

The Mary Baker Eddy Science Institute

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For the month of March, we present a follow-up to the first five chapters of “Scientific Translation” by John L. Morgan – chapter 6. We will finish the book with Chapter 7 in April – Enjoy!

CHAPTER VI

“Scientific Translation of Mortal Mind”

First Degree

Unsought, unasked, like Francis Thompson’s “Hound of Heaven,” the mighty truths of divine Science bear down continuously upon human consciousness and will not be denied. The light and truth of the Christ-impulsion works patiently and powerfully within us, breaking the dream of life separate from God, and inexorably transforming our thought, our relationships, our values. More irresistible than the power of the sun evaporating the morning mist, it penetrates the darkest corners of false belief, analyzing, uncovering and annihilating the false testimony of the physical senses (see Ret 30:10). If it does this without our permission, how much better will it be if we welcome and co-operate with it! Let us then be willing to have the enslaving beliefs broken up, to change, and to be changed, as the reality replaces the dream. Ezekiel voiced it for us: “I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him” (21:27).

The “it” that must be translated is what the textbook calls “error”. “A knowledge of error and of its operations must precede that understanding of Truth which destroys error” (252:8). Once a situation is perceived to be error, we can handle it, since errors, by reversal, serve as waymarks to the one Mind. Hence the marginal heading for the First Degree is “Unreality.” (See S & H 267:19-25; Mis 299:2,3).

First Degree: Depravity.

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

Depravity

If depravity really meant the ultimate wickedness, we should have an actuality, a situation that could not be translated. Happily, the dictionaries reveal that the root meaning of the word is distortion or crookedness, suggesting the deflection which requires to be viewed correctly. As we read earlier, “. . . material sense . . . presents an inverted image of Mind and substance with everything turned upside down” (S & H 301:25). A nightmare can be exceedingly frightening even though we know it has no objective reality. So we should be enormously heartened to remember that all evil, however ugly it may appear, has no more reality for the Christian Scientist than the grotesque images in a distorting mirror. The ‘distortion’ or ‘depravity’ of the physical, then, arises only because thought is not working from God, Spirit, as the All-in-all, and, like the original mist in Genesis, it seems to produce further shadowy objects.

Physical

At first sight it is curious that this collection of unrealities is labeled Physical, when nearly all are but negative thoughts and emotions rather than brains, hearts and legs, yet how right and inevitable it is that the First Degree begins with the revelation that material things are material thoughts. On this metaphysical keynote, the “Scientific Translation of Mortal Mind” is, so to speak, off to a flying start.

The “beliefs of mortal mind . . . affirm that life, substance, and intelligence are material, instead of spiritual. These false beliefs and their products constitute the flesh” (S & H 274:19). They are the physical views that seem to make the body into physique instead of what it is in truth, - metaphysique. The body is no more physique than the workings of arithmetic are physical, but a physically-oriented mentality believes it to be so, and pays the penalty. Mortals tend to

store in the basement such a load of hurts, disappointments, fears and feelings of inadequacy that it is small wonder these emotional scars surface from time to time in physical disorders. This subconscious mortal mind is what, in belief, holds us as mortals whether we are sick or well, and it is only the revelation of our Christ-identity as in the first translation that can flush it out.

Is it possible to determine what is the spiritual counterfact of which the physical is the counterfeit? Yes, it is. The textbook tells us a great many times that the root error is the belief that life, substance and intelligence can be material. If they are not physical, what are they? They must be the activity of Life itself, the substance of Spirit, the functioning of Mind. The error is in thinking that these vital ideas can exist apart from their capitalized origin; the body has to be rescued from the belief that it is ours and not God's. It is we who miscall it muscles and so forth; all that Mind knows of it is Omni-action. Then, as the textbook says, the divine Mind directly cares for the human body (see S & H 62:20-26) – not seeing it as a physical concept.

The physical represents what is built up cell by cell or belief by belief (see Un 35:26-3). That which is built up empirically can therefore be destroyed, - hence "death" coming as the climax of the First Degree sequence. The build-up is illustrated in the long list of errors attributed to "Adam" in the "Glossary." The physical is therefore the counterfeit of Truth, or reality, in its integral wholeness, which never was composed of parts brought together or built up from separate truths. The unit of Truth is wholeness itself, implying that every single aspect of Truth is not simply a part of it but reflects the whole of it, in miniature. A good example is the hologram, a type of photographic image on a plate which can be made to reproduce the original in three dimensions: the relevant feature is that if the plate is broken into pieces, every small piece reproduces the whole picture.

As we turn now to study this 'physical degree' we note how Mrs. Eddy's arrangement of its fourteen terms enables us to revise the distortion and regain the true view. The list comprises: evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death. Without wishing to impose an arbitrary structure upon the sequence, it is possible to discern in the first seven the causative beliefs and in the

second seven their effects. Or, looking at it more closely, the first seven seem to represent the primary errors of belief; then come three through which these seven errors would resist exposure; finally, the quartet of sin, sickness, disease, and death suggest error's own calculus for its self-destruction. Be this as it may, the terms are interesting and revealing enough in their own right.

evil beliefs

For many years this term was not present in the list; then, in 1902, as though to ensure that no one could imagine the errors to be real, they were prefaced with "evil beliefs." The word belief is used hundreds of times in the book as one of the important analytical tools of Christian Science, showing that while mortal mind believes much, it knows nothing and understands still less.

It is striking that this list of unrealities begins with beliefs which are not merely false but evil, the precise opposite of good, the quality of God. Compared with 'bad' or with 'error,' 'evil' has a more sinister sense, implying the intention to harm or corrupt. The First Degree therefore has to open by exposing this deadly (if ultimately futile) purpose of mortal mind. Christ Jesus came to destroy the works of the devil - to rob evil of its vaunted power.

The root evil belief is that there could be more than one Mind or origin. To persuade us to believe that mortal mind actually exists and operates as one's own mind is its malicious design and most subtle lie. "Evil still affirms itself to be mind, and declares that there is more than one intelligence or God" (S & H 307:7). Significantly, then, 'evil beliefs' is plural, whereas 'understanding,' naturally is in the singular. That which in God is singular becomes plural as sense. "Whatever diverges from the one divine Mind, or God, - or divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings, - is a misstatement of the unerring divine Principle of Science, which interrupts the meaning of the omnipotence, omniscience, and omnipresence of Spirit, and is of human instead of divine origin . . .

"All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite good, supplying all Mind by the reflection, not the subdivision, of God. Whatever else claims to be

mind, or consciousness, is untrue. The sun sends forth light, but not suns; so God reflects Himself, or Mind, but does not subdivide Mind, or good, into minds, good and evil” (Ret 56:5). Further references: S & H 186:32-2; 191:4-7; 266:25-27; 469:25-30; 544:13-20; Mis 332:29-9; 195:31-13.

passions and appetites

Once one accepts the primary evil beliefs, the next natural step would be to indulge them and develop their fruits. “The appetites and passions . . . follow in the train of this error of a belief in intelligent matter” (S & H 526:11). It is as though we are tracing the order of the days of creation through the negatives instead of through God’s ideas. While the light of the first day is followed by the firmament of the second, separating the true from the false, here passions and appetites would simply perpetuate the primary evil beliefs instead of cleansing us from them. Mortal man is mesmerized into a course that will be his self-destruction, as we know from experience when we allow some small error to become large and personal, instead of nipping it in the bud. (See Mis 107:14-31; Mis 355:12-20; S & H 404:3-16.)

Interestingly, angst, anger, anxiety, anguish and angina all come from the same root - the Latin angere, to strangle. We are wise if we de-personalize these emotions and so choke them before they strangle us. While we may, foolishly, give house-room to these unwanted guests, we didn’t manufacture them and they are really no part of us. “The serpent beguiled me, and I did eat” (Gen 3:13) was Eve’s excellent way of admitting her guilt while not burdening herself with the guilt. To trace every error back to animal magnetism is the one proper use of the ‘conspiracy theory’ in trying to account for shortcomings, whether they be ours or others”.

Further references: S & H 63:5-1 I; 327:1-7; 405:1-11; 407:6-20; 569:1-16; Mis 356:5-9.

fear

If the primal evil belief is that of being separate from God, resulting in minds many, all at variance with one another; and if this error is then

nourished and developed through animal passions, the conclusion would inevitably be that mortals have a selfhood of their own, isolated, insecure, and ruled by fear. Fear is mortality's selfhood.

A selfhood apart from God means fear for ourselves. 'My' body, 'my' supply, 'my' home, dominates mortals' thought and shapes their actions, because mortals believe that they are cut off from their infinite divine source and have to labour and fight for survival. "Fear was the first manifestation of the error of material sense" (S & H 532:26), and conversely, security and confidence are primary manifestations of spiritual sense. Fear loses its hold as we understand that all 'our' possessions and functions are generic. 'My' is swallowed up in 'the,' - in the one life, vision, heart, and substance. We can give up the sense of personal ownership as we realize that we own nothing; all is God's. The more consecratedly we return everything to source the more surely it is given back again to us - by reflection, not by possession. Jesus didn't fear to repudiate "my life," "my mother" or "my will." By being totally willing to surrender that possessive 'my' he was not bereft but had freer access to real substance than ever before.

Not only 'our' faculties and possessions, but we ourselves are God's, meaning that our identity is found in being God's own reflected image. Not appreciating this secure spiritual identity, a mortal believes himself to be an independent being or entity, - an imaginary but vulnerable fear-filled selfhood. "Mortal existence has no real entity, but saith 'It is I' "(S & H 250:6). Defining man as understood in Christian Science, the textbook declares him as "that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker" (475:19). That rather pathetic little animal, a 'he who,' is redeemed and translated into the dignity of a 'that which. '

The momentary or acute fears that we suffer are of no consequence; they are not as debilitating as chronic ones (see S & H 246:32-2). In any case, even though in belief fear is the procuring cause of all sickness, we need not be afraid that our fears are causative, for they have not the power of truth. We begin to handle fear, then, by the understanding that God's reflection cannot be pried apart from Him.

Further references: S & H 477:26-2; MIS 183:24, 25; Ret 61:3-20; Un 20:1-22.

depraved will

The 'evil beliefs' of mortal minds, nourished on 'passions and appetites' and focused in a self-centered 'fear,' have no divine sanction, no holy Principle, but only a bogus entity whose driving power is the next term, 'depraved will. 'It is classified as 'depraved' because it is twisted away from the divine will and has become personal.

Will, in the sense of resolve and determination to abide by the divine Principle, is a quality greatly to be desired, so that "Thy will [may] be done in earth, as it is in heaven." But will, when 'depraved,' is clearly "the motive-power of error" (S & H 597:20). Mortals are egotists, animated by 'I want' and blind to the good of the whole, and so become motivated by personal ambition and domination. everyone knows how it is possible to get one's own way through personal willfulness and manipulation, but such success is at the cost of the universal harmony, like forcing a piece of a jig-saw puzzle into the wrong place. Even Jesus, conscious as he was of living and working in accord with the divine will, had to remind himself, "not my will, but thine, be done" (Luke 22:42).

The Christian Scientist has to be constantly alert that he is not governed by his human sense of right and trapped into working personally. "The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure" (S & H 445:24). From her early experience and that of her students Mrs. Eddy found that human will is identical with animal magnetism, which can be used either ignorantly or maliciously. In our ignorance, we may feel it right to try to bring about some specific outcome in human affairs, as though God doesn't know exactly what He should be doing; wisdom eventually teaches us to work out from the scientific facts alone, and let the Christ take care of the particulars.

In its malicious aspect animal magnetism, or depraved will, would claim to be able to interfere with man's divine right of self-

government. Our sure defense against malpractice is in handling personal sense. Man is not a person, swayed by good or evil thoughts; he is the impersonal idea of the changeless Principle, subordinate alone to his Maker and proof against interference. His "oneness with God [is] a unity which sin recognizes as it's most potent and deadly enemy" (Un 54:15). As we remove person from our consciousness and withdraw into Principle, malpractice has no target. Naturally, the indulgence of malpractice, - that is, personal practice, - robs us of the ability to practice from Principle(see S & H 106:6-14).

Writing of Paul's disregard of material troubles and persecutions, Mrs. Eddy makes a penetrating observation on depraved will. She says, "The Science of Paul's declaration resolves the element misnamed matter into its original sin, or human will; that will which would oppose bringing the qualities of Spirit into subjection to Spirit" (Mis 201:3). It is the primitive will, that would steal Spirit's qualities and possess them personally, which constitutes the mortal.

Further references: Dan 4:35; John 5:30; S & H 192: 1-16; 329:21-23; 451:19-6; 597:20-26; Mis 288:6-15.

self-justification

Self-justification, the fifth in this list of unrealities, is that which would try to give life and perpetuity to the error. The lie originates in itself, believes in itself, talks about itself, and persuades us to bear witness to it, - to justify it. Mortal mind resorts to self-justification when it wants to prop up something that wouldn't stand on its own. If we have done something true and good we never need to justify it with words, for it lives in its own right; it has life in itself. "Such acts bear their own justification, and are under the protection of the Most High "(S & H 36:13).However, for those occasions when we have done the right thing but from a personal basis, we sometimes find we want to justify ourselves. Personal righteousness, it seems, calls for personal justification.

In the fundamental order of the synonymous terms, Principle is followed by Life. This means that every act truly based on Principle has an inherent quality of life. If we know what gives it validity, it requires no justification by words of ours. "Believest thou not that I am

in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:10). Jesus was content to let his life be its own justification, even when that life might have been saved by explanation. "Jesus 'opened not his mouth,' " says the textbook approvingly, in italics (564:18). (See also Isa 53:7; Mark 13:31; S & H 350:11-15; Mis 99:19-25; '02 16:21-27.)

One of the things we all have to learn is to accept rebukes with good grace, an attitude that promotes spiritual growth. For instance, Mrs. Eddy said that if in a class she found fault with a student who argued back and couldn't accept the rebuke, she would classify that student as unteachable. A far more difficult test of spiritual maturity is to take without complaint a situation that seems very unjust and for which there is no explanation forthcoming at the time, and yet not resort to self-justification; this is indeed the proof that we are letting life vindicate itself and are actually laying down the mortal. Like the hero in "The Magic lute," we have to suffer it out, and we can, because we know that there is purpose, and that the Principle is Love, and that its purpose is to relieve us of personal sense and self-righteousness.

This fifth unreality was not included in the list for many years; it first appeared in 1907. Intriguingly, we find that Mrs. Eddy said to Adam Dickey at about that time, "If you heal yourself of self justification you will lift yourself into the kingdom of heaven" (Coll 177).

Further references: Isa 54:17; John 5:31, 32, 36, 37; 7:16-18; 12:24, 25; S & H 167:32-3; 242:15-20.

pride

Refusing to lay down the mortal ego, self-justification is the attempt to go on being the 'me' in whom we have such pride. These seven errors unfolding in parallel with the days of creation confirm that 'pride' is the self-esteem of mortal manhood, the opposite of man made in the image and likeness. He likes to believe that he is a phenomenon in his own right, underived from God. "Ye shall be as gods," was the serpent's lying proposition (Gen 3:5), whereas in truth

man is 'as God. 'Therein we take a proper pride and find a healthy sense of self-respect.

"Bruise the head of this serpent, as Truth and 'the woman' are doing in Christian Science, and it stings your heel, rears its crest proudly, and goes on saying, 'Am I not myself? Am I not mind and matter, person and thing?' We should answer: 'Yes! you are indeed yourself, and need most of all to be rid of this self, for it is very far from God's likeness. '

"The egotist must come down and learn, in humility, that God never made evil. An evil ego, and his assumed power, are falsities" (Un 453).

Error claims to make its man mortal, an independent operator who says, "By the strength of my hand I have done it, and by my wisdom" (Isa 10:19). Pride therefore drives men to mad ambition and to ruthless competitiveness. It is all very well to be a high achiever so long as it doesn't rupture the compound idea man. In the sixth day, the man of Truth is characterized by wholeness, by brotherhood, by the spirit of interdependence, whereas the sixth unreality is stamped by 'who shall be greatest?' As always, what starts out as an individual or private error soon overflows into the collective or public domain, affecting one's relationships, as the next term reveals.

Further references:

Matt 18: 1-5

I John 2: 16

Mis 184:14-25

John 5: 19

S & H 539: 10-12

356: 22-25

Gal 6: 3

541: 14-26

Un 39: 14-19

envy

Egocentric pride leads naturally (or should it be unnaturally?) to envy, "desiring this man's gift and that man's scope." Envy is defined as discontent at the possession by another of what one would like for oneself. It is tinged with resentment, because of the belief that qualities and achievements are personally owned by some and not by others. As the seventh of these unrealities, it is clearly the inversion of that Love which is "impartial and universal in its adaptation and bestowals" (S & H 13:2).

In the Science of being, one man's good is all men's good. No one has better access to the source than anyone else; what is possible for one is possible for all. "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him -that reflect Love" (Mis 150:25). This universal availability of good is the healing for envy. As the prodigal's father said to his jealous brother, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31).

With every 'thing,' every quality and value, there is only one of it; it belongs to Love and therefore to everyone. It cannot be quantified, or possessed except by reflection - "God giving all and man having all that God gives" (My 5:9). No one owns substance, patience or spiritual sense, for instance; but we are these qualities, as we can all discover when we draw on them and use them.

Further references: Matt 20:20-28; S & H 206:15-18; 518:13-23; Mis 18:24-1.

deceit, hatred, revenge

The first seven items in the list of "Unreality" counterfeit the great facts of Mind, Spirit, Soul, Principle, Life, Truth and Love. Starting from the supposition of being outside God, error begins with minds many, minds of our own; that belief is fed and developed through passions and appetites until the self is buried in fear. This self is actuated by self-will, at variance with others; what gives it life is self-justification; it then has the inflated dimensions of pride at being the greatest, - but this confidence is undermined by envy of others. Like Cain, the mortal misconception excludes itself from the presence of God (see S & H 542:27-16).

Now we come to the three terms, deceit, hatred, revenge, which describe how untruth would try to avoid the penetrating Christ-light of the first translation. Christian Science comes "as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses," the error of existence as something less than God (see Ret 30:10-16). The only chance that error has of avoiding

exposure is to disguise itself as truth, as we see depicted in the Bible by the symbol of the talking serpent. Deceit, hatred and revenge therefore illustrate evil's calculated resistance to analysis, uncovering and annihilation. Deceit is intended to avoid detection; then it would hate the truth that uncovers it; lastly it would revenge itself upon its destroyer. "The wisdom of a serpent is to hide itself. The wisdom of God, as revealed in Christian Science, brings the serpent out of its hole, handles it, and takes away its sting" (Mis 210:11).

Deceit:

Christian Science says, "You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being" (S & H 403:14). Mortal existence is the sevenfold lie we have just been considering; being a state of self-deception it presents itself innocently to thought, seeming to operate as our own mind. The serpent didn't attack Eve, or even frighten her: all it did was talk. Thus, like a 'fifth column,' material sense would infiltrate and capture the citadel from within, causing us to think, 'I feel ill,' or 'I resent so-and-so. 'It deceives us into thinking that matter or people 'out there' are the problem, and tries to hide from us the saving truth that everything is subjective to consciousness.

"The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:

"I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy (S & H 252:15). The moment we realize that a false claim is false, we are on our way to complete victory. In this connection it is helpful to know that the root of our word 'hell' is 'that which is hidden. 'When it is no longer hidden, what is it? The counter to 'deceit,' then, is constant analysis and "mental anatomy" (see S & H 462:20-24), asking ourselves whether our thoughts are divine or human in origin. One might almost define the Christian Scientist as one who is undeceived.

Further references: S & H 186:28-31; 447:20-27; 451:23-26; My 211:9-11; Mis 108:11-15; 109:8-15.

Hatred: While deceit is the serpent's way of avoiding detection, hatred is its reaction to Truth uncovering its deceitfulness. "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God" said Jesus to the hostile mortal mind (John 8:40) It "would kill Jesus that it might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie ['deceit'] and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself . . ." (S & H 542:2) and it betrays itself as untruth through hatred of the Truth that exposes it.

"Jesus said, quoting a line from the Psalms, 'They hated me without a cause.' The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea" (S & H 564:26). Encountering hatred can be very disconcerting, even astounding, though at the same time we should be quietly reassured, for were we not bearing witness to Truth evil would remain undisturbed. Truth and Love know nothing about error and hate while yet bringing them to the surface to be seen as impotent. Both Truth and the error are entirely impersonal, and we cannot be harmed if we know that man is neither hater nor hated; we need only retire into God, where we are hidden with Truth in divine Love and where malice is nonexistent. "Human hate has no legitimate mandate and no kingdom" (see S & H 454:4-13; 925:16-19).

Making error a reality and rebuking it personally invites retaliation; it turns the lie on us, often angrily. Persons in error usually know it, and are going to be defensive about it if attacked. But if we let Truth uncover it as untruth, as impossible in God, the situation is defused and everyone can be blessed. Sometimes it seems that our mere presence is a rebuke to another and provokes hatred; or we may dislike someone who has unconsciously put his finger on a fault which we have not yet faced up to and resolved: our self-dislike is projected onto him instead. (See John 3:19-21.) These observations show that hatred has a clear connection with the uncovering activity of Truth.

Further references: John 15:18, 19; Rom 8:7; S & H 9:21-31; 317:6-15; 563:1-565:5; Mis 209:32-3.

Revenge: Through deceit, evil would resist being analyzed; through hatred, it reacts to being uncovered; now we see sin's attempted revenge on its destroyer (see S & H 48:10-16). The beauty of the text is that what looks so fearsome is but the process by which evil destroys itself.

The sublimest example is seen in Jesus' life-work, for in proving the actuality of man's being, as indestructible idea in the divine Mind, he had to disprove the claim of mortal mind to make its man mortal. He assumed the burden of disproof. Jesus exposed its whole claim by letting it try to revenge itself upon its destroyer, and in doing so he let it nullify itself. First, he analyzed it as a liar. Then he uncovered its nature and purpose as a murderer. How was he to disprove this lying claim? Certainly not by avoiding 'death' nor by coming down from the cross. He did it by allowing evil to fulfill its claim upon his person, revenging itself upon him through the crucifixion. But, behold, at the resurrection there was no dead body as evidence of a murder. Thus "Error, urged to its final limits, is self-destroyed" (S & H 476:6), and 'revenge' is shown to be synonymous with self-destruction. The magnitude of Jesus' work means that all humanity is liberated into newness of life, no longer needing to believe the liar and his lie.

In terms of our own experience, what we learn from this is that not retaliating, not revenging oneself, is essential in Science. Fighting evil acknowledges its claim to power, and revenge compounds that error. "To avenge an imaginary or an actual wrong, is suicidal" (Mis 129:8), whereas being the God-idea, in the divine presence, allows evil to blow itself out.

Further references:

Matt 16: 21	S & H 286: 27-30	Un 46: 28-2
S & H 186: 17-20	569: 25	58: 15-17

sin, sickness, disease, death

The unreality of existence separate from God is set out as fourteen errors. The first seven in the sequence appear to be the primitive lies; then, through the next three, they would try to avoid being exposed as unreal and impotent; finally, in this last four, we see how their false

claim destroys itself. As a consequence, humanity can be free from sin, sickness, disease and death, - humanity, that is, - and not only spiritual man (who is forever free). Such a state seems at first a contradiction in terms, and would be hard to visualize, - perhaps impossible, - unless we had been given the example of Jesus in the period between the resurrection and the ascension when he presented his material body absolved from death and the grave” (My 218: 13). Because this demonstration has once been made, says Christian Science, it becomes possible, ideally, for every man to conquer sin, disease and death, while still being visible to those beholding him here (see S & H 317:16-23)

Sin, sickness, disease and death represent the fourfold material calculus, from which the Christ translation progressively absolves us. These four suggest the unreal opposite of the fourfold spiritual calculus of the Word, Christ, Christianity and Science, which comprises:

(1) true origin, (2) consistent expression, (3) universal reflection, (4) harmonious being.

The counterfeit has to be:

(1) false premise, (2) inherent conflict, (3) ruptured relationships, (4) self-dissolution.

To illustrate: Mrs. Eddy writes that “Error versus Truth [is] first, a supposition; second, a false belief; third, suffering; fourth, death” (Mis 332: 22). So our quartet of terms is mortality’s calculus of operation, concluding the cycle of “dust to dust.”*

Sin is deviation from the way of Life, starting out not from the divine Mind as origin but from the mistaken belief that mind is in matter and is capable of evil. Sin indicates having a mind of one’s own at variance with God, and is thus the primary element of self-destruction. (See S & H 310:24; 311:9-12; 405:19-32; Ret 67:6-12.)

Sickness is the result of having two factors in conflict, such as positive and negative, me and him, right and wrong, desire and frustration. While the Christ is one coherent manifestation, healthy and sound all through, the mortal belief is that there are contradictions and opposites, like a warm room and a cold draught, or a calm person and an irritating influence; this belief in disturbance b sickness. Compared with disease, sickness appears to be more

superficial, more of a temporary lapse from harmony. (See Matt 8:14, 15; S & H 229:28-31; 408:1, 2.)

*The author's book on *The Sermon on the Mount* deals at length with the divine infinite calculus.

Disease, on the other hand, signifies a more ingrained, a more habitual, departure from reality. Some mistaken belief such as heredity or fear has been taken in, entertained and embodied subjectively, so that it affects the relations of the members of one's body or of one's world (which reflect each other). The belief about disease is that it incapacitates an organ, alias a function, and if one member suffers all are affected. In Christianity man is one compound whole in which everything works harmoniously together, each fulfilling its proper function and reflecting all other elements in a balanced way. Of course, disease has no more reality in God than any other error, but it may be helpful to observe that whereas sickness can often be simply dismissed, disease may have to be lived out of, requiring regeneration. (See S & H 411:22-26; Ret 34:17-21.)

Death, obviously, is the lie about scientific being in its unbroken flow. Nothing dies except the false belief of existence separate from God; to conceive of oneself as a mortal is the death state. He that overcometh the first death, - the belief that one has been born into mortality, - shall not be hurt at the second death, - the fear of having to die out of it. Nobody actually experiences death as finality; mortals often say that they are going to die, but no one says, ' I am dead' here will certainly be a change in our mode of being, but it will be an awakening and not a cessation.

The concept of death is not confined to termination. In the "Glossary" definition, for instance, we read that it is fretting: "that which frets itself free from one belief only to be fettered by another" (584:13). Feelings of hostility or of isolation, - anything in fact which divides Life into separated parts, - are death beliefs. Seemingly minor errors are not so innocent after all, for whatever cuts off life from Life is literally a capital offence.

The escape from mortality is not by death: we live our way out of it. As we come to understand that life and its body are not material

objects but are subjective to the divine noumenon, we shall eventually go through 'death' and not leave a corpse. This may seem far-fetched to our present apprehension, and yet, according to the Bible, it has already been accomplished by Enoch, Elijah and Jesus. Short of that achievement, many individuals make the transition by passing on, which is very different from dying. The writer was attending to an elderly but acutely spiritually-minded Christian Scientist who seemed, at that time, as if she might not last the night. As he tucked her up she said, "If in the morning I have gone on and you should find this old shell in the chair, it will just show how densely material you are!" She did in fact, recover. (See also Coll 262.)

Further references: I Cor 15:26, 53-57; Rev 2:11; S & H 39:13-17; 136:29-7; 309:24-32; 427:13-23.

First Degree: Conclusion

By attaching the label 'physical' to a group of terms that are simply negative mental concepts, the textbook shows us that translation is well begun. The solidly material sense is already analyzed as no more than beliefs of mortal mind. "Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own super-structure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept" (S & H 177:10).

We are not personally responsible for the existence of these beliefs, as they are "supposititiously self-created," and they constitute the mortal 'us,' but we are responsible for accepting or rejecting them. Only as we consciously handle and translate them are we no longer their victims. Then we are neither bowed down with a burdened sense, nor can we feel free of them on the basis of personal self-righteousness (see Ret 67:18-25).

Any sequence of errors starts from nothing and ends in nothing. Whether Mrs. Eddy intended her order of these terms to have some spiritual significance we don't know; there is certain logic in tracing them as, first the premise of ignorance, then its operation and finally its consequence. The deep sleep of ignorance is pierced by the light of Truth from the "Scientific Translation of Immortal Mind," and this First Degree analysis is the result. Mortals start to awaken from the

Adam-dream. “The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears (S & H 96:15), and we have examined some of those phases.

Further references: S & H 22:6, 7; 215:15-21; 223:25-31; 476:5-20.

Second Degree

“When false human beliefs learn even a little of their own falsity, they begin to disappear” (S & H 252:7). Their falsity has begun to be apparent because we have been looking at error from the viewpoint of Truth and have not taken it at its own face value. There now lies before us an improved concept, - “Evil beliefs disappearing.”

To mortal sense, humanity appears to be evolving upwards from the physical, through the moral, and hopefully is heading for the spiritual. But when we perceive the situation in spiritual sense, the direction is reversed, for “the last shall be first, and the first last.” Starting out from the Third Degree, the reality of spiritual man as God’s image begins to neutralize the physical concept of man (First Degree), resulting in “Transitional qualities.” We therefore have a choice as to how we view the Second Degree: it appears either as an improvement on mortality, as a moral state desirable for itself; or it is seen to be the evidence of the spiritual dissolving the mortal. The mist doesn’t get better but becomes less; it is we who characterize the resultant visibility as improved moral qualities.

Our assessment of this degree has to be finely balanced, for the moral is both ineffectual and vital. On the one hand, humanly moral values will, of themselves, never achieve the kingdom; on the other, the things of Science operate as a spiritual and moral force, so that morality is the ‘working dress’ of spirituality. It is essential for humanity to understand how we derive our moral values: do we arrive at them ‘from beneath’ or ‘from above’? Of necessity, then, everything said in this section will hinge upon this question, differentiating between the conventionally moral and the spiritually moral, - that is, between the mortally human and the divinely human.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. [*Transitional qualities*]

Evil beliefs disappearing

At one time this caption read, "Evil disappearing," but it was altered at the same time that those First Degree errors were exposed as evil beliefs. As we saw, even "death," the last belief, lost something of its actuality, leaving us with a transfiguration. There is a Shakespeare sonnet which finishes,

*So shalt thou feed on Death, that feeds on men,
And Death once dead, there's no more dying then.*

We may say, therefore, that this Second Degree has a tone of resurrection about it. In accordance with Jesus' promise, we shall not taste of death; the "transitional qualities" indicate that consciousness is already making the transit from the First Degree without dying. Moreover, each one of these moral qualities is itself being resurrected or translated, as we shall see.

If the evil beliefs disappear simply because human beings behave better, such improvement can easily be reversed, as the sad history of mankind illustrates. Turning bad mortals into good ones is but a cosmetic change that leaves the real problem untouched, for the subterranean error is animal magnetism's claim to make its man mortal. A radically different view is called for if goodness in human experience is not to be forever threatened by human bad. Evil beliefs disappear solely because the spiritual facts of Science are working in consciousness, and our concept of man is being translated. Because of this, goodness is apparent in man, - but it is by no means good on a human or material basis, for good is not in elements which are not spiritual. (See S & H 492:7-12; 275:17-19; 309:18, 19.)

Confirmation of the fact that human worth is the reflection or outcome of the spiritual facts of the first translation is found in the Bible, where in both the Old and the New Testaments this relationship is commanded. 'The Ten Commandments (Exod 20) traditionally given

to Moses on two tables of stone, comprise first our duty to God and then our duty to man. Again, when Jesus is asked, "Which is the great commandment in the law?" he gives a twofold answer. The first is, "Thou shalt love the Lord thy God with all thy heart . . . And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt 22:36). Clearly we have here the first and the second translations, - the latter focused at the point of the Second Degree. The lesson is that it is the loving understanding of God that provides the loving understanding of man.

Mrs. Eddy shows how this spiritual grace is what constitutes goodness in man, whether we are consciously making an effort to improve ourselves or not: " This action of the divine energy, even if not acknowledged, has come to be seen as diffusing richest blessings. This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified" (Mis 166:26). We may not even be aware of this leavening work of Truth, yet it is going on anyway. "Spirit blesses man, but man cannot 'tell whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science" (S & H 78:28). Thus the Second Degree is seen to be the workings of the Third, transposing human values from positive evil and negative good to negative evil and positive good.

Instead of judging our world from the basis of 'what's wrong?' we assess it from the viewpoint of 'what's right?' The human sense of good is all too often merely anti-First Degree, and this explains why good people frequently seem to suffer unjustly: their principle is a divided one, in which good and evil are equally real. In proportion as we understand that all real goodness is God and therefore invulnerable, our right efforts are undergirded by the ideas of the Third Degree, overflowing into every area of our experience and translating our present sense of values. The caption "Evil beliefs disappearing" shows that this degree is a stage and not a state of being.

Moral

Morality by itself has little power; moral goodness, without the sanction of spiritual reality behind it, cannot redeem man. The woman bowed together, whom Jesus healed, “could in no wise lift up herself” (Luke 13:11), and neither can we when we are bowed down by a sense of personal failure, guilt or condemnation. But when touched by the Christ, humanity is transfigured: we straighten up, finding a divine dominion. Moral qualities, then, are not ends in themselves but are the confirmation that the human is in transition. “That which is born of the Spirit is spirit” (John 3:6): if we are consciously coming forth from the spiritual facts, we shall experience a spiritually-based morality that has power. Whenever the textbook lists the physical, the moral, and the spiritual in the same passage, we find the moral and the spiritual allied together in contrast to the physical. (See S & H 62:4-7; 124:3-10; 170:3, 4, 197:11-15; 370:18-22; 375:17-20; 381:8-12; 460:8.)

We could liken morality in its lower sense to the human running on battery power, while morality flowing from the spiritual Third Degree is the human plugged in to the mains. For a time, the two performances seem indistinguishable, but not for long. Morality ‘from beneath’ tries hard to improve the mortal, and, needless to say, this has its place; but morality ‘from above’ is Science itself working changes in personal character (see S & H 238:3), - changing our concept of what human character is. Then, when our Second Degree is based on the Third, there is no disparity between the spiritual facts and the human character (see My 246:10-18).

While a scientist is governed by laws, a Christian is concerned with ethics. A Christian Scientist, however, sees the ethics of life as flowing from the laws of being. According to the textbook chapter “Teaching Christian Science,” he discovers a divinely “scientific system of ethics. “ Conforming “to God’s requirements” he finds the divine laws operating in him as ethical human behaviour (see S & H 444:31-1; 464:27-29). This is a very different kind of morality from personal goodness, which makes us sanctimonious when it works and guilty when we fail.

The Moral, not 'Merely the Moral'

From this perspective, ethics are all part of Science, not outside it or beneath it. We realize that the moral cannot be discounted as of little importance, for it is in fact the Christian requirements of Science (see S & H 234:31-13). Not that the sincere Scientist is inclined to dismiss the moral, but he does not usually see it as working from within the spiritual, feeling that it operates on another level; however valid this may be for personally-based morality, it is certainly not true for the divinely moral. There is no such thing as a Christian Scientist so advanced that the ethics and the Christian morality do not matter, for there are not two independent realms. The criterion of whether we really understand Science is that it heals and Christianizes us; the purpose of the teaching is that the human shall be found as reflection of the divine, and not something detached called a mortal.

The textbook abounds with passages where the moral seems to be given equal force with the spiritual: "The intellectual, the moral, the spiritual, - yea, the image of infinite Mind . . ." "Moral and spiritual might belong to Spirit . . ." "In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them." "God is Truth, and the forces of Truth are moral and spiritual . . ." "All true Science represents a moral and spiritual force . . ." (See S & H 171:17-22; 192:17-19; 48:8-12; Un 35:15-18; Rud:10,11. See also S & H 235:7-13; 448: 19-23; Mis 257:6-10; My 252:24-29.)

It is because Science regards the moral as the workings of the spiritual, and not as 'just the moral,' that the textbook insists we pay attention to moral factors in the healing practice: ". . . every broken moral law should be taken into account . . ." "for "a moral offence is indeed the worst of diseases." "A single mistake in metaphysics, or in ethics, is more fatal than a mistake in physics." (See S & H 392:4, 5; 395:30-1; Mis 264:18-31. See also S & H 366:3-7; 418:26, 27 & MH; 419:1-7.) Broken moral laws are not truly healed simply by altering our behaviour, but by entertaining the appropriate spiritual facts (ideas) which contain within themselves both the requisite morality and the power to bring it out in life.

Second Degree as Symbol

As we noticed, the three degrees should be seen as counterfeit, symbol and reality. The transitional moral qualities are really symbols of the spiritual realities of the Third Degree, but if we were to mistake them for actualities in their own right we should at once have made them counterfeit. The same goes for a whole range of second degree concepts such as 'human' or 'world' or 'body.' The key to distinguishing between counterfeit and symbol is that the latter is always translatable. We can readily read back from a symbol to the idea it represents as it makes no pretence to being the thing itself, whereas the carnal mind's hope is that we shall accept its counterfeit concepts as realities. Man as mortal is counterfeit; man as human is symbol; man as divine is reality. When the human is reflecting the divine it is truly symbol, otherwise it is counterfeit. All the time, therefore, we are living at the hinge of translation, looking upon every thing in human experience either as something valid in itself or as a transparency for God's being. The window ought to be full of light even though it is not the source.

Naturally when we say that a thing is symbolic we don't necessarily mean that it doesn't really exist. The great events described in the Gospels, for instance, undoubtedly happened literally, but their validity and importance lie in their symbolic value. What was Jesus illustrating when the water was turned into wine at the marriage feast at Cana? Does not the marriage itself symbolize the wedding of the human and the divine? In that case, can the human be a static, uninspired thing like water in pots? Must it not be, in reality, inspiring and sacramental, - the symbol of 'the Christ-spirit'? The water did not have to be poured away before the pots were refilled with wine, but in the pouring out the water was found to be wine. This is a symbolic way of saying that we do not have to discard the human before we can taste the divine inspiration, because it is not in the vessels but in the using that life is found to be the flow of God. In sharing and living these moral qualities of the Second Degree, our sense of the human is transfused with spiritual meaning and becomes a living symbol.

A particular characteristic of these transitional qualities reveals their divine purpose: whereas the First Degree errors are mostly individual, focused on the mortal ego, the emphasis throughout the Second

Degree is on the collective, on qualities which become operative in a relationship. As everyone knows, living with one's mortal self is hard enough, but to achieve really harmonious relationships with others calls for a measure of demonstration. Only by the divine means do we make the transition from sense to Soul, because we are required now not only to overcome bad with good but to handle and translate human good itself.

In considering these eight qualities, each will be discussed first in its material and then in its spiritual sense, so that the human as an improved mortality yields to the human as the demonstration of divinity.

humanity

Humanity, representing the step out of ruthless animality, indicates that the true human is coming into the picture. As a quality, humaneness is specially related to treating others with kindness. Kindness, in turn, has its roots in the word 'kin. 'We are kind to one another because we are of the same kind. The implication is that we have begun to recognize the interrelatedness of all being, - which is where the Second Degree begins.

To start with the lower sense, humanity can often be doing good to people on the basis of their mortal need. We respond to someone in trouble, but in helping him we may not prevent him slipping into it again; sometimes our well-meant help may actually discourage him from finding the answer within himself. There is also the point that if we are always filled with indignation at the world's wrongs and pity for its innocent victims, we may be helping to perpetuate those errors, and we ourselves risk losing our vision and the spiritual power to help. Naturally we respect and admire the selfless humanitarian people and institutions who are forever taking care of lame ducks; they surely represent the working of the Christ at a specific level; but ideally we would all prefer to help by healing rather than by patching up the human condition. Peter and John responded beautifully to the beggar's call for alms by healing him of his lameness so that he literally stood on his own feet (see Acts 3:1-8).

When she published *Miscellaneous Writings*, which is perhaps the most practical and helpful of all her other writings, Mrs. Eddy opened her Preface with this caution: "A certain apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: 'The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms' " (ix: 11.)

The quality of humanity, then, is an ambiguous one. Setting aside now the somewhat disparaging sense of it, there comes into view the humanity of Jesus, which flowed from the divinity of the Christ. True humanity begins with the acknowledgement that man has the mind of Christ and is not a helpless mortal. It rests on appreciation for what man is spiritually, rather than on pity for what he is not; thus being humane is quickening and calling forth the individual's own ability, for 'I can' is the son of 'I am.' We shall be kind and helpful still, for we love to help him to help himself, - to avail himself of the power inherent in being the idea of Mind. By throwing upon mortals the truer reflection of God, Jesus lifted their lives higher than their poor thought-models would allow (see S & H 259:7-11). This was a spiritual endeavour to bless others, to liberate the human race from all its miserable imprisoning beliefs. Surely it is this divine sense of humanity that underlies all the grand humane achievements of noble men and women down the ages, and which empowers every little effort to help one's neighbour?

Frequently it is said, when people have misunderstood each other or made mistakes, that there has been a lack of communication. On the surface, this may be true. But the real problem is not lack of personal communication, -mind with mind, - so much as lack of communion, for when all commune with the one Mind they therefore communicate with each other. To help one another to achieve this communion is the "higher humanity" which unites "all interests in the one divinity" (See S & H 571:19-21).

When Mark records Jesus healing Peter's wife's mother of a fever, it says that "he came and took her by the hand, and lifted her up" (1:29-31). Perhaps our reaction might have been to fetch her another blanket. Both acts would be classed as humane; the lower sense of humanity regards the human need; the higher sense the idea which

meets that need. In this contrast we perceive how all the Second Degree qualities are in constant transition.

Further references: S & H 365:7-14; 407:6-16; Mis 184:29-1; My 179:21-23; 287:15- 28;8:20

honesty

We get a clue to the purpose of this term when we note that even a wicked man can be honest about his wickedness. As a moral quality, however, the lower sense of honesty is not stealing, cheating or telling lies. If not of a very high order, this aspect is certainly a transition from the “deceit” of the First Degree. But to desist from lying and refrain from stealing, simply as an external morality, is not going to take us very far. “Fear of punishment never made man truly honest” (S & H 32 7:22). People can appear to be honest and yet retain the desire to transgress. The conventional sense of honesty is double, as it rests not on the singleness of Spirit but on good and evil. While this is better than dishonesty, it doesn’t stand the strain, and when the temptation is strong enough the mortal succumbs. Newspapers report the exposing of men in positions of trust whose integrity gave way under pressure; or, in times of disaster, even ordinary citizens may have to be prevented by martial law from looting. If then honesty on a personal basis, imposed from without and disciplined by fear, is so unreliable, humanity greatly needs to understand what it really is as a positive spiritual virtue.

Honesty in the higher sense must be different from trying not to be dishonest. It could be likened to our total respect for the principle of arithmetic if we wish to calculate correctly. A wholehearted love for truth, - for the spiritual status of man, - frees us from seeking personal advantage, which is the root of dishonesty. It gives us a deep sincerity, a steadfast striving for spiritual reality for its own sake. Accepting the great fact that Spirit is the only substance forces us to see that we can’t take self-interest along too, or separate one man’s good from all men’s good. So there develops a purity of motive, a spiritual honesty of purpose, a freedom from self-deception, an openness with others, because we have faced squarely the fundamental issues of being. “Honesty is spiritual power” (S & H 453:16) when we know that we serve only one master, and that

Science requires absolute integrity. What it comes down to is intellectual honesty, alias being honest to God and honest with oneself. External, moral honesty will inevitably flow outwards from it into one's social dealings.

We find the early part of the textbook full of references to this open, committed sense of the quality: "We never need to despair of an honest heart;" "We should examine ourselves and learn . . . what we honestly are." We read of "the honest standpoint of fervent desire," and "if honest [the disciple] will be in earnest from the start," and so on. Here the term has nothing to do with personal morality but much to do with the integrity of purpose that is kindled in us by Science. (See S & H 8:3, 28-30; 13:6; 21:9-14. See also xii: 26; 13:14-19; 15:18-20; 272: 3-6; etc.) "I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest . . . in order to have the least understanding of God in divine Science" (Ret 28:9). This kind of unreserved honesty, - no holding back, - arises in us as we respond obediently to Science.

In her writings Mrs. Eddy is equally forthright on the need for honest conviction in the healing practice, and gives strong warnings on the effects of dishonesty. She connects honesty, more than any of the other Second Degree qualities, with the requirements of Christian Science practice. How characteristically honest of the author to include these pleas! (See S & H 418:7-11; 446:18-20; Ret 75:20, 21; No 2:24-1.)

Once again, then, we observe how the transitional moral qualities must be seen aright. If honesty is merely anti-First Degree, it loses half its value; but when it is understood as wholehearted dedication to the spiritual, awakened in us by the spiritual, it overflows as fair dealing, moral probity and truthfulness. (See Mis 118:6-11.)

affection

Taking the word in its plural sense, this term is important because it determines the direction of our lives. More perhaps than by their thoughts, humans are ruled by their affections. Through a man's loves is he directed towards the sensual or towards the spiritual, and is enslaved or liberated accordingly. The affections are the key to

human motivation and endeavour in any area, for whatever we love we desire to be at one with. Hence the great need for the Christian Scientist to “transplant the affections from sense to Soul” (S & H 265:32).

The word itself comes from the Latin *ad + facere*, to do, meaning to bring to bear upon. As a human quality based on the mortal, we put our affection onto someone, - and withhold it from others. We do plaster it on sometimes. In its lower sense, then, affection is based on emotion and the human heart, which is the opposite of Soul or spiritual sense. Heart receives a wholly negative definition in the “Glossary,” reflecting the way it is used metaphysically in the Bible: “HEART. Mortal feelings, motives, affections, joys, and sorrows.” At that level, affection is personal, partial, possessive, easily hurt and unstable. The bruises we receive drive us to seek it on higher foundations, to “feed the famished affections” from the divine source (S & H 17: 5).

The Concordances reveal that a good proportion of the references to affection are found -not surprisingly -either in the chapter “Marriage”, or in the articles “Wedlock” (Mis 285) and “Prevention and Cure of Divorce” (My 268). While in common experience personal affection can be misplaced and even desolated, it is nevertheless possible to find for every individual a diviner affection that can never be disappointed, which strengthens the human faculty. The more we wed ourselves to God, the more will the spiritual sense of love find its way into our human affection, informing and fuelling the heart.

In the startling little article entitled “LOVE,” “Mrs. Eddy writes, “By what strange perversity is the best become the most abused, - either as a quality or as an entity? Mortals misrepresent and miscall affection; they make it what it is not, and doubt what it is. The so-called affection pursuing its victim is a butcher- fattening the lamb to slay it . . . No word is more misconstrued; no sentiment less understood. The divine significance of Love is distorted into human qualities, which in their human abandon become jealousy and hate (see Mis 249:27 - 250:29). Although this is a pretty devastating description, Mrs. Eddy is not being cynical but helpful, for she is constrained by Science to show us how to bring the qualities of Spirit into subjection to Spirit. If the moral qualities are based on the corporeal human they can

become their opposite, whereas if they are based on the spiritual they are Emmanuel, God with us. The article goes on to give us the positive side, where the “glorious significance of affection” is designated as “unselfish.” In other words, when affection is unselfed it makes the transition from sense to Soul.”

The “legitimate affection of Soul” (Mis 287:9) gradually makes us realize that we have to love man rather than people. This larger, supersensual love actually includes the warmth and tenderness of affection as we know it. When “the Christian Scientist loves man more because he loves God most” (Mis 100:26) he loves the divine image which the mortal persona would hide, and so he feels a natural affection for the individual. One always has a special affection for those one has helped in Science, because it would not have been possible to help them without seeing and loving something of their divine individuality.

In the first few pages of the chapter “Christian Science Practice” we observe that the “Christly affection” of Jesus induced in Mary Magdalene repentance and “human affection.” The text goes on to draw from this Gospel story a pointed lesson for the healing practice: deficient “human affection” not only indicates lack of “spiritual affection” but also reveals failure to recognize divine Love as the sole source of healing power. (See S & H 362:1 - 367:29.)

Spiritual affection, or love for our common divine identity, acts upon the moral sense and leaves us a quality which is warm and strong, tender and true.

Further references:

S &H 265: 5-9	S &H 65: 7,8,16-19	Mis 276: 19-23
57: 22-30	54: 3-4	Ret 94: 25-28
61: 4-6	589: 19-22	My 268: 8-10

compassion

As with the term sympathy, compassion literally means to suffer with another, but unlike sympathy it has the additional sense of wanting to take practical steps to help. Compassion, if it be merely pity, simply

echoes the misfortune and grieves with the griever. (See S & H 154:24-31.) Through this kind of sympathy we may suffer more than our friend, but the sufferer doesn't want sympathy: he wants practical help.

True compassion is a keen appreciation of the sufferer's problem and the ability to help him out of it. The Gospels provide the supreme example, for many times it describes Jesus as having compassion on people in some situation and then remedying it. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean" (Mark 1:40). Again, he has compassion on the multitude when they have nothing to eat, and feeds them not only with the bread of heaven but also with the loaves and fishes (see Matt 15:32-38).

We may take an example from school life: the child doesn't yet know the principle and rules of arithmetic sufficiently to practice them without fault. The teacher on the other hand works from the principle, and therefore understands both the correct practice as well as the child's mistake. In proportion as we know the principle we know the human need. Compassion therefore lies in being able so to interpret the principle that the human need is met accurately. Continuing with a reference from the last section we read, "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent" (S & H 365:19). Dealing compassionately flows from practising scientifically.

From the Gospels it appears that Jesus' compassion was fired in part by indignation that humanity should be so befooled by the carnal mind, - that anything so spurious should deceive man and victimize him! He expressed his concern for the individual in a caring and practical way, but in a larger sense his entire life-work was compassion for mankind as a whole, exposing and disproving the generic error of mortality. In a parallel manner Mrs. Eddy's life-work is a perfect example of compassion. Countless people before her had experienced spiritual healings, but none had sought to find the

Science that lay behind them, and write an instructive textbook on the subject. It would have been easy for her to have enjoyed her new-found health and to have left mankind to go on suffering blindly. But compassion would not let her: she had to find the Principle of it and make the Science available to mankind.

Compassion, as a spiritually - derived moral quality, has a strongly practical flavour. Mrs. Eddy once said that the only purpose that would justify a class on Christian Science would be to show the students how to handle animal magnetism. The same point applies to us: once we come to understand the necessity of handling evil, compassion bids us point out to our fellows the pitfalls on the way as well as the positive truths. It is uncompassionate if we know of the dangers and do not forewarn and forearm our friends (see S & H 57 1:10-14; Mis 1 14:30-2). Of course, in the final analysis, evil must be found to be nothing, and it is pertinent that the textbook describes this requirement as the moral demand (see S & H 92:21-25).

Let us then not be sentimentally sympathetic, but be moved with practical compassion. Indifference and stolidity are not the hallmarks of the Christian Scientist. The longing to prove our Principle will lead us to higher ways of demonstrating compassion, even to helping each man to become his own practitioner.

Further references: Luke 10:29-37; S & H 366:30-9; 460:14-23; 95:6-11; My 224:5-8; Ret 25:9-11.

hope

Hope always has a sense of the future about it. One definition is “a desire of some good, accompanied with expectation of receiving it.” As we commonly use the term, however, it has an air of tentativeness and uncertainty; we hope it won't rain tomorrow; we hope well get better soon. Calculating our life-prospects from a material basis postpones divine good and misguides human hope (see S & H 319:5). If disappointed too often, it can become a hopeless hope, - a forlorn state sometimes seen in invalids before Christian Science ignites them with Christ's dynamic word of 'Now ! '

Thus, by basing our expectations on material circumstances we weaken the great value of hope. But “when the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat” (S & H 298:19). The reality which Science announces is not in the future but here and now. “ If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the spirit” (S & H 451:16). Hope, in this sense, is trust and reliance on everpresent divine substance.

So, “in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us” (S & H 40:32). The Shekinah (Hebrew: that which dwells) was supposed to be a brilliant light enveloped in a cloud, and it was taken to be a visible manifestation of the divine presence actually dwelling here. Plainly the purpose of using the term in this citation is to transfer hope from the future to the present. If hope deferred has led to doubt and discouragement, we are like those “having no hope, and without God in the world” (see Eph 2:12). What is needed is to put God back into the world, and then hope becomes unreserved expectation of present good. This breaks through the time barrier and gives us a reason for our hope. In line with this observation we find that the textbook very frequently employs the word in a Life tone: “rising hope,” “upspringing hope,” “the higher hope,” “exalted hope,” “advancing hope,” “the highway of hope,” are some examples.

A good instance of the contrast between the mortal and the divine sense of hope is found on page 190 of Science and Health “The Hebrew bard, swayed by mortal thoughts, thus swept his lyre with saddening strains on human existence

As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:
I shall be satisfied, when I awake, with Thy likeness.
For with Thee is the fountain of life;
In Thy light shall we see light. “

Hope is no longer disappointed when life bubbles up from the ever-new fountain of Life; what we think of as the future is all 'now' to Life; the present Life is still the present in the future. If the previous moral quality, compassion, has been based on the divinely practical Principle of all being, then our hope can be full of confidence in the unlimited possibilities for good.

Further references:

Ret 32: 5-9

S & H 298: 13-20

S & H 446: 20-23

S&H 420: 17, 18

531: 8-14

Pul 9: 21-23

301: 10-16

Moving now from hope to the sixth quality, faith, we remember the passage in Hebrews 11: which runs, "Now faith is the substance of things hoped for, the evidence of things not seen." The meaning is clearer in the translation by J. B. Phillips: "Now faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see."

While faith is one of the foremost words in the Christian vocabulary, in the language of Christian Science spiritual understanding is given more weight. For this reason faith tends to be somewhat discounted, - and unjustly so, for the majority of references to it in the textbook give it great importance. Indeed, for a long period in the development of the book, faith was placed in both the Second and the Third Degrees, as though to say that what had been regarded as 'mere faith,' should be understood as having its roots in spiritual reality itself. It must therefore have a large place in the life of the Christian Scientist and not be regarded as a poor, weak thing. We may say of a question that it arises only because the answer is there; similarly, faith is induced in us by grace. Spiritual being is the free gift of the grace of God, kindling in us the response we call faith. Paul lists faith, meekness and temperance among the fruits - the effects - of the Spirit (see Gal 5:22, 23).

By itself, faith is somewhat neutral, like a door, yet we get nowhere without it. Truly it may be said that faith is the door, humility is the way, and spirituality the summit. The door, of itself, achieves nothing, but when open, like the quality of faith, it gives access to the divine

power. “Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding” (S & H 298:2). Again, we could describe faith as like a catalyst, - that is, substances that must be present for- a certain chemical reaction to take place but which does not itself enter into the reaction. The catalyst precipitates or releases a happening, and faith likewise allows the potency of Truth to operate in our lives.

Along with all the other moral qualities, faith has a lower and a higher sense. In the lower sense, where it is akin to belief, it is blind faith in an outside person or power; in the higher it is more like understanding, - faith in an understood Principle. We begin, no doubt, with faith in the veracity of another, but the faith that moves mountains is a conscious inner conviction of the power and dependability of Truth. “Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

“In Hebrew, Greek, Latin, and English, faith and the words corresponding thereto have these two definitions, trustfulness and trustworthiness. One kind of faith trusts one’s welfare to others. Another kind of faith understands divine Love and how to work out one’s ‘own salvation, with fear and trembling.” “Lord, I believe; help thou mine unbelief!’ expresses the helplessness of a blind faith; whereas the injunction, ‘Believe . . . and thou shalt be saved!’ demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God” (S & H 23:16).

The contrast is tellingly drawn there in the two words, trustfulness and trustworthiness. In the degree that we begin to understand who we are as Truth’s own idea, trusting in another yields to trust in what we know our own true manhood to be. It makes us ask, If faith, in its lower sense, is faith in Jesus, for example, what is the nature of the faith that he himself had? We may find the answer in Matthew’s account (14:22-33) of Jesus walking on the water, treading underfoot the sea of mortal origins and thus making it support his forward footsteps. Peter, with touching and absolute faith in his Lord, begins also to walk upon the water, but his faith is in an objective authority

and cannot hold him up. Jesus' faith, on the other hand, was the subjective consciousness of Truth; it was "the substance of things hoped for." To Peter, it was still at second-hand; so Jesus said when he caught him, "O thou of little faith, wherefore didst thou doubt?" The last verse of the story reveals the clue: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." Faith, at its best, reflects the conviction that man is the Son of God; but short of that understanding, our faith is trust in someone else.

There are, of course, infinite degrees of faith between these extremes, all of them valuable and true. We need faith in our understanding, faith in the truths we utter, faith that God provides for every contingency, faith to take the next step. We should have faith to know that today's problem is the shadow side of some truth already clear and dear to us; faith to work out patiently what is already solved in God; faith that we cannot be faced with a situation beyond our (reflected) ability. Every function of the system of Science both strengthens our faith and requires faith of us. The understanding of Truth gives full faith in Truth "(S & H 286:6).

The faithful declaration of Truth will give us increasing faith in good as well as in the impotence of error. An encouraging example is found on page 205 of Collectanea: "There is no fatal mistake; there is no unforgivable wrong; there is no unpardonable sin; there is no permanent injury; there is no incurable disease; there is no such thing as too late."

Further references:

S&H 12: 1-18

88: 20-25

398: 16-31

146: 5-7

297: 30-31

Mis 338: 15.16

My 153: 15-26

S & H 368: 14-19

582: 1, 2

547: 23-32

S&H 319: 7-12

430: 6, 7

579: 1-14

446: 20-23

meekness

The next transitional moral quality is meekness, which means mild and long-suffering. To be meek, according to material sense, is to be

tamely submissive, even spineless, but this doormat mentality is not at all the spiritual sense of the term. Self-depreciation is a false meekness, because it holds onto an unworthy selfhood apart from God. Even personal modesty does not fully represent it either. Meekness is the way through, like the “valley” between the “depression” of self-dislike and the “darkness” of self-aggrandizement (See S & H 596:20).

To spiritual sense, meekness is freedom from the self-assertive mortal ego. The pride of a mind of my own, a nature contrary to God’s, a corporeal selfhood, personal will, mortal life, and independent manhood are all fading out under the blaze of Mind, Spirit, Soul, Principle, Life and Truth. Love takes over as the All-in-all, and man is totally willing to accept Love’s allness, and his own God-being within it. “Meekness heightens immortal attributes only by removing the dust that dims them” (Mis 1:18). Thus meekness, which in common usage is a rather passive virtue, in Science represents the completion of translation. No doubt it was for this reason that meekness at one period was listed in the spiritual Third Degree.

As one of the fruits of the Spirit, meekness, in the sense of longsuffering, has an important part to play, because it means that we face our problems with patience and good grace. It is pointless to get upset or indignant or cross about life’s difficulties when it is only through facing them dispassionately and calmly that we overcome them. By not bridleing when rebuked, not becoming prickly over seeming unfairness, by forgiving one’s enemies and returning good for evil, one discovers - to one’s surprise - the spiritual strength inherent in this mild little word. It becomes translated from human self-abasement to surrender to divine Love’s purpose.

“Meekness, moderating human desire, inspires wisdom and procures divine power” (Mis 360:1). True meekness, therefore, is to acknowledge that what inspires us to patient endeavour is what God is; we cease our battling and let Love be salvation. This is a required attitude all along the way, the way which made Jesus “the meek demonstrator of good” and shone forth as “his meek interpretation of life” (S & H 49:14; 54:19).

Through that sort of fidelity we make a wonderful discovery: we find that meekness is spiritual strength. Time and again the books couple meekness with might: "In meekness and might, he was found preaching the gospel to the poor" (S & H 30:32). "The great Nazarene, as meek as he was mighty, rebuked . . . hypocrisy" (597:5). "Teach the meekness and might of life 'hid with Christ in God'" (445:11). "The meek Nazarene's steadfast and true knowledge of preexistence, of the nature and the inseparability of God and man, -made him mighty (Mis 189:8). The sense is that the mighty spiritual reality of the Third Degree, dissolving the false beliefs of the First, leaves the human with a spiritually-derived, true meekness.

Further references: S & H 33:18-26; Un 4:28-8; Mis 130:27-32; 195:31-1; My 149:5-13.

temperance

The moral values of the Second Degree are the qualities we need for making the journey from sense to Soul. Having made that statement one needs at once to modify it: the qualities are not themselves the engine for the journey; they simply mark the distance travelled. As we find ourselves to be the embodiment of the Third Degree realities and not of the First Degree errors, these transitional moral qualities will be increasingly evident.

We need to temper our assessment of the moral, so that we give it neither too little nor too much value. We cannot dismiss moral qualities as mere 'do-gooding' if in fact they are evidence of the spiritual; nor can we insist that they are absolute values in themselves. Between these extremes comes one more quality, temperance, which provides the necessary balance. Like the eighth note of the octave this term not only completes the sequence but also marks a new beginning.

In its lower aspect temperance is not a very exalted quality if it only indicates keeping the passions under control, important though that is. Restraining our anger or indulging only a little hate are certainly better than unbridled impulses. Interestingly, temperance has largely come to have the particular meaning of total abstinence from alcohol, which is appropriate when we think of the destructive intoxicating

power of the evil beliefs of the First Degree. “. . . Whatever intoxicates a man, stultifies and causes him to degenerate physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence. Drunkenness is sensuality let loose, in whatever form it is made manifest” (see Mis 288:26-6).

If “evil cannot be used temperately,” our Second Degree qualities are not primarily a more temperate use of the First Degree, although this is certainly their effect. What look to us like less evil beliefs, controlled passions and appetites, moderated fear, not-so-depraved will, minor self-justification, subdued pride, only occasional envy, and so on, are really evil beliefs disappearing. There is a pertinent definition of the word in one of the dictionaries: “that quality of the human character preparatory to the final abandonment of the animal instinct.” Temperance, then, is having a temperate sense of these moral qualities. Neither vehemently for them on a moralizing basis, nor dismissing them as unscientific. “Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth” (S & H 485:14), - and the marginal heading here is “Scientific translations.”

Temperance says, Don’t let your morality be one-sided, either as conventional personal good or as abstract theory. So let us balance our divinity with our humanity, and our human compassion with our spiritual understanding. Let us temper zeal with wisdom, and enthusiasm with discretion. Let us balance our study with our living, our textbook world with our work-a-day-world, our Science with our Christianity.

Temperance must apply with each of the other seven transitional qualities, so that we don’t go overboard on any one aspect. Conventional soft-hearted humanity has to be tempered with the conviction that man reflects the divine intelligence and ability. Similarly, the higher sense needs to be balanced with the practical, humane touch. Honesty has to be a nice blending of single-minded adherence to Spirit and integrity in all our dealings. Affection requires that we temper the supra-personal “affection of Soul” with normal tenderness and warmth, and, conversely, human fondness with

spiritual love. Compassion must temper our keen awareness of the problem with a practical sense of the divine idea meeting the need. Hope needs to be balanced between the constant expectancy of good and the conviction that good is eternally flowing. We should temper faith so that our trust in the understanding of absolute Truth leads to trust in truth at every level. Meekness also requires temperance, so that the submissiveness of the mortal self is balanced by the grandeur of being the God-idea.

Jesus' life-mission is a beautiful example of temperance. He tempered the most absolute declarations with entirely relative statements; he balanced teaching with proof, and deeds with explanation. He tempered the wind to the shorn lamb by wrapping up in parables the Truth he gave to the multitude, while to the disciples he imparted it directly. To one man whom he had healed he might say, "Go, show what great things God hath done unto thee," while another, less robust, he would bid, "Tell no man." In these ways he shows us how to deal with the intemperate. 'either/or' challenges, to which the temperate answer is usually, Both. In the Jesus we see the human and divine coincidence.

Mrs. Eddy has much to say about temperance in the sense of avoiding extremes, - moderating our desires, being neither too fast nor too slow, or making too much or too little of sin.

Further references:

Mis 205: 31-4
215: 2, 3
353: 3-6

Mis 107: 31-3
117: 22-27
360: 1, 2

Mis 288: 6-15
Ret 78: 1-5
79: 22-29

A point of interest is that all these citations are from Prose Works, which are dedicated to teaching the ethics of Christian Science, wherein the absolute and the relative work as one. In this sense temperance not only summarizes the other seven moral qualities but also epitomizes the second translation as a whole.

True Humanhood

Under the transforming power of the Christ Science, the conceptions of mortal, erring thought have been giving way to the divine ideal (see S & H 260:7-12). In this transition, 'the moral' has changed its aspect; like an insect changing from a caterpillar to a chrysalis to a butterfly it yet remains the same individuality. So it is with the moral qualities: in their lower sense they crawl, in their higher form they fly.

As the saying goes, the Second Degree is 'where the action is.' Where else could we experience the translation but here, in human character and life? The operating power is the spiritual idea entertained in consciousness, but the arena where the maverick mortal is gradually resolved in practice is the area of morals and relationships. (See S & H 272:19-25; 283:24-31.) Everything happens in thought; but the mental does not necessarily touch the spiritual. The only evidence we have that thought is really making the transition is by Christianization of our values, as we have seen throughout this Second Degree.

There is a particularly illuminating example of this true humanhood in the account of the three sons of Noah, - Ham, Shem and Japheth, - who feature in Genesis 9:18-27 and in the "Glossary." Ham means dark or hot, Shem means character, renown, while Japheth means enlargement, expansion, - the three degrees. It is said that Noah was drunk and naked in his tent, and Ham told this to his brothers: he reported the claims of physical origins as if they were bare facts and not false beliefs. Shem and Japheth, unwilling to accept this as reality, "went backward, and covered the nakedness of their father." "When Noah awoke and knew what his youngest son had done, he said, "Cursed be Canaan [Ham]; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." "Notice that Canaan is to be a servant for both the moral and the spiritual, meaning that the physical is not to be self-governing but is to be brought under the dominion of the moral and the spiritual. Notice, too, that the moral is not blessed directly although the spiritual power behind it is, - Blessed be the Lord God of Shem; whereas the spiritual has its own direct blessing, - God shall enlarge Japheth. The more

we exercise spirituality the more it expands. The point of the story which most concerns us here is that Japheth shall dwell in the tents of Shem, meaning that the spiritual “is not a dweller apart in royal solitude” (My 3:13) but is found in the ethics, morals and relationships of life - the tents of Shem - and giving to our experience a divine sanction. Confirmation of this Japheth presence is seen in the way the textbook sometimes uses the word ‘human’ in a transparent sense. (See S & H 52:24; 200:4; 95:31; 85:4)

We have seen, then, that the function of the Second Degree is to resurrect our conception of what ‘the human’ actually is. This has been illustrated by the way we changed our view of the moral qualities. That is, viewed from the physical, morality tends to be a matter of “Thou shalt not.” Viewed from the spiritual, the moral is “Blessed are ye,” - the spiritual bonus that flows from understanding reality. The effect of the Third Degree on the First is that understanding dissolves evil beliefs in a moral transformation. The resultant morality is not imposed on us from without, nor full of disapproval, but is the instrument of divine power and grace, with healing in its wings.

Without Japheth living in our consciousness, human nature (Shem) appears to be a product of biological evolution; the primal animal instinct (Ham) then determines individual behaviour, which the moral Shem tries to control. But when we have Japheth, the - . spiritual, dwelling in the tents of Shem, we are not setting out to replace bad qualities with better ones, nor attempting to establish an impossible world of good and harmonious mortals. Instead, consciousness is illumined, informed and guided in quite a different way, so that ordinary daily life is no longer ordinary but inspired, and human relationships are no longer person adjusting to person but are seen to be Christ’s Christianity in action.

Morality on a human basis (Shem) is the same as humanity on a person basis. Until the Japheth standpoint is adopted it can prevent one from making spiritual progress, because it sets up arbitrary codes of behaviour. Working from the spiritual is not being rigid about morality, - nor lax, either; it allows the spiritual facts to manifest themselves in ways adapted to the need. “God gives you His spiritual ideas [Japheth], and in turn, they give you daily supplies [Shem]” (Mis

307:1). “Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations” (Un 6:4) As this reformation takes place, we discover that we too can say, “The more I understand true humanhood, the more I see it to be sinless, - as ignorant of sin as is the perfect Maker” (Un 49:8).

Third Degree

A warm recognition, a feeling of coming home, envelops us as we contemplate the Third Degree. This is where we originate and belong; here is the primal estate which we never really left. This degree represents the human mind liberated from the belief that it is human; it is where humanity is found sacred, in an all inclusive divinity; where, in fact, “true humanhood” is found. The translation cycle is complete.

It is because we have faithfully assimilated and incorporated the teachings of Christian Science that we now come to recognize that this is where we were before. In his great discourse on the bread of life, Jesus urges his followers to eat and drink the Christ teachings, - to embody the Son of man. When they find his teachings hard to swallow he asks them, “What and if ye shall see the Son of man ascend up where he was before?” (See John 6:47-62.)

The Third Degree is thus not a discovery so much as a rediscovery, not an arrival at a destination so much as the realization of our starting-point. The “Scientific Translation of Immortal Mind “ unfolds to us the great facts of existence which simultaneously, in the “Scientific Translation of Mortal Mind ,” expose the claims of materialism as unreal, show the transitional nature of human values, and provide the spiritual understanding of our real being. The three degrees, far from being an improvement from mortal, through moral, to spiritual, are degrees of awareness. The First Degree may be likened to a wall, the Second to a window-pane, and the Third to the light, for while First Degree humanity is opaque, and Second Degree humanity is translucent, Third Degree humanity is not even the glass but is the light itself.

Third Degree: Understanding.

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

Understanding

The light is not a property of the glass but of the source; similarly, our understanding is not ours but God's. The understanding by means of which we now come to realize spiritual reality is the self-same faculty by which Mind originally knows its own idea as "the immediate object of understanding." Even in a human discipline such as music or engineering, 'our' understanding is actually the mind of those subjects reflected and alive in us.

Let us then gain a spiritual sense of this all-important word 'understanding' and release it from its connection with the brain. The materially human mind is tempted to think that by having Science in neat categories one has understood it, but this is only a small part of the requirement. Spiritual understanding is primarily a free, open, self-surrendering attitude. It is not us capturing the ideas and arranging them, so much as us being grasped by the idea itself. As we noticed, it is "the reality of all things brought to light" (see S & H 505:16-7). Because "understanding is a quality of God" it must be treated with reverence, and not hunted as though it could be forced to give up its spiritual treasures.

The difference between 'the understanding of God' as seen in the first translation and 'the understanding of God' represented by this Third Degree is that the original one is God's own Science or divine self-knowledge, while the last one represents the means by which that Science is understood. Throughout the entire translation we have seen the unity of God and His spiritual idea replacing the belief in separate existence, and now in the Third Degree we can understand precisely what had been doing the overcoming. While in the first translation God is expressed as seven capitalized synonymous terms, we now have those terms explained through seven uncapitalized words, alias man; (the capitalized are always understood through their uncapitalized nature). That which was first voiced in God's language, so to speak, is now understood in our own.

For example, Love is the key to our understanding of God while love is the key to understanding man. As the textbook says, “The spiritual sense of truth must be gained before Truth can be understood” (z72:3), - a good description of what has been happening throughout the story. As we saw, the entire teaching of Christian Science and of scientific translation centres on this understanding of the relationship of the capitalized terms (God, Principle) and their uncapitalized expression (man, idea). From Life, life is correctly understood; and life, understood spiritually, is the reflection of Life. Life and life must be one. The important question being answered is not, ‘What is Life?’ or even, ‘What is life?’ but, ‘What is life when seen from Life?’ The realization now dawns that human experience is actually the divine in uncapitalized form. What we have called ‘man’ is in fact the understanding of God, where God speaks in our understanding, saying, ‘ Reality is having Me as your Mind, your Spirit, your Soul, your Principle, your Life, your Truth, your Love. To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science” (My 160:5).

Grand Necessity

At one time the caption for this degree was, “Spiritual salvation.” Naturally correct, it might possibly have left us with the thought of salvation from something, which is only relatively the case. The present title seems much more spiritually satisfying, as it indicates that in all our work in Science we are not overcoming unreality so much as understanding reality.” John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, - reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood “ (561 :16). When the “material and corporeal selfhood disappear,” we do not disappear with them. What is left is our spiritual individuality, - the ideas-body comprised of “wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.”

We may know when we have begun to enter upon this Third Degree by the evidence of the Second, because the proof of the spiritual is those “fruits of the Spirit.” If those qualities have not become more

manifest in our lives, it might suggest that we are only talking about the spiritual and not understanding it. The textbook tells us that “the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man” (560:13). “In man” is the startling phrase. Would we not have expected the grand necessity to be to understand God? Indeed it is; yet we must understand God through the idea which expresses Him, and that idea, which is elaborated in the Third Degree, is man. Therefore, unless we are appreciating one another in this divine sense, we still have a mortal (immoral) sense of body, made up of discordant members and requiring further translation. Happily, though, as we love and understand the transcendent reality of the spiritual, we shall be exhibiting the Second Degree qualities involuntarily.

Spiritual

It is possible through the material human intellect alone to have a clear mental grasp of the philosophy and teaching of Christian Science and yet not be transformed by it, just as one may have physical healings in Christian Science and not necessarily be regenerated. The only evidence that one has understood the Principle spiritually and consequently has allowed that Principle to translate one’s very selfhood is in changed life-attitudes and a diviner quality in human relationships.

Our aim, then, is to find that the “human consciousness, that consciousness which God bestows,” is spiritual, - that is, of Spirit. As God is Spirit and man partakes of His nature, man must be spiritual; in this relation of Spirit (noun) to spiritual (adjective), - of the quantity to its quality, - we glimpse the authentic Third Degree humanity. Taking God, the divine One, to represent quantity, man represents quality, - the mentality of Mind, the character of Truth, and so on. “In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word spirit refer only to quality, not to God. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods” (S & H 93:22).

We should note the important distinction between quality, in this sense of God-quality, and qualities, such as courage or patience. In

the Second Degree we were concerned with qualities rather than with ideas, - the transitional moral values being derivatives or effects but not the actualities. Qualities have no inherent power. In the Third Degree, however, the focus is not on qualities so much as on ideas themselves, - on the power that produces the qualities. While we all cherish and appreciate the finer moral qualities, we realize that they cannot be effectively put on from outside; instead, they manifest themselves when ideas are spiritually understood from within. It is often a temptation in Christian Science work to try to heal by practising qualities. 'You should be more loving,' we might say; or 'I must be less critical. But this is dealing only in symptoms, not in causes; it is mental metaphysics on a moral basis and lacks the spiritual power of genuine Science. Christian Science practice involves working with divine ideas, not with personal behaviour; then, as the ideas operate, personal behaviour changes. The purpose of the Third Degree is to teach us the spiritual ideas which are the realities behind the moral qualities, which, in their turn, replace the unreal beliefs of the First Degree.

In metaphysics, everything is of the nature of idea. What are ideas? Are they merely mental notions, images in the mind, units of ideation? According to Christian Science, all ideas worthy of the name are spiritual ideas, born of the Spirit; unless seen to come from God, they could be mere inferences drawn from material premises. This leads to the fundamental distinction made in Science between ideas and thoughts. (There are, of course, God's thoughts, just as there are God's qualities, and our thoughts, I derived from spiritual ideas, have the authority of those ideas.) In general, ideas would be classed as Third Degree, the direct expression of the capitalized terms, while thoughts would belong to the Second Degree where they could derive either from the spiritual (Third) or from the material (First). Thoughts operate in the realm of opposites; positive thoughts contest against negative; good thoughts replace bad; but ideas, like the light which unwittingly dispels darkness, know only themselves and are not pitted against their unlikeness. While the power of thoughts seems to depend on the intensity with which we entertain them, ideas are the unconditional power of God. The very important conclusion is that the Christian Scientist works with ideas rather than with thoughts; then he is a spiritual law to himself and is at home in the Third Degree.

Reality

Mortal mind has now disappeared, and we behold “the new heaven and new earth, which involve the spiritual idea and consciousness of reality (see S & H 573:13-28).

Perhaps the most useful observation to be made about ‘reality’ is that it defines the primary interest of Christian Science. As we observed in Chapter V, the thought of humans is obsessed with good and bad, right versus wrong, justice or injustice; Science, however, is not essentially concerned with any such value-judgments but simply with real and unreal. When we touch the Third Degree standpoint we are released from these contentious moral evaluations, which can be so exhausting. The subtle purpose of the carnal mind is to keep us forever involved in trying to overcome evil with good, persuading us that this is the task of Christian Science. How liberating it is to realize that Science knows nothing whatever about error, and is not in the business of correcting wrongs, even though, to our human sense, it does this very effectively. (See Mis 280:9-17)

This point explains the threefold function which we noted earlier, - that, through the three degrees, Science analyzes, uncovers and annihilates the false testimony of the physical senses without knowing about it. By ‘annihilation’ the Third Degree doesn’t have to destroy anything: “Reality merely reduces the error to its original nothingness or “unreality ,” as the marginal headings express it.” Divine Love, as unconscious as incapable of error, pursues the evil that hideth itself, strips off its disguises, and - behold the result: evil, uncovered, is self-destroyed. Christian Science never healed a patient without proving with mathematical certainty that error, when found out, is two-thirds destroyed, and the remaining third kills itself” (Mis 209:32).

Some modern theologians, trying to escape from the humanized view of Deity, refer to “the God above God” and “beyond good and evil.” They are confirming that ‘the divine system of reference,’ as employed by Christian Science, holds that nothing but the being of God is reality. So when, in the Third Degree, “mortal mind disappears, and man as God’s image appears,” man must be

understood as the uncapitalized reality of God's being, where he too is wholly apart from assessments of good and bad.

The Third Degree and the Numerals

The pioneering discovery of the Science and system inherent in Science and Health, which reveals the orderly footsteps of spiritual understanding, is associated with the name of one man, John W. Doorly. A graduate of the last Normal Class to be authorized by Mrs. Eddy, he was a Christian Science practitioner, lecturer and teacher for over forty years. The story of the way in which he came gradually to identify the elements of the universal Science of being is the story of how we also come to understand them.*

*The reader is referred to John W. Doorly and the *Scientific Evolution of Christian Science*, by Peggy M. Brook, Foundational Book Co. Ltd., London.

Always aware that spiritual being