work is done by the absolute and impersonal facts of Science but it is done in the area of qualities, judgments, relationships, - that is, in the values of Christianity. In working out the dream of being egotistic mortals, we have to grapple with personal feelings, emotions and behaviour every minute of the day. Such Christianization is frequently uncomfortable, but it is the only means by which the sublime truths of God and man are proved not to be mere abstractions. (See 02 6:15-22; Mis 116:11 - 24.)

The purpose of the second translation could be defined in Mrs. Eddy's words, as "bringing the qualities of Spirit into subjection to spirit" (Mis 201:5). What this means is that its function is not the destruction of something, but the gathering back of life's values and functions into their true and original nature. The keynote, then, is redemption, or restoration - of that which was never lost in reality. Clearly this work of' resolving human character is no less scientific than that of understanding God, for it is the same Science which is operating. (Mis 359:23 - 26)

Although the truths of Science have to be incorporated in life in order to be properly understood, it is not so much that we live them as that they live us. Always the initiative lies with Truth, and the human response follows as inevitably as one's shadow, causing us to adopt the divine and lay off the mortal, often unconsciously. "Eternal Truth is changing the universe" (S & H 255:1), and therefore "the world feels the alterative effect of truth through every pore" (224:2). Our progress, - that is, our unfoldment, -may be fast or slow, dramatic or uneventful, according to our willingness to respond to the Science of being and be changed by it; but being changed we surely are, and in all directions at once. While Science reveals reality systematically, it is comprehensive in the way we experience it; it unites all periods in the divine design, and therefore transcends time. A beginner may have a truer grasp of these essentials than the established professional, as Mrs. Eddy made plain in her last published message to the field (see My 241:10 - 242:14). If we think of development in a linear way, we make ourselves hostages to time; we imagine, perhaps, that 'we've got beyond' a certain phase, and by so doing we ensure that our present stage also will become obsolete and have to give way to yet another. Thus each phase of our experience is robbed of its value and joy; we are forever reaching for the promised land but never being there. Discouragement creeps in if we try to measure our progress by some lineal yardstick like a series of examinations, needlessly. So let us refuse to be intimidated by mortally-based thought patterns! "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here . . ." (Un 11:24).

Parallel Translations

If we set out the complementary offices of the two translations in a table, we shall not lose sight of the overall perspective when we plunge into the details of the three degrees. Clearly, these examples are not all exact equivalents of each other, but they serve to illustrate the two emphases

First Translation	Second Translation
"Mind presents the idea of God" (503:20).	"and thought accepts the infinite calculus" (520: 14)
divine Science	Christian Science
the Christ	the Jesus
"The divine manifestation of God"	which comes to the flesh to destroy incarnate error" (583:10)
I came forth from the Father	I go to the Father
Truth revealed: teaching	Truth demonstrated: healing
proof	disproof
being	doing
real appears	unreal disappears
noumenon revealed	phenomenon understood
the capitalized terms	the uncapitalized terms
descending	ascending
Gen 1:1 and S & H 502:22-5	Gen 1:2 and S & H 503:6-17
Gen 1:1 - 2:3	Remainder of Bible

There are innumerable further examples of these pairs throughout the Bible and Science and Health; sometimes they come in the form of characters such as Elias and Moses (Mark 9:2-8; S & H 585:9-14; 592:11-15); or they may come as the two halves of a single sentence: "For it is God which worketh in you both to will and to do of his good pleasure" (Phil 2:13: see also S & H 172:12-14). From the textbook comes a familiar pair: "Angels are pure thoughts from God . . ." (298:28), balanced by, "My angels are exalted thoughts [which] guide to the divine Principle of all good" (299:7). There are also the two kinds of' demonstration: Principle forever demonstrating itself regardless, and us embodying and demonstrating the divine power (see S & H 192:19-24;109:4-l0). Finally, the two standpoints are those of womanhood and of manhood. Metaphysically speaking, woman starts from the centre within and brings it out into expression, while man appears to start from the outside and works his way to the centre. As the poet Robert Graves puts it, 'Man does; woman is'. They are the complementary halves of the same thing.

What is so illuminating, - and heartening, - about these instances is their range, from great sweeps of history to two simple words, confirming that translation is indeed the modus operandi of Christian Science in the totality of existence. We can never find ourselves outside its scope and operation, because it functions in life, as

human life. Mrs. Eddy reminds us of this when she is asked if she believes in translation (see Mis 67:24) This explains why every word in the second translation relates to common life-experience, and leads us to see that the purpose of the "Scientific Translation of Mortal Mind" is to enable us to demonstrate, here and now, that this life is not separate from God.

