

The Mary Baker Eddy Science Institute

Welcome to 2010!

The Lesson this month is the first chapter of John Morgan's book; SCIENTIFIC TRANSLATION. We will present the entire book between now and April.

Also on the website we will post the 24 Lessons from Vivian May William's ABSOLUTE SCIENCE PRACTICE in February. This will be followed by John Morgan's VERBATIM REPORT ON MARK AND LUKE, then Gordon Brown's CHRISTIAN SCIENCE NON-SECTARIAN. Along with Mary Baker Eddy's Writings and Helen Wright's books we will present additional Lillian DeWaters material. This will occupy us through the Winter and into Spring.

ENJOY!

SCIENTIFIC TRANSLATION

By the same author.

THE SERMON ON THE MOUNT
THE GOSPEL OF MARK
THE GOSPEL OF LUKE
THE GOSPEL OF JOHN

THE SCIENCE OF MAN

An Introduction to the Science of the Bible
In the Beginning
Some Notes on True Vision

SCIENTIFIC TRANSLATION

*An exploration of the spiritual meaning and implications
of the “Scientific Translation of Immortal Mind” and the
“Scientific Translation of Mortal Mind” which are found
in Science and Health with Key to the Scriptures by
Mary Baker Eddy*

By

John L. Morgan

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“Christian Science is not copyrighted; . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose Christian Science” (Mary Baker Eddy, Ret 76).

Abbreviations:

Abbreviations for the books of the Bible are those in general use. The following abbreviations are used for the works of Mary Baker Eddy quoted in this book:

S & H	Science and Health with Key to the Scriptures
Mis	Miscellaneous Writings
Ret	Retrospection and Introspection
Un	Unity of Good
Pul	Pulpit and Press
Rud	Rudimental Divine Science
No	No and Yes
'02.	Message for 1902
Hea	Christian Healing
Peo	The People's Idea of God
My	Miscellany
Coll	Divinity Course and General Collectanea
Ess	Essays and Other Footprints
MH.	Marginal Heading

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... all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal.

Science and Health

Christian Science translates Mind, God, to mortals.

Science, understood, translates matter into Mind.

Miscellaneous Writings

Preface

How does the divine communicate itself to human thought? How do we come to understand God? How do we rid ourselves of misconceptions regarding our universe? How does Christian Science heal? Addressing itself to these topics, this book is an exploration of the spiritual meaning and implications of scientific translation, as found tabulated on pages 115 and 116 of *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

The student of Christian Science frequently finds himself confronted by a paradox. He tries to put the world right when in God it is forever right; he works to restore health when in Truth being is whole and perfect; he seeks to solve innumerable problems when, to the divine Principle, everything is already solved. He is taught that fear is the foundation of disease, and yet he is assured that in reality there is no fear. To all these seeming contradictions the answer lies in translation.

It was the Christian Science teacher John W. Doorly who first drew the writer's attention to the crucial importance of spiritual translation, for it was he who pioneered the truly scientific nature of Mrs. Eddy's discovery. To try to reason from material appearances back to spiritual reality can never be the method of Science; one must base his reasoning on factual spiritual ideas. From his findings in the Christian Science textbook, John Doorly identified these fundamentals in their order and system, and so provided the dependable foundation from which the Scientist can in practice retranslate man and the universe back into Spirit; in this way the human scene is progressively normalized, healed and resolved.

Because this volume is a detailed analysis of the text of translation, it contains a great many references to the Bible and to Mrs. Eddy's writings. The hope is that it will be a companion to the student in his own researches into the subject, as found permeating Christian Science literature.

The idiom chosen for presenting the translation theme is largely that of the human, - the area of morality and relationships. The theme

could just as easily have been couched in detached and impersonal scientific terms, for Christian Science translates our entire world view as well as our conception of humanhood; the inescapable fact is, however, that *Science and Health* itself presents translation in this language of everyday human experience, which is the arena and the guarantee of the translation activity.

The present volume supersedes the author's earlier publication on the same subject, which was entitled *The Two Translations*. More than a revision, it is an entirely new work.

J .L.M.
Saffron Walden
Essex, England
1981

CHAPTER I

Translation Outlined

The Theme

The great Protestant Reformation was marked by the appearance of the Bible translated into the language of the common people, the earliest version being John Wycliffe 's translation of 1382. Whereas the old Latin text could be understood only by a few, once it appeared in English and in German it became available to all who could read or hear. Everyone now had direct access to the Word of God, and the Bible's inspired message was released to accomplish its mission. As consciousness accepts and adopts the spiritual standpoint, humanity is formed anew. The human concept begins to be translated.

Translation is the modus operandi of Christian Science. That is to say, the way in which its divine Principle operates is through a translating process. The explanation of how Christian Science heals, or of how Christianity redeems and saves, is to be found in this idea.

This book is an exploration of the subject of spiritual, scientific translation. It traces the way in which divinity communicates itself to human thought, and, correspondingly, the way our conception of being is itself transformed. Translation may appear to be but one element in the whole spectrum of spiritual experience, yet upon investigation it proves to be the central factor, coordinating all the others.

While the mortal mind says, "I can't," Christ says, "I can." Where the human says, "I can of mine own self do nothing," by turning thought around he is able to say, "I can do all things through Christ which strengtheneth me." The thinker who has only a slight acquaintance with divine metaphysics recognizes a continuous process taking place within consciousness. He is aware that the divine reality is forever pouring itself forth, translating itself into the language that human thought can comprehend; at the same time he knows that the material, discordant picture of man and the universe is not the reality but is a mistranslation. Accordingly, he demonstrates that correction

and healing come about by spiritual retranslation. When the mistaken concept is viewed in the light of God's unvarying conceiving, that misconception is translated back into its original perfection in Spirit. The outcome is what human sense calls a healing, or the resolution of a problem.

The Christian Scientist is familiar with this scientific translation, operating in his experience in two phases. First, it gives him the spiritual understanding of God, and of what man really is as the God-idea. Second, it causes the mortal misconception of man and the universe to yield, to be corrected by degrees, so that the immortal and perfect idea stands forth as the only true conception of being. Nothing has changed in reality; nothing is destroyed; but a momentous and powerful translation has taken place in human consciousness - and consequently in life. This process constitutes human experience.

The life-problem which we are required to work out is that of the mortal concept. When misconstrued through material sense, man appears to be separated from his divine source, isolated, confined to a corporeal body, subject to birth and death and vulnerable to accident and disease. His separation from his spiritual origin, God, eventuates in his division from his fellow man. All his problems, - mental, bodily and social, - arise from the supposed 'fall' from his divine status, for to break away from the divine Principle of being would result in breakdowns all along the line. To attempt to heal his ills piecemeal, therefore, on the level of replacing a discordant mortal with a harmonious one, is of no real avail. It is not mortal man that is wrong, but the concept of man as mortal. A radical reappraisal of the concept is demanded, a return to the pristine spiritual conception which in Science he never left. It is only by working out from this summit, as our starting point, that we can effectively arrive at it in practice. The 'out from' and the 'return to' comprise the two phases of scientific translation, which is the theme of this book.

On the surface, it appears that Christian Science is dedicated to healing sickness and resolving problems, - which indeed it does. However, it can resolve mortal mind's misconceptions only because it first makes the true nature of Mind and the universe understandable to human thought.

Everywhere in her writings Mary Baker Eddy pays equal attention to these two complementary functions of Science, - the revelatory and the corrective, - but she is careful as to the order in which they are stated. First must be the outward flow from God, and only second comes the restoration to God. For instance, in the article "One Cause and Effect" in *Miscellaneous Writings*, on page 22 we read, "Christian Science translates Mind, God, to mortals." Then on page 25 is its corollary: "Science, understood, translates matter into Mind,..." There we have it: Christian Science operates by translating the absolute nature of Mind, God, into the temporary language of mortals, where God can be understood; this same understanding of God then translates what had been mistakenly thought to be matter and mortals back into the spiritual idea. This reinstatement is the great purpose of Christian Science.

The potential of this promise is almost beyond human imagining. That God can actually be understood as the spiritually scientific Principle of all being is surely the Comforter, or divine Science, promised by Christ Jesus. To understand what God is, will be to understand what man really is, and therefore humanity will find itself based on divinity and not on mortality. Mankind will thus have the means to be free of its fears, its ills, and its fratricidal divisions. The human concept will be entirely translated. As we read in Romans (9:26), "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

Of such importance is this concept of scientific translation that the Christian Science textbook, *Science and Health with Key to the Scriptures*, sets it out systematically in a table, on pages 115 - 116. Because this present volume is an exploration of that statement, and of its meaning and implications, we cannot do better than turn to it at once and observe it carefully.

SCIENTIFIC TRANSLATION OF IMMORTAL MAN

Divine Synonyms [MH]

GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.

Divine Image [MH]

MAN: God's spiritual idea, individual, perfect, eternal.

Divine Reflection [MH]

IDEA: An image in Mind; the immediate object of understanding.

–Webster.

SCIENTIFIC TRANSLATION OF MORTAL MAN

First Degree: Depravity

PHYSICAL: Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Unreality [MH]

Second Degree: Evil beliefs disappearing.

MORAL: Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Transitional Qualities [MH]

Third Degree: Understanding.

SPIRITUAL: Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

Reality [MH]

Divinity and Humanity

We shall be studying in subsequent chapters every term employed here in the text, and numerous examples of translation in practice, but in this present brief survey certain points call for attention.

At the outset we notice that the translation of immortal Mind to the understanding of humanity (Scientific Translation of Immortal Mind) translates the false mortal mind view (Scientific Translation of Mortal Mind). The power which sets it all in motion lies in the fundamental truth of God, and man as His idea. The premise from which Christian Science works is that God can be understood as the divine Principle

through a range of capitalized synonymous terms, and that His image, man, is His own spiritual idea or reflection of Himself. God, man and idea are all characterized in the marginal headings as divine. We are thus presented with one compound truth, the integration of Principle and its idea.

This declaration of divinity immediately sets to work in the human understanding to correct and translate the false conception of humanity, so redeeming it from mortality. Three degrees of awareness mark the stages. In the First Degree, the depraved physical conception is shown to be unreality, resulting in the Second Degree in evil beliefs disappearing. Humanity is being liberated from the myth of animal origins and from a purely physical status. The transitional moral qualities are the symptom of this release. The transformation of consciousness continues, however, till the spiritual is understood to be the reality of being. We recognize this understanding as our original starting-point in the first translation, where God, Mind, understands man to be His own idea. Accordingly, the text continues, "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be all-inclusive. "

The last being first and the first last confirms that the whole process is a cycle, - a concept which will be explored in a later chapter. The understanding which God bestows (the understanding of our divinity), at which we appear to arrive in the end, has been at work from the beginning. The Third Degree spells out this understanding as seven spiritual qualities which, as we shall see, represent the seven synonymous terms for God. Thus we both start from and conclude with divine understanding. Never do we begin from outside, from the mortal concept. The primal spiritual understanding shines upon this false conception, penetrates its darkness, and the human concept is in transition. Humanity is seen to be made up not of animal qualities (First Degree), but rather of morality (Second Degree). At length, the translation is complete and humanity understands its divinity (Third Degree). Man knows himself to be nothing less than wisdom, purity, spiritual understanding, spiritual power, love, health and holiness. In

terms of the cycle, this means that God's understanding (as in the first translation) has so translated human consciousness that humanity now understands itself to be of the nature of God. As thought travels full circle the problem is resolved.

We see the beautiful simplicity of the dual translation in the lifework of Christ Jesus. He stated, "I am the light of the world." And immediately healed the man born blind. He said, "I am the bread of life," and fed the five thousand. He declared, "I am the resurrection, and the life," and raised Lazarus from the tomb. In each case the statement of man's perfection (first translation) was proved in practice by the parallel correction of the mortal picture (second translation). Christian Science is based on this same balance of Principle and practice.

One Twofold Translation

A further point one observes is that the two phases of translation are not in fact entitled first and second, although for convenience this is how they are usually described. They are actually complementary and simultaneous aspects of the same activity: the light comes and the darkness goes in one operation.

Both translations are the single, continuous working of the one Christ-principle. The impulsion of the first spontaneously puts the second into operation. That is to say, the understanding that man is actually the image or idea in Mind begins instantaneously to translate the belief that he is unlike the divine. This twofold translating principle holds good in any field, whether we are considering a sick person, a poor business or a mistake in arithmetic.

The second translation is just as scientific as the first, for the same Christ Science, which is declaring the unity of Principle and idea in the first, is demonstrating it in the second. Without this disproof of the falsity - the mortal concept - there is no tangible proof that man is God's spiritual idea. Proof of Truth must involve the disproof of error.

Every spiritual worker has experienced this process. What is true and demonstrable on the individual scale must likewise be valid on the world scale. Christian Science sets before mankind an open door, -

the assurance that the universal translation of humanity is feasible. Is it perhaps for this reason that the marginal heading on page 116 is "Spiritual universe"?

CHAPTER II

To Begin Rightly is to End Rightly

Sounding the Keynote

Explaining the proper attitude which the student should have towards the teaching and study of Christian Science, Mrs. Eddy makes a remarkable statement: "When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hideth it" (Ess 227). A revelation indeed! The material human mind would expect some lengthy programme of instruction before we could experience our God-being. But Science, working from the premise that we are forever. 'there,' is the divine explanation of this being. It cannot make us what we are not already: it can only bring it to light. "We understand best that which begins in ourselves and by education brightens into birth" (My 253:26).

Spiritual education, then, must start from the divine platform of what God is, and what man forever is as His spiritual idea. We are not starting from outside, not building up, as though recovering from a 'fall,' nor are we approaching Science, for merely by being we are already involved in the God-experience. True, it seems to be misunderstood and overlaid with false beliefs. It is also true that Christian Science unfolds as a discipline, as an orderly process of revelation, reason, and demonstration through which we understand, spiritually and scientifically, the primal universe of God. Our education thus appears to be a learning and a becoming, whereas in reality it is a successive removing of the veils. Even our earliest study, done as we think with the human mind, is actually the divine Mind at work in us. This is the story of the two translations. It translates our striving to 'get there' into a striving to bring it all out into expression.

The New-old Idea

One of the rewards of the search for spiritual truth is that every new discovery is, in some strange way, also an old familiar friend. Each new revelation is but a bringing to birth of some long-buried aspect of

our own true being. What we had thought was us discovering Truth turns out to have been Truth discovering itself in us. The two come into happy conjunction when we realize that our seeking and God's self-revelation are not separate activities, our whole sense of spiritual development is transformed.

Our work in Christian Science can seem a daunting task if we think of it as the unillumined human mind laboriously learning about God, acquiring knowledge, and eventually reaching the ultimate understanding. This upward view would be only one half of the picture, and a half truth is not true. Like the pin responding to the magnet, we rise up because all the initiative, the inspiration and power is with Truth, pouring itself into consciousness, - as our consciousness. This sense that 'I've been here before' makes our progress unlaboured, joyous and fruitful.

The understanding of God, the Christian Science textbook teaches us, "is not the result of scholarly attainments; it is the reality of all things brought to light" (505:26). It is brought to light as calmly as the dawn and as naturally as birth - the birth of our spiritual individuality. Because our divine Principle has a Christ and is always revealing and manifesting itself irresistibly, we experience this marvelous awakening and ascending of thought. Our seeking and striving is the result of this Christ-impulsion. What empowers our efforts and ensures their success is the transcendent fact of "I and my Father are one," for if it were not forever true divinely, it would be idle to embark for it humanly. Metaphysically speaking, then, man is not going anywhere: he's coming from. This attitude is the essential starting-point of the translation story.

Unfoldment Not Accretion

The textbook teaches us that "Christian Science presents unfoldment, not accretion" (68:27). Instead of trying vainly to spiritualize or develop a mortal, we shall be letting the infinite spiritual facts of God and man unfold the misconception of man as a mortal personality begins to yield. For example, when referring to the Christ, John the Baptist said, "He must increase, but I must decrease." It will appear, of course, that the mortal is becoming more humane and more spiritual, though in fact what happens is that the layers of ignorance

hiding the reality fall away by degrees, and we gain clearer views of what he is eternally. Accretion would be starting from the assumption of incompleteness, to be made good by instruction from outside, whereas unfoldment is leading out - educating - what is already there.

Paul explains in his first letter to the Corinthians (2:16) that it is because “we have the mind of Christ” that we can know “the mind of the Lord.” This “mind of Christ” is that which makes Christ or Truth intelligible to man; the same Mind that is our subject, God, works also in us, discovering and explaining what God is. It would be impossible otherwise for the unaided human mind to apprehend spiritual being.

From the human standpoint we might be inclined to say, ‘Divinely, I am; humanly, I become. ‘This is how it seems to be if we split up being into separate departments. From the primal split would evolve even more divisions: morally, I ought to be; – religiously, I pray to be; mortally, I fail to be, - or, I wish I were, or even, I'm glad I'm not. Thus we shut ourselves out of the kingdom. Yet all the while, that which we try to become is what we are forever in Science. Science unfolds our I AM from the I AM. “The Ego-man is the reflection of the Ego-God” (S & H 281:10). Mortals may mask it behind the disguise of person, but sooner or later that persona must disappear and the divine Ego appear. The mortal doesn't become divine, but as mortals start to reflect divine being they are no longer mortals. It is in the 'being' that we 'become.'

Thus when we reassure ourselves that we are making some spiritual progress, we need to be clear that we are not describing some actual improvement or development from a mortal basis so much as a revelation, an unfoldment, of our original God-being. It is Spirit evolving in our consciousness in an 'outwards' evolution or disclosure, rather than human consciousness evolving 'upwards' or 'towards. ‘Whether the biological sense of evolution proceeds in a long, gradual change or by jumps, is therefore irrelevant, for the only kind of evolution applicable in Science is that of unfoldment from fulfilled perfection. (See S & H 69:2-5; 135:9,10; 335:18-20; 551:12-16.)

The King's Son

In the myths and folklore of mankind, it appears that certain basic themes are found in the traditions of all cultures. While the details vary, the elements of the stories remain constant. One such tale is that of the king's son stolen in infancy from his royal home and brought up by his captors in a far country. Somehow, following his insistent intuition and perhaps aided miraculously by unexpected helpers, he finds his way back to his father's house. On the way he is subjected to certain disciplines, and is required to perform a number of labours before he is eventually restored to his original estate. This story is so widespread that one may presume it to be a universally recognized allegory of the human condition.

Man is by birth and nature a spiritual being, yet he appears to have been kidnapped by mortal conception and imprisoned in a finite, corporeal personality. Nevertheless he retains a faint recollection of his divine origin and immortal nature, and searches consciously or unconsciously for that golden thread that will lead him back home. He comes full circle partly by his own acts and fidelity but primarily because the unbroken life-link speaks in him as an unfailing guide, a self-directing power of good. Nothing can silence the right intuition which guides him safely home.

In this allegory can be discerned two main elements: the unchanging fact of man's true origin, which remains with him throughout like a law of being; and the way back to it, through aided effort. His divine status is constantly echoing in his consciousness, and in response he is progressively translated back into reality.

If for our purpose we suppose Christian Science to be that golden thread, it does indeed lead him back home, but with a difference. It teaches him that he never actually lost his divinity; that his egocentric mortal personality is a misconception; that his captors are impostors; that a world remote from heaven is a misapprehension, for when seen aright his world is heaven experienced. He does not have to go anywhere in space or in time. He returns to his home not through dying, but through spiritual understanding.

Certainly something dies, but it is not man. What perishes is the finite conception, the material beliefs, the false consciousness which he believed kidnapped him in the first place. By degrees he awakens,

the imprisoning shadows grow less dense, and he comes to know himself even as he is known by his Father, the King. He is no longer a stranger but a son. He is reinstated in unity with his source, in practice now and not only in theory. But it must be remembered that he gets back to God only because he first comes forth from God.

In all material processes of learning and discovery, the human mind works from ignorance to knowing, from parts to the whole. The great difference in awakening to the things of God, however, is that when the 'new' truth dawns we realize that we have always known it; something within us leaps with the recognition of what we were before time began. Here we are not working from darkness to light: we are re-discovering something that was never factually lost.

The healing practice of Christian Science works from this same premise of wholeness, and not from the basis of healing a disease that has actually happened, as the following account illustrates. A young boy slammed a door on his finger and severed it, down in the bone. His mother picked up boy and finger and whisked them off to the doctor, who sewed them together, hoping they might knit. In the meantime the grandmother, who is a Christian Scientist, called the author. Together they saw that Truth's everlasting dictum is, "Thou art made whole," and that this wholeness and integrity can never be lost. Daily the boy was taken to the doctor, but after several days the dead piece of finger came away with the dressing; everyone was very despondent that neither the doctor's skill nor the grandmother's Christian Science had been effective. But this was the very moment of Truth, for once the attempt to unite severed parts had been abandoned, the divine Principle of wholeness manifested itself. Before the eyes of the family, in a few hours, there grew up a new piece of finger complete and perfect. Gratifying though the healing was, the greatest benefit was the way it exemplified the metaphysical law that unless we start from divine wholeness (first translation), we shall not arrive there by working from outside (second translation).

Descending and Ascending

The essence of Christian Science is the understanding of God and the true understanding of man as God 's expression. For us to begin to understand man as God understands him, transforms our view and

consequently our experience. But with what is that 'understanding' achieved? When we make five times five twenty-five, who is doing the making? It must be the principle's own knowledge or science, which likewise works in us. The golden thread whereby we retrace our way to unity with source - whether it be with God, or with music or with the principle of a science - is the same thread by which it has first come to us. The process is one, yet twofold in operation, like the flow and return of an electrical circuit. This concept has been the core of truly spiritual teaching from the most ancient times. The Bible abounds in examples. In Jacob's vision he sees the archetypal ladder set up between heaven and earth, with the angels of God ascending and descending upon it. Or we find Paul describing it in Ephesians 4:8-13: "Now that he ascended, what is it but that he also descended first...? He that descended is the same also that ascended up . . ." If we take as an analogy the hands continually revolving on a clock face, the way they get to twelve o'clock is by starting out from twelve o'clock.

Pre-eminently, Christ Jesus states the principle: "no man hath ascended up to heaven, but he that came down from heaven . . ." (John 3:13). He is speaking on behalf of all humanity as well as for himself, declaring that the ascending way and the descending way are but two phases of the one cycle of being. As though to show that the departure and return happen only in consciousness and that real being remains a steady state, he completes his statement with ". . . even the Son of man which is in heaven." The urge to rise in understanding and achievement would be in vain unless it had been preceded by the fact that we have already 'come down from', that in reality we are forever the Christ-idea in its Principle.

This cycle of spiritual translation is entirely different from the conventional religious belief, in which spirit is said actually to become matter at our birth, this matter then having to die in order to release us to become spirit again. In complete contrast to this theory is the cycle of divine metaphysics which explains away matter. Here, the 'descent' is the coming of heavenly things into human consciousness, while the 'ascent' is human consciousness gradually recognizing that it is reflection, not mortal counterfeit. Scientific translation, therefore, sheds an entirely different light on the nature of the human.

A very simple illustration of the descent causing the ascent is seen in washing out a bottle under the tap: the clean water pours down, forcing the dirty water up, and before long all the water is equally clean.

Our Goal and Source One

Our goal is also our source. We carry within us the imprint and code of our destination. We are, so to speak, on a circle, and it does not matter where one gets on to the circle because all points are equally spiritual and equally valid. The important thing is to know that one is on; then all the requisite spiritual education can begin its work in us. The student who says despairingly, 'I'm not there yet,' will never know that he has arrived, because his state of mind keeps him outside. Like an exponential curve he will get nearer and nearer. but because he starts from without, his goal is forever just beyond his reach.

Fortunately for humanity, the way in spiritual Science is not like this. Being is not really linear, it is cyclical. It does not begin, as do academic disciplines, with an unenlightened mortal who has to be gradually instructed in a lineal - progression towards his goal. Rather, it begins with the fact that "Beloved, now are we the sons of God." Right from the beginning of his awakening, what we call man is already complete with all the divine qualities and characteristics of the God-being which is his goal. He simply seems not to be aware of it , and Christian Science is the orderly method of removing his ignorance; it causes him to make the admission to himself that man is God's own likeness, and consequently it sets him free to master this infinite idea (see S & H 90:24-32). As the poet T.S. Eliot says, in his *Four Quartets*:

"In my beginning is my end . . ." and,
"In my end is my beginning."

In the Apocryphal Gospel of Thomas we read that the disciples ask Jesus, "Tell us how our end will be." He replies, "Have you then discovered the beginning so that you inquire about the end? For where the beginning is, there shall be the end. Blessed is he who shall stand at the beginning, and he shall know the end and he shall not taste death. "(The Gospel of Thomas, translated from the Coptic by A Guillaumont & others; Harper; p 13.)

Nowhere is there a clearer or more perfect statement of this cycle of being than in Jesus' statement in John 16 :2 8 , " I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. " He is speaking to his sad and uncomprehending disciples about his imminent disappearance from their material sight, and this declaration satisfies their puzzled thought. They appear to grasp the truth that he can return to the divine source because he first came forth from it, which is correct, but perhaps they have personalized and belittled the real meaning. What Jesus is actually saying is that his being partakes of God's Being, that man comes out of God, and to understand this is to 'leave' the worldly sense of a material origin. If he is understood to come from the divine, retaining the divine nature, it must translate the human and so deliver it from the belief that it is mortal. The only way towards the translation of the human (second translation) is to work out from the divine (first translation).

It seems paradoxical to say that the way to get there is to come forth from it, but a paradox may appear contradictory and never--the-less be true. The way to learn to paint is by painting. The way to swim is to swim. The only way to get to Truth is to come from Truth. We could paraphrase Jesus' great cyclic statement, ' I came forth from the divine Principle of oneness and am come into the world of opposites, into the appearance of dualism. But by adhering to the oneness of being, dualism is resolved or translated and I rest in the Principle.' We do not so much return to the Father as find that we were never actually separated.

While the Christian Scientist loves the spiritual and knows it to be the only power, he is constantly confronted with the problem of evil. How do we account for sin, wars, and disasters: What about pain, disease, death? How do we tackle personality defects and poisoned relationships? These are the bogus realities that Christian Science groups together under the terms "animal magnetism" or "mortal mind," and which are classified as error or misconception. As he comes forth from the principle of his subject, the mathematician, the engineer or the musician is not dismayed when faced by challenges. He instantly retraces his reasoning out from the principle. He sees the problems not as hostile actualities but as what his principle is not,

regarding them as opportunities to prove that his science not only exists as pure being but also operates to refute mistakes in its own domain. To him the word 'problem' has no negative overtones but has its original meaning - of being simply some proposition thrown up by his natural progression. As with mathematics, Christian Science is both 'pure' and 'applied,' and these twin aspects are parallel to Jesus' twin declaration, "I came forth from . . . and go to . . ."

This means that to "go to the Father" demands that we prove in practice our oneness with the divine by the disproof of all that seems to stand in the way, - the disproof of twoness. The supposition that there could be an existence detached from the Principle of being takes form in a further supposition called life, substance and intelligence in matter; destroying the fantasy of twoness therefore means causing the discordant material concept to give place to the spiritual reality. Writing of Jesus, Mrs. Eddy says, " His mission was to reveal the Science of celestial being, to prove what God is and what He does for man" (S & H 26:16). Metaphysically speaking, he was bilingual. He translated the absolute ideal into language that humanity can understand, and, using the divine mother tongue, translated humanity out of the dead language of mortality.

Language 1

This analogy of language is an apt one for the entire subject of spiritual experience and of the resolution of the human problem, for we are dealing not with two substances but with two ways of describing the one realm. Language is the index of thought processes. Either we think of the universe as spiritual or we think of it as material, and we use different tongues accordingly. Both the Bible and *Science and Health* are manuals for teaching us how the language of Soul redeems our universe from the confusions of sense. - how the language of Spirit replaces that of matter. We find three classes of language clearly distinguished: first there are those ringing statements where we hear God speaking; then there are the lying claims of material sense; thirdly the language of redemption, where the first kind of speech translates the second.

In the Bible, the language of Spirit declares, "Thus saith the Lord . . . I am the first. and I am the last; and beside me there is no God." "In the

beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.” “And God saw every thing that he had made, and, behold, it was very good. “(Isa 44:6; John 1:1; Gen 1: 31.)

The same theme of spiritual creator and creation permeates *Science and Health* , where God elucidates His nature as the divine Principle in more scientific terms. Man, together with every 'thing,' is declared to be perfect idea in the Mind which is God. Perhaps the most beautiful example we have of this language is on page 252, where Spirit bears testimony of itself: “I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory, - all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT-I-AM.” From this sublime summit the textbook explains that “For right reasoning there should be but one fact before the thought, namely, spiritual existence. “ It spells out “a perfect Principle and idea, - perfect God and perfect man, - as the basis of thought and demonstration” and that “Principle and its idea is one.” Furthermore it elucidates just what this divine Principle is. (S & H 492:3; 259:11; 465:17. See also S & H 127:4-8; 275:10-12.)

Language 2

In contrast to this monistic language of God's Word, there seems to be another language, that of material sense, which conceives of everything as opposite to the spiritual. It is therefore dual in its expression. God degenerates into good and evil, Life into birth and death, unity into fragmentation and hostility, and the Word into the contradictions of opposites. This language is still referring to the same universe, but because it describes it from a supposed standpoint outside the divine Principle it turns every thing upside down, misrepresents the true nature, and thus apparently creates another - a material - universe. As mortals we hardly notice that this is happening, for we seem to be inextricably involved in it. Our very senses are the mechanism of the dream; the dream dreams us.

After presenting the spiritual universe in Genesis 1, the Bible introduces this inverted view with the words, "But there went up a mist from the earth" (Gen 2:6). Reasoning from material grounds, we are indeed mystified and confused. In the mist everything is distorted, instead of man as the spiritual image and likeness we have a personal sense of God and a corporeal sense of man made of the dust of the ground. In his delusion, this Adam dreams that he is made, not of God's nature, but of animality. Once he dreams he is separated from his divine Principle, he comes to believe that he is a divided self, Adam and Eve or subject and object. In its brilliant analysis, the Bible then provides this dream with a voice, a talking serpent, whose forked tongue argues for the reality of both good and evil (see Gen 3:1-5; S & H 545:21-30). (The lie that there can be both God and the serpent is the serpent.) Thus man is fooled and set on the wrong track, - until Christ Jesus exposes the deception: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). In this manner, side by side with the voice of Truth, the Bible points out the language of lies.

The lie has absolutely no existence except as the supposed negation of the truth. Without the light, there could be no shadow. Therefore *Science and Health* , with divine assurance, explains it as error, as mistranslation, misinterpretation and so on. We read, for example, "Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. The material senses and human conceptions would translate spiritual ideas into material beliefs" (S & H 257:12).

Another characteristic passage is, "Infinite Mind creates and governs all, . . . Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man" (S & H 507:24). Further references: S & H 124:14-31; 126:8-14; 127:23-29; 292:13-2; 399:25-28; 546:9-22.

The language of material sense is really a 'seems so' language. From within the mist, every thing seems obscured. When we look at the moon with earth's shadow on it, it seems to be a mere crescent. When we look at man from a viewpoint other than that of his divine Principle, he seems to be a fallible personal mortal. Everything depends on standpoint. The textbook therefore emphasizes the corrective value of such terms as origin, foundation, starting point, or view. "The foundation of evil is laid on a belief in something besides God" (S & H 92:26). "The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly (S & H 262:27). "The fundamental error lies in the supposition that man is a material outgrowth . . ." (S & H 171:31). In this last citation is the word 'supposition.' If, with the aid of the Concordance, we look up the way the term is used in *Science and Health*, it soon appears that we are onto the true identity of evil. As in geometry, a proposition is proved by setting up its opposite supposition to be disproved. The supposition is neither dismissed airily as nothing, nor grappled with as a powerful entity, but treated as a hypothesis that can be intelligently tested and disproved. Christian Science teaches that evil or mortal mind is the supposition that good is not the sole reality, while matter is this illusion outpictured in solid form. For example, if we look at our world through a piece of blue glass, it colours our outlook and we have a blue world. Both the mortal mind premise, and the matter outcome, are susceptible of being resolved once they are understood as the same misapprehension.

Happily, whatever the lie, it cannot alter the truth or create an alternative universe. Always we are looking at God; spiritual creation, though in our ignorance we may see it through a material glass and so misconstrue it as a material world. An Englishman and a Frenchman, even though employing different languages, do not imagine that 'a house' is different from 'une maison.' In the same way the two contrasting descriptions of creation - the one the very antithesis of the other - are actually concerned with the same universe, and the contradiction is resolved by means of spiritual translation. (See S & H 269:14-16; 281:28-30; 120:7-9) Christian Scientists can sometimes needlessly make themselves a battleground over this issue. For instance, the author was asked to help in the case of a boy who was having mild epileptic fits. He came from a lively Christian Science home, and at the same time was doing well at

school in the physical sciences. A conflict was set up in his mind because it seemed to him that science was the antithesis of Science, and this collision produced the fits. When it was explained to him that the two disciplines were but two languages for studying the same thing, the conflict was resolved and he was healed. The young man is now a professional scientist and at the same time an earnest student of Christian Science.

Language 3

In her little book *Christian Healing* (p 7) Mrs. Eddy writes, " 'The new tongue' is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification." "Man and the universe is always the original spiritual idea of Mind; the truth about matter is always Spirit." "Matter is substance in error, Spirit is substance in Truth" (Ret 57:17). "Matter is a misstatement of Mind" (Mis 174:2). By employing this "new tongue" thought is freed to retranslate the mistaken, material, sense of things back into the divine reality. Our work is therefore the re-translation of the mistranslation. So we move into the third category of language as used in the two textbooks, the language of redemption.

Surging through the Bible like an irresistible tide is the conviction of the supremacy of Truth over error, of right over wrong, of Life over death. The idiom of liberation, of healing, of restoration, of resurrection, of salvation, is found in every book. It is the majestic story of the Christ-power to take away "the sin of the world" (John 1:29), - that is, the error that man and his world originate in mortality.

The last twenty-five glorious chapters of the prophet Isaiah resound with the triumphant tone of God restoring to humanity its almost-forgotten divinity. Be comforted, for the conflict is no more. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them," (42:16). "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (43:1).

The prophet Zephaniah says, “For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent” (3-9); this means that humanity rediscovers its original language.

In the Gospels we see this marvelous promise fulfilled resolutely and faithfully by Christ Jesus, demonstrating on the individual scale the solution to the Life-problem. He speaks the language of proof. He obliterates sin, heals the sick, overcomes death and restores lost Israel. Exemplified in him we see 'Language 1' replacing 'Language 2' by means of 'Language 3.' That is to say, we see exemplified the impact of the first translation upon the mortal dream, and the consequent healing and translation of the human concept (second translation).

“Christ Jesus' sense of matter was the opposite of that which mortals entertain: his nativity was a spiritual and immortal sense of the ideal world. His earthly mission was to translate substance into its original meaning, Mind. He walked upon the waves; he turned the water into wine; he healed the sick and the sinner; he raised the dead, and rolled away the stone from the door of his own tomb.” Mrs. Eddy concludes this trenchant explanation of Jesus' work by relating it to us: “. . . Life and Truth were the way that gave us, through a human person, a spiritual revelation of man's possible earthly development” (Mis 74:13). If it was true and feasible for Jesus, individually, it must be equally demonstrable for mankind generically. To depict this possibility is the divine purpose of the book of Revelation, which culminates in the vision of a new heaven and a new earth, meaning that from a new sense of God comes a new conception of man. The Revelator illustrates this state by the holy city, “coming down from God out of heaven” (Rev 2 1:2), in which humanity dwells in foursquare divine harmony. Sickness, sin and death are no more.

When we turn to *Science and Health* for this third class of language, we find that Mrs. Eddy connects this “new tongue” with demonstration. “God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through 'signs following' “ (117:10).

It is plain that this tongue is not so much a spoken language or a theoretical explanation as the practical redemption of the whole human condition from mortality. It is a language that can be properly 'spoken' only through life-practice. Every page of the textbook is concerned with this language of healing, not only for the sake of well-being, but as our evidence that the problem of dualism is being resolved. Through healing and restoration we demonstrate that we are really thinking and talking in 'Language 1,' - our original spiritual mother tongue, - and no longer in the forked tongue of 'Language 2.'

Making great absolute statements about the perfection of being is very appealing to the human mind, but unless the declarations are carried through to where they change the human condition we are living on 'cloud nine'- a cloud without rain. Christian Science does indeed teach that "Nothing is real and eternal . . . but God and His idea. Evil has no reality . . . but is simply a belief, an illusion of material sense" (S & H 71). Such an idealistic theology, however, would be meaningless in human experience unless it could be translated into practice, which brings us to the last step in the process, where the 'medicine' of Christian Science validates its 'theology.'

"My discovery, that erring, mortal, misnamed mind produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science

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"Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine. This proof once seen, no other conclusion can be reached" (S & H 108:30). For further study see: S & H 52: 19-23 S & H 492: 17-28 Mis 45: 21-9 522: 3-11 269: 3-8 346: 6-21 340: 4-29 MY 357: 22-25

Retranslating the Mistranslation

Why translation? Why not reversal? Why not the destruction of error? Why not the application of divine law to the problem? The answer

surely is clear: the error is not a thing in itself, not self-existent. It is but the truth misstated. There never were two realities. 'Mortal man' is spiritual man misunderstood; he's not another man. The only satisfactory answer to a mistranslation is to translate it correctly.

The textbook gives us the underlying reason for adopting this divine technique for problem-solving. Writing of the revelation to St John of a new heaven and a new earth, Mrs. Eddy tells us “. . . that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material” (S & H 573:6). Note that it is only the vision that is material, not the heavens and earth themselves. Nothing has to be done to them. They need no treatment; but we do need to 'treat' or translate the human consciousness so that it is found to be the illumined one which God bestows. In this divine light, there is no problem. The whole translation process takes place within our own consciousness.

A fellow-student of Christian Science told the writer of an experience that illustrates the point. She and her husband owned some hotel property on the Texas coast. Over the radio there came a warning, hurricane imminent. At the time she was too busy with some domestic nursing to be able to take any precautions, but the voice said to her, 'Wind! Go and look up wind.' Immediately she paused in her task, fetched the textbook, and read from the “Glossary,” “WIND. That which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things. “ Wind”” she said out loud, 'If you are wind, that is what you are. If you aren't that, you aren't anything.' The hurricane came, and swept through the town, but not a particle of their property was damaged. She had handled the situation not by denying it or by reversing it, but by translating it scientifically, - by knowing what wind is, in its original spiritual meaning.

The illustration shows that in Christian Science we do not try to translate the material sense back into reality by starting out from the misconception. Reasoning from matter is illegitimate. We cannot reason intelligently from a mistake. For instance, it would be grotesque to attempt to gain the true idea of man or of body by reading from the corporeal personality. Is there some kind of spiritual

stomach behind the physical organ? We have to abandon the material premise and reason out afresh from revelation. It has to be 'new speak.' Sometimes Mind tells us directly, by inspiration; sometimes we find the idea we need in the Bible or in *Science and Health*, the textbooks for the "pure language" promised by Zephaniah.

Trying to perceive the healing idea by reasoning from the basis of the problem would be like trying to work in the second translation only, without the prior inspiration and understanding of the first translation. Although we appear to come to it last, the language of Spirit is in fact mankind's original tongue (see Mis 188:3-19). So, in the practice of Christian Science, we do not laboriously have to translate the mortal concept piecemeal, mistake after mistake. Instead we can immerse our thought in the spiritual language; its vocabulary, its grammar and structures are the actualities that replace and heal the false sense, as we saw with the wind.

An instructive parallel is to be seen in the methods employed in teaching a foreign language. The traditional approach involved translating from the grammar and vocabulary of one's own language into that of the other. The result would frequently be a stilted, literal English-French, for example, and not the fluent, idiomatic language spoken in France. In recent years the old 'grammar/translation' method has been giving way to the direct method, in which the learner is plunged into hearing and speaking the new tongue without relying on the structures of the old. Like a child, he uses it in real-life situations. From the very beginning he is learning the new language, not merely learning about it. Once some fluency is attained, he can study the rules of grammar and syntax that lie behind, so that he understands what it is that he is doing.

The educational system of Christian Science employs the same approach as that of the direct method in language teaching. It is total exposure to the things of God. The student rapidly discovers that this 'God-speak' is his rightful 'man-speak' also; a spiritual view and vocabulary and idiom quickly become natural. More gradually he will realize that this inspirational "new tongue" – or new-old tongue, - has clearly-defined system and structure, rules and laws. The direct method illustrates starting from the first translation, while the

'grammar translation' method would be like working from the second translation as one's starting-point.

Plunging into the experience of the new language, thinking and talking and living it, one is overwhelmed to find the true meaning of ideas. Man, substance, mind, body, life, and a thousand other familiar terms are found to mean something far more substantial, divine and grand than our previous conception of them. As we perceive what they really mean as vital spiritual concepts, we can no longer work from what we used to think they were. For many Christian Scientists, body is a four-letter word. Yet once we have seen that mind can only be the divine Mind or intelligence of the universe, or that body must properly mean the embodiment of all God's activities and functions, how could we ever go back and reason from the mortal misconception of the terms?

The beauty of studying *Science and Health* is that, like the direct method in language teaching, it fills our thought with the realities of our being without reference to the 'old language' of mortality. For instance, we find ourselves reading about intelligence governing everything, about action and movement and control, about vision, inspiration, feeling and functioning, about power, and ability, and progress. They are all ideas which we associate with body. These spiritual concepts are body, the body of God, and therefore our authentic body. In a thousand ways, the textbook is teaching us what body really is through the 'anatomy' and 'physiology' of the body of being. By entertaining these ideas, accepting and loving them, they immediately begin to alter our mistaken - corporeal - concept of body. From having thought of it as a mere object of sense, we realize that it actually represents mental and spiritual functions. As a result, even our present physical sense of body becomes freer and more active; it becomes our servant instead of our master. Then consciousness awakens further, beyond simply changing our thought about it, to understanding the spiritual facts of being. Even the improved and healthy belief must yield to the spiritual ultimate, - that body is really Godlike identity, the instrument of divine selfhood. 'Man is My own subjective spiritual conception of Myself,' says Spirit; 'the harmoniously functioning coordinated universe is My body, of which each individual is a reflection in miniature. '

Naturally it could be objected that when the Bible speaks, for instance, of “the right hand of the Lord,” or “the breath of the Almighty,” such phrases are but figures of speech, metaphors arrived at from the physical body. From a material standpoint this argument would be reasonable. But Christian Science explains that it is no more logical to reason from matter than it is to reason from a mistake in arithmetic. The language of Spirit, as in *Science and Health* , gives us the original spiritual ideas. It seems that material sense has stolen the terms and reproduced them materially. Material sense treats language like an occupied country, taking over its institutions for the purpose of enslaving the people. Life is then misrepresented as organic, as the span between birth and death, and substance as that which can be weighed and counted.

Christian Science redeems the whole universe of ideas from the bogus language of materialism by means of scientific translation, and reinstates the spiritual sense as the real meaning. Mrs. Eddy explains it precisely when she writes that “. . . 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. “The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences” (Mis 60:27).

The Bible and the Christian Science textbook between them furnish these “verities priceless, eternal, and just at hand ,” sometimes actually employing the same word as the material counterfeit, such as body, home, nature or universe, so that a direct conversion is achieved.

The purpose of Science is to explain the noumenon and phenomenon of being. It reveals that the noumenon is God, the divine Principle, and that the phenomenon is Principle's own self-expression or spiritual idea. Inevitably, therefore, Science operates to translate the mistaken notion that the noumenon is material energy, or chance, and that the phenomenal universe is material. By degrees it demonstrates that man and the universe are indestructible, harmonious, and spiritual.

What does this mean in practical terms? For a simple example, everyone knows what it is to translate a negative experience into a blessing. We all can translate our stumbling-blocks into stepping-stones. Jesus translated the crown of thorns into the victor's crown, - the crown of twelve stars. The Christ translated Saul from a persecutor into Paul, the champion of Christianity. In like manner, Christian Science translates the basis of life from mortal, material premises to the divine platform of spiritual fact and function.

CHAPTER III

Reduction to System

Gracious Preparation

This chapter is an introduction to Christian Science in its Science and system, for the reason that translation is an integral part of that system and is best explained from within the scientific framework. In its beginnings, Christian Science appeared to be an inspired healing faith, and yet, Mrs. Eddy knew, there was a Science behind its healing. Gradually, through revelation, reason, and demonstration, the elements of this Science became plain to her and were incorporated in the textbook, and today we are aware of their order and structure as the Science of being. Translation is the systematic method by which this Science operates.

However, before Mrs. Eddy could write the text of the translations on paper, her necessity was to discover that she had already experienced them in life. Similarly, before we can fully appreciate the two pages of translation in the textbook, it is vital that we too make this discovery, and this present chapter seeks to take the reader through it, metaphysically, alongside the Discoverer. Then we shall understand that we are not studying those pages out of context, but that we are 'homing in' on the central issue of both Christian Science and our own life-experience.

Our text is found in the sixth chapter, "Science, Theology, Medicine," on pages 115 and 116. In the first few pages Mrs. Eddy touches on the spiritual footsteps that led to her discovery and to the writing of the textbook in which that discovery is reduced to system. The chapter begins, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (107:1).

Anyone acquainted with the story of her life might think that the years of preparation had been far from gracious. Her early years were

marked by poor health; within a year of her first marriage her husband had died, leaving her impecunious and with a baby to care for. Soon she even lost possession of her child. With no home of her own, she moved from place to place and was sometimes evicted from the lodgings where she was engaged in her researches, - for what was beginning to form in her thought was something so revolutionary that it offended the conventional human mind. Nevertheless, what seemed like great misfortunes were, in effect, the birth pains of her discovery. As the human sense of substance and harmony was taken from her, the spiritual reality was being perceived, - so enabling it to be experienced humanly once again but on a safer, divine, basis. Thus her years of trial were truly years of gracious preparation. "The loss of material objects of affection sunders the dominant ties of earth and points to heaven," she later wrote regarding this period in her autobiography, *Retrospection and Introspection*. Her interests and affections were being divinely energized and directed along two distinct but related lines.

The first was a life-long love for God, now deepening into a great spiritual insight as to the real meaning of the Bible. She had long been sceptical about the religious doctrines of her time, and hungered for a diviner sense of the fundamental Christian concepts, - a spiritual understanding of God. Now, disenchanted with the mortal sense of life, she was gaining a quickened realization of God as the actual Life of man. She came to understand that God was not a Person in the commonly accepted theological sense, but the divine Principle of all true being. This Principle is essentially Life, Truth, and Love, and is at the same time the very substance and Mind of the universe. Consequently the universe is not inanimate matter but is the spiritual 'body' or experience of the living God. Diligent study of the Scriptures confirmed these revelations, and she made voluminous notes on the Bible which eventually found their way into *Science and Health* as the theology of Christian Science.

The second line of development, parallel to the first and continuing through all these years, was a keen interest in non-medical methods of healing. Medicine in the nineteenth century was very crude; even where apparently effective it was obvious that while it may have removed the symptoms it didn't change the man. She came to realize, over a hundred years before it became respectable to do so,

that it was a person's belief and not the drug that governed the action of material medicine (see Ret 33). Her researches took her from homeopathy, through hydropathy, personal magnetism and faith in gifted healers, to the point where it was proved that healing was an activity of mind. But she could not stop there, for mental healing on a material basis was no more satisfactory than drugging, - indeed, more fraught with danger. She was urged onwards to “know more of the unmixed, unerring source, in order to gain the Science of Mind, the All-in-all of Spirit, in which matter is obsolete” (Ret 34: 2) and not only matter, but also the materially human mind which must be translated into a pure transparency for divine Mind.

This line of development reached a convincing climax in her dramatic and immediate recovery from an injury caused by an accident, as she records in *Miscellaneous Writings* 24 and in *Retrospection and Introspection* 24. She recounts that the spontaneous healing was 'the falling apple' that led her to the discovery of “the Science of divine metaphysical healing.”

The true state of being is integral wholeness; the erroneous sense is fragmentation. Sickness, - of mind, of body, or in relationships, - always represents a break-up of the primal wholeness somewhere in thought. True healing is always the recovery of this unbreakable unity. The twin elements, - the spiritual understanding of God and the healing effect of that understanding, - came together in her experience in 1866 as the Science of Christianity. In these two themes we have the two main strands of *Science and Health*. They are also identical with the scientific translations. The “Scientific Translation of Immortal Mind” is concerned with understanding what God is and consequently what His idea, man, is. The second, the “Scientific Translation of Mortal Mind,” is healing and redemptive of the human concept of man. Through its three degrees it analyses as erroneous the beliefs that constitute the physical and make the body sick, reveals the mental-moral-relationship qualities that signalize the healing, and finally spells out the purely spiritual nature of the man who never was and never can be sick or discordant.

The Sixth Chapter

As this translation function is understood, it begins to explain why its textual presentation had to be placed in the chapter "Science, Theology, Medicine." The revelation that came to Mary Baker Eddy was that in reality there is nothing but the divine One, expressing itself and maintaining itself. Stated more relatively, the Science of God's being with its systematic laws is a true theology, for it relates God to man as Principle and idea, and is also a divine medicine, correcting and healing the material sense of man. (See S & H 18:13-25.) The chapter is thus a treatise on how the divine Science, Theology, and Medicine, operating through spiritual laws, leaven and translate the entire mortal thought and heal humanity.

This was the discovery that came to Mrs. Eddy with the impact of revelation, which enabled her to accomplish her remarkable early healings. Accordingly for a long time this chapter, now the sixth, was the first one in the book. It was the premise from which she herself could work naturally, but she found that her students could not attain it with the same facility; the problem was how to communicate to the unilluminated human mind things that were obvious to the inspired thought. Her greatest difficulty was to raise their thought to her spiritually mental altitude where the light of God flooded consciousness and, without a process or an argument, scattered the illusion. They had not experienced those years of gracious preparation whereby the 'I' had been purged of self and become a direct transparency. It seems that she realized that telling people is not the equivalent of actually giving them the experience, and so by rearranging the chapters in their present order she provided the necessary educational framework. These first five chapters now represent for every student the years of God's gracious preparation.

The real treasures of divine Science are not accessible on the surface but are buried, like the treasure hidden in the field in Jesus' parable. They are buried by design, to promote spiritual growth; in penetrating the depths the student himself is changed, reformed, transfigured, because the end of all true spiritual education is not the filling of the student with facts, but the quickening of spiritual sense.

Everything must begin with the God-induced desire to know God as He really is, through the opening of the heart and a willingness to have our standpoint changed (Prayer). This brings us to the

realization that we are not apart from God but are part of God, at-one with the divine, as Jesus showed. He exemplified this at-one-ment by the sacrifice of a separate material sense of man and body (Atonement and Eucharist). The outcome is that humanity, discerned truly, is wedded to divinity and is progressively lifted out of the mortal sense of creation (Marriage). Thus Principle is seen to operate directly, as its own idea. "Christian Science versus Spiritualism" explains that the real is Spirit, expressed as spirituality and not through a medium called a person when alive and a spirit when dead. As it is understood that all that is happening is God, the mask of personal sense is removed. The root of evil is the erroneous belief that both good and evil work through personality in oneself and in others. Freed from this influence, man, reflecting God's government, is self-governed (Animal Magnetism Unmasked). So the nature of the true 'I' is uncovered and Christian Science is discovered as the divine laws of Life, Truth, and Love in self operation, leavening and translating the whole of human thought (Science, Theology, Medicine). "

In these inspiring chapters the divine facts and the human response are so interwoven that they bring about spiritual growth in the student as he studies the letter and imbibes the spirit. At a single reading, no one understands very much, but by pondering the ideas and letting them shape his thoughts, attitudes and relationships, they bring him into accord with the Science of being. It is a matter of spiritualizing values and life, not of building up knowledge. Christian Science makes the individual peck open his ego-shell of separate selfhood, to find the eternal Ego as the unity of God and His idea, man (see S & H 314:5). Whether we are aware of it or not, in living our way through the textbook we are discovering true human hood.

For further light on the structure and meaning of the chapters, attention is drawn to *Civilization Lieth Foursquare* by W .G. Brown; *The Structure of the Christian Science Textbook* by M. Kappeler; and *The Divine Design of Science and Health* by J. L. Sinton.

An Educational System

Whenever mention is made of 'the human,' we find that we have to make a quick calculation. Do we mean the mortal as in the First

Degree, or do we mean the divine-in-expression, like the Third Degree? Or something in between, such as the Second Degree? Many Christian Scientists have their fixed conception; some locate the human firmly in the mortal, while others would place it in the Second Degree. Yet the fact is that the textbook uses the term carefully in all three categories, showing us thereby that the concept has to be constantly translated from what it is not to what it truly is. Because 'the human' spans all three degrees of the second translation, our apprehension of what it means is continually rising. If our sense of it is stuck in a certain opinion, it shuts the mind to what the textbook is actually saying about the human, and we are hindered in our ability to demonstrate Christian Science. The mission of Christian Science is to demonstrate that the human is the pure reflection of the divine, that it is not mortality, and is thus "absolved from death and the grave" (My 2 18:14). How can this be done unless our conception of the human be translated? And how can the human, which is phenomenon, be translated unless we first understand its noumenon? There can be no solution to humanity's problems on a purely human basis.

To this end Mrs. Eddy had to frame an educational system that would teach what God really is, - and therefore what man really is. It was also designed to spiritualize the student's thought, for as the student is spiritually transformed, less and less is he a person outside, objectively approaching reality; more and more does he find himself to be the very workings, - the experience, - of reality itself. The "Scientific Translation of Immortal Mind" works in him as the complementary "Scientific Translation of Mortal Mind." Thus he finds that the educational system of Christian Science is not only systematic instruction in the absolute laws of being but is also experiential, self-demonstrating, and permeating his life.

The chapter "Science, Theology, Medicine," where the translation table is found, contains also the arresting statement, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (146:31). In her own thought the discovery that Mrs. Eddy denominated Christian Science was clearly a system. By means of it God could be understood, and this understanding then became divine Mind-healing. The Science and system to which divine metaphysics is

reduced must lie in a clear explanation of God as the noumenon, and in the textbook this is done through three groups of specially capitalized terms.

The Capitalized Terms: I: 'The Seven'

The names employed in answer to the question, "What is God?" comprise the first category of these terms. They are found on almost every page. Although at first glance they appear to be haphazard, investigation proves that they are in fact used most systematically. An analogy would be the appearance of a sheet of music, where all sorts of notes are strung together on the staves. If one had not been taught the system of notation, they might appear chaotic; but once the idea of scales, keys and note-values is clear, the science as well as the art of music becomes accessible. In a similar way, these capitalized terms are woven into the text throughout the book. Then Mrs. Eddy gives us on page 465 the tonic scale, or fundamental spiritual order, when she defines God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth Love." She also tells us that these terms are synonymous, meaning that they all refer to the same divine One in its wholeness while each portrays a different aspect. It is on the understanding of these synonymous capitalized terms for God that the system of Christian Science rests, - on the synonyms each with its own characteristic ideas, on the various orders of the synonyms, and on their combinations which denote specific offices.

The Three Classes of Uncapitalized Terms

In his journey through the textbook the student has already discovered the dominant role of the upper case (capitalized) terms, and, just as important, at the same time he notices how each synonym is associated with a recognizable range of ideas and characteristics printed in lower case. For example, he finds, consistently employed with Mind, ideas such as origin, causation, action, law, intelligence, wisdom. Then he notices that certain negative words also appear in the context of Mind, where Mind handles mortal mind, mesmerism, minds many, brain, ignorance, intelligence in matter, and so forth. In addition, he also observes a third class of words, intermediate between the negatives and the positives, rather as 'dawn' comes between 'night' and 'day.' Belonging

to this class are words such as thought, enlightenment, medicine, healing, and so on. All these concepts come under the heading of Mind. In this manner, with scientific precision and consummate spiritual art, each synonymous term for God is employed with its own specific range of ideas. It is a rewarding experience to research them systematically.

We see then that the great number of uncapitalized concepts found throughout the textbook each have their 'home key' under one particular synonym, and that they are classified roughly either as ideas, or as thoughts, or as illusions. (See S & H 462:23, 24; 249:12, 13.) More accurately, they are Ideas, symbols, and counterfeits; an example would be intelligence, mind, and brain. This shows that the synonyms in the textbook have, from the beginning, set in motion the translation process, for what are counterfeit, symbol, and idea but the three degrees of the second translation, entitled "Unreality," "Transitional qualities," and "Reality"?

The Capitalized Terms: 2: 'The Four'

In addition to the seven synonymous terms for God, there is another category of capitalized words used throughout the textbook - the four terms Word, Christ, Christianity, and Science. These, too, lie at the core of the system to which divine Mind has now reduced metaphysics. Whereas the seven synonymous terms represent the fundamental 'elements,' these four represent the functioning of those elements as they combine and work together. In any subject, one learns first the basic numerals, and afterwards begins to calculate and compute with them. So, too, in Christian Science the individual "numerals of infinity" ('the seven' become power as "the divine infinite calculus" ('the four')). (See S & H 520: IO-15.)

The four terms are found throughout the book, their function usually being quite clear from the context. They have obvious parallels in ordinary experience, where the four attitudes of seeking, finding, using and being are commonly used. But their definitive meaning and purpose is found in the chapter on the Apocalypse" where the foursquare Holy City is described. "The four sides of our city are the Word, Christ, Christianity, and divine Science; ... Northward, its gates open to the North Star, the Word, the polar magnet of Revelation;

eastward, to the star seen by the Wiremen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony” (S & H 575:1 7).

The Word, God's own statement of Himself, has the office of revelation, of initiation, of bringing order and of teaching the power of idea. The Christ brings a distinctive emphasis of divine impulsion, of Truth making itself specific and trenchant, of causing man to respond to his divinity. Christianity, “which is the outcome of the divine Principle of the Christ-idea in Christian history” (577:16), brings healing, redemption, demonstration, and has the office of uniting and universalizing. Science, in which all is one grand concord, interprets divine being as one harmonious, integrated omni-action. The four sides are described as “equal.” Although spelled out separately here, these four divine offices each reflect and enhance one other, for a city, after all, is a compound idea and all its activities and services are correlated one with another.

Examination of the textbook shows that 'the four' also, along with 'the seven,' refute and resolve their supposed opposites. Materialism, dualism, separatism and agnosticism are translated by the workings of the Word, Christ, Christianity and Science. The Word, for example, by revealing to us that God is All-in-all, translates the habit of thinking and reasoning from material premises. The Christ, by bringing the divine One into consciousness, translates the belief in a power opposed to God. Christianity, by demonstrating the interdependence of everything in Love's plan, translates the lies of discord and disruption. Science, by interpreting the harmonious workings of the Supreme Being, translates the belief that being cannot be known or explained.

Again, the fourfold city typifies the divine state of being, dependent upon no material organization. Therefore it translates both the cycle of mortal birth, growth, maturity and decay, and the material calculus of matter, electricity, animal nature, and organic life, and shows them to be counterfeits of “the city of our God,” which is our city, in which we live and move and have our being without fragmentation or decay.

The Capitalized Terms: 3: "Science"

There is a third and final class of capitalized terms completing the basis of the divine system. This third category comprises the main uses of the term "science," with which the textbook abounds. There is the all-embracing term Science itself; there is divine Science, which is employed in the context of divine oneness, in which God and man are one; and there is Christian Science, usually found in the context of Science as applied to humanity. Christian Science is divine Science, reduced to understanding and to practice (see S & H 471:29-31). Consequently it is sometimes described as absolute Christian Science (for it is always absolute, never conditional), and sometimes simply Christian Science. Science means God's understanding of His own being; divine Science means the unity of divine being as it emanates from God; absolute Christian Science means divine being understood in its diverse categories and laws, while Christian Science is the practice or application of it in human consciousness. The term Science alone indicates all categories, even as God indicates all seven synonyms.

The two main terms are divine Science and Christian Science, which are of special interest to us here because, between them, they underlie the two translations. The standpoint of God and man one, as divine Principle and divine idea, is divine Science; this is identical with the first translation. The outcome of that standpoint is Christian Science, correcting the mortal misconception and redeeming the human; here we see the second translation.

We should note that Christian Science does not 'apply' the absolute facts to some situation supposed to lie outside God; rather, its office is to gather back the whole universe into God. It 'heals' what is wrong by demonstrating that in God there really is nothing to be healed. There is not another area to which Truth has to be applied, and it is the correction of that belief that comprises Christian Science healing. A slight shift of the wording can radically alter the true sense. For example, it is commonly said that 'Christian Science is the application to the human,' as though the human were an objective reality in its own right. What the textbook actually says is that "the term Christian Science relates especially to Science as applied to humanity"

(127:15). This is a very different matter, for the implication is that we may apply the term Christian Science to humanity. Humanity is very far from being the same thing as the mortal concept; indeed the mission of Christian Science is to redeem humanity from the mortal by demonstrating what it really is. Just as Jacob was redeemed by being renamed Israel, and the children of Israel in turn were redeemed by being renamed Christian, so humanity itself is “to be brought back through great tribulation, to be renamed in Christian Science” (309:20). 'Bringing back' is the special office of Christian Science, and in it we see the workings of the second translation. 'Out from' and 'back to' characterize divine Science and Christian Science respectively, alias the two phases of translation.

The textbook specifically defines the different aspects of 'Science' as “synonymous” (see 147:9--16); that is, they are the same in essence though multiform in office. Indeed, 'offices' is the ideal word, for it is the one Science though perceived as functioning in different ways. Divine Science is not higher than Christian Science; Christian Science is not in some way inferior to divine Science. The materially human mind thinks in terms of space and time; it is important that we do not transfer to spiritual things these dimensional conceptions of mortal thought, or else we shall be unable to resolve the hierarchical structures of human society which keep man in bondage. Let us rather work out from the divine principle of synonymity and see what that achieves in human relationships!

So, whether we are contemplating the seven terms for God, or the four sides of the city-calculus, or the different offices of Science, we are involved with synonyms. Enormous in its saving scope, the principle of synonymity means the principle of diversity in unity. It alone is the answer to fragmentation, whether we are thinking of divisions in society or of the world being blown to bits.

These observations on the three categories of capitalized terms, which comprise the core of the Science and system of Christian Science, focus on the critical relation of the capitalized terms to their uncapitalized expression. As 'capital' comes from the Latin caput meaning a head, these three sets of capitalized terms represent the Godhead, while their positive uncapitalized ideas signify the Godbody. Putting it in Mrs. Eddy's phrase, all focus on the “divine

correspondence of noumenon and phenomenon,” or Principle and its idea. The entire textbook could be regarded as a treatise on this topic. But we noticed that whereas the capitalized terms are unquestionably always God, the uncapitalized terms associated with them in the text are not always God's expression. Sometimes they seem to be the very opposite, and so call for a process of translation. In that case, we reason not from material objects or mortal beliefs but from the divine noumenon, from what God is. In the text of the two translations, we find this point borne out by the fact that the capitalized terms all appear in the first, while none but uncapitalized appear in the second. As the divine capitals pour their revelation into consciousness (first translation), demonstration happens in the uncapitalized area in the second.

Scientific Method

From the start the most striking thing about Mary Baker Eddy's revelation was her absolute conviction that what she had discovered was Science (always given a capital S because it is God's self-knowledge). Many seers before her had proclaimed the certainty of the spiritual oneness of God and man; many healers before her had recognized the mental nature of disease and of its cure. She alone, it seems, realized that the two themes, brought together as one, constitute a practical divine Science. She tells us, “ I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration” (S & H 109:16).

Realizing as she did that the system she had discovered was spiritual Science, it became possible to use scientific method both in its teaching and in its practice. As commonly understood, scientific method is inductive, reasoning from numerous material observations towards a general principle. Here we are brought up against the question, how, in spiritual things, can one deploy scientific method when traditionally it rests upon the measurement of matter? The answer is that the divinely scientific method starts not from observation but from revelation. Scientific as to method and terminology, it is spiritual in subject and purpose. It is primarily

deductive, deducing the universe from its revealed Principle, God. "Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is ' knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.' I employ this awe-filled word in both a divine and human sense" (No 9:25). The distinction can be set out in four steps:

scientific method in the sciences:

(1) observation (2) hypothesis (3) testing (4) law

scientific method in Science:

(1) revelation (2) translation (3) demonstration (4) interpretation.

In the physical sciences, the first step is to obtain information from accurately measured observations under controlled conditions; second, these observations suggest a possible explanation, so a hypothesis (2) is put forward - postulated - for testing (step 3). Fourth, if the hypothesis is confirmed incontrovertibly by tests, it is accepted as fact and is dignified by the name of a law or a theory. If not confirmed, then back to the laboratory.

The Science of Spirit also is amenable to scientific method, even though its data are spiritual ideas and not observations from matter. Instead, the first step - that of seeking information - is to be open to revelation, to hear God speak in His own logic. Second, a Christ function translates and reasons this general Truth into specific truths, enforcing their acceptance in consciousness. Third, there is self-operative proof or spontaneous demonstration (though the individual may think of it as himself making a demonstration). The fourth step is that Science explains and interprets itself as law - as the forever operation of the law of God. (Again, as with the physical sciences, if the initial assumption is not at first confirmed in proof, the Scientist must go back to his starting point and acquaint himself better with the great First Cause.)

What distinguishes the Christian Scientist from the physical scientist is the way each regards the phenomena before him. In the view of Christian Science, the noumenon is God, the Supreme Being, while all phenomena are the expression of God's being; "All is infinite Mind and its infinite manifestation" (S & H 468:10). All the material sciences, however, begin with the assumption that the objects being

observed are actually material. The scientist studies the phenomena of God's universe without knowing that the noumenon is Spirit. To material sense everything seems a matter phenomenon, of which the real noumenon remains a mystery, like the grin without the Cheshire cat. What is called matter could be defined, then, as phenomenon without its proper noumenon. When the noumenon is understood, its phenomenon is no longer thought to be matter but is seen to be spiritual ideas.

The Spirit and the Letter

If this system is so crucial to the understanding of Christian Science, the reader may ask, why did Mrs. Eddy not extract its elements and lay them out openly on the page? Would it not have been helpful for us? Undoubtedly she knew precisely what she was doing in burying it within the flow of the text. Indeed, her editor of the *Christian Science Journal* at one time did prepare an article on these vital fundamentals, but she refused to let him publish it, writing to him, "I have erased your verities . . . The textbooks contain it all, but so arranged as to require growth before it is spoken by those who have not grown to it" (Coll 184).

Christian Science reveals both the spiritual meaning of the universe and the scientific means by which it can be understood and demonstrated. Human thought tends to focus on one at the expense of the other. With the discovery of the Science and system inherent in *Science and Health* (often referred to, perhaps improperly, as 'the pure Science of Christian Science') it becomes even more of a temptation for the human mind to try to separate the two by becoming absorbed in the technology of the means.

Of course, in reality the spirit cannot be divorced from the letter. The spirit, the meaning, without the scientific means, could become formless mysticism, while the letter, the means, without the spiritual meaning, would be merely mental categories and structures, and would require something else to be applied to. If we have the two separated we don't have either. For this reason both the Bible and *Science and Health* keep them woven together, as the divine purpose requires our developing understanding of the system to be kept always within a spiritual framework. We could never really learn the

elements of love, for instance, except within the context of loving relationships.

We find that Mrs. Eddy was very concerned about the inherent dangers facing the over-enthusiastic student. She records on *Miscellany* 246 how she closed her College “in the midst of unprecedented prosperity, left Boston, and sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character.” It is having spirit and letter one, the meaning and the means that enables us to demonstrate scientifically the healing power. So the technicalities of Science, - the capitalized terms, the translation process and so on, - can be understood spiritually only within the context of spiritualized life-experience.