'In Proportion As'

In proportion as we love and understand the spiritual, the mortal concept is less real to us, less obtrusive, more of a servant. In the ratio of one's spiritual growth it is densely opaque, or translucent, or completely transparent. (See S & H 295:16-24.) The textbook has many striking references to "in the ratio of," "in proportion as," or "in the degree that." For instance, we find, ". . . that the real, ideal man appears in proportion as the false and material disappears." "In the degree that man becomes spiritually minded he becomes Godlike." Or, "In proportion as mortals approximate the understanding of Christian Science, they take hold of harmony, and material incumbrance disappears." (S & H 69:9; No 38:17; see also S & H 209:16-24; 258:19-24; 368:22-24; 397:17-22; etc.)

There is something very wise and comforting in the way the translations operate so gently and kindly. The 'appears/disappears' equation is always in balance, like the two cars on a cliff railway; as the one descends, the other ascends. The new birth in Spirit goes on hourly; it cannot be forced or hurried, - nor delayed, in truth, - but is a continuous proportionate exchange. Anyone who has watched a caterpillar or a snake changing its skin knows that it is the growth of the new that puts off the old. The first translation alone would give us beautiful statements but leave a mortal world quite untouched and unresolved by Truth; to try to have the second without the first would condemn man forever to till the soil of human self-improvement.

"The condemnation of mortals to till the ground means this, - that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality" (S & H 545:7). A laudable aim, one would think, and yet tilling the soil is always depreciated in Science. The explanation appears in the next sentence: "Man, created by God, was given dominion over the whole earth." Mortals are being contrasted with man. Because man in the first translation reflects God's dominion, in the second he progressively exercises this power over the belief that he is a mortal. No one would claim that it is an easy task, attended as it sometimes is by agonizing self-appraisal, self-doubt and even despair, but the end result is sure because the starting-point is not in the soil but in God.

The Three Degrees

On the surface, the three degrees of the "Scientific Translation of Mortal Mind" are easily recognized as the familiar physical, moral and spiritual dimensions of human life. But while, to material sense, each is apparently real in its own right, spiritual sense reveals them as gradations of awareness rather than as three realms of being.

One may be tempted to characterize the degrees as bad, better, and best; but this would be misleading, because Science is not concerned essentially with value judgments such as good versus bad or right versus wrong, which so obsess human thought. The classifications in which the Scientist deals are real and unreal, or true and false.

Let us set the degrees out in columns, and consider some examples.

First Degree	**Second Degree**	**Third Degree**
Depravity	Evil beliefs disappearing	Understanding
Physical	Moral	Spiritual
Unreality	Transitional qualities	Reality
mortality	humanity	divinity
mortal mind	human mind	divine mind
counterfeit	symbol	the actuality
the material	the mental	the metaphysical
illusion	thought	idea
belief	faith	understanding
opaque	translucent	clear transparency
self-love	self-abnegation	spiritual selfhood
corporeality	body	identity
lack	supply	abundance
subjection	tilling the soil	dominion
Egypt	wilderness	promised land
hell	world	heaven
Cain	Able	Seth
Adam	Jesus	Christ Jesus
Ham	Shem	Japheth
Judas	John the Baptist	Christ Jesus

Equivalent steps which illustrate the same three phases of awakening understanding:

"And the earth was without form, and void; . . .	And the spirit of God moved upon the face of the waters.	And God said, "Let there be light and there was light."
evening	morning	day
firmament separates	firmament of understanding	firmament unites
repentance	baptism	regeneration
disproving matter	improving the human (apparently)	proving Spirit

We can recognize in the three degrees the three classes of uncapitalized terms which, as we observed on page 34, permeate the textbook. Under the impulsion of the "Scientific Translation of Immortal Mind," human consciousness makes a step-by-step transition from falsity to truth.

One always needs to be cautious with these allocations because often they should be regarded as a sliding scale and not as fixities. The conventional categories of mortal, human and divine are convenient as a beginning, but they are not watertight divisions. 'The human,' for instance, refuses to fit neatly into a narrow classification for although it is, rightly, focused in the Second Degree, in practice it spans all three. Under the impact of divinity, the mortally human is being exchanged for the divinely human, as we can see with the experience of Jesus. He exemplified the truth that humanhood is not Adamic but is Christ-generated. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor 15:22). Adam represents the human forgetting his original nature and dreaming that he is something else, whereas Jesus typifies the human conscious of his divine nature, or Christ. Adam therefore is counterfeit man, while Jesus is the symbol through which can be seen the Christ actuality.

It is not only 'the human' that is found to be constantly translated. Frequently the textbook treats 'mortals' in the same way, usually regarding them as a dead loss but sometimes as redeemable. "Mortals,. . . Take divine Science" (559:l9), for instance, would seem incongruous if we approached the book with a preconceived sense of three separate and mutually exclusive realms. How inspiring it is, though, to discover that even the mortal, as we might say, is constantly in transition! (For other positive references to 'mortals,' see S & H 85:23, 24; 227:3-13; 228:11-19; 262:7, 8; 306:5-29; 316:3-7; 327:17-21; 469:17-20.)

Thought, also, must be used with care, for it is all too easy to assume that it is a neutral sort of term, neither one thing nor the other. Thoughts that are merely a reaction to the illusions of the First Degree, - non-violence, for instance, - indeed lack power. But those same thoughts, if understood to derive from the spiritual reality of the Third Degree, are a potent moral and spiritual force. In the textbook, therefore, 'thoughts' are clearly differentiated according to their origin, and are found plentifully in all three degrees; the Concordance lists mortal thoughts, God's thoughts, as well has those in between.

The material, the mental, the metaphysical' is a set calling for comment, because although it is valid from a materially human viewpoint it is questionable in metaphysics. In Christian Science, all three degrees are mental in nature anyway, and the entire translation process is worked out mentally. Moreover, there is a danger in substituting 'mental' in order to avoid using 'moral,' because unless the mental has a moral content it is still First Degree.

'Egypt, wilderness, promised land' traces the transition made by the children of Israel. It reminds us that the wilderness (where the law of God was given to them in the form of the moral law) is a region which has to be entered and traversed by all spiritual seekers, but which must not be unduly loitered in nor mistaken for the goal. Only when the law is embodied subjectively are we able to enter the promised land.

That last set has a parallel in 'Judas, John the Baptist, Christ Jesus,' in that John lived and baptized in the wilderness. John preached by the wayside, while Christ Jesus was the way. Of him Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt 11:11). If we believe that we originate in mortal conception and have to work our way towards the spiritual, John's splendid morality is the limit to our achievement, whereas the least understanding of our spiritual status (Third Degree) would give to the 'body' of our experience a ' head' that cannot be lost. Realizing this, John himself said of' Christ Jesus, "He that cometh after me is preferred before me: for he was before me. He that cometh from heaven is above all" (John 1:15; 3:31).

Lastly, we could focus on Adam's three sons, Cain, Abel, Seth. The Bible writers portray these stages with such precise spiritual insight that we recognize their familiarity with the translation idea. Appropriately, Cain means to strike, violence, or acquisition; Abel means transitory; while Seth means substituted. Cain, type of the First Degree, rises up against his brother Abel and slays him. Our sympathy

tends to be all with Abel, but it is just as erroneous to let oneself be killed as it is to kill. While Cain is the doer, Abel is the done-to, and because the human sense of good does not know the divine source that sanctions it, human good succumbs to human evil. It is error to believe that man is a victim so, in the story, Adam and Eve start again with Seth, substituting for the physical and the humanly moral a spiritual sense of humanity; later in the Bible, Jesus is born of the line of Seth, type of spiritual regeneration. Like Abel, it seems that the innocent Jesus is killed by Cain, but whereas Abel's murder is final, Jesus ' death is swallowed up in his resurrection, for he knows that his life and humanhood originate not in the physical First Degree but in the spiritual Third Degree and is therefore indestructible. Wherefore the blood of Jesus "speaketh better things than that of Abel" as we read in Hebrews 12:24. (See also No 33-38.)

We see the whole story epitomized in the "Glossary" definition of Jesus: "The highest human corporeal concept of the divine idea [of the first translation], rebuking and destroying error [First Degree] and bringing to light man's immortality [Third Degree]" (S & H 589).

In every one of these examples the crucial requirement is that we understand the divine origin (Third Degree) of humanity (Second Degree), so liberating it from the mortal concept (First Degree). On this note of resurrection, then, let us leave our overview of the "Scientific Translation of Mortal Mind," and proceed to the analysis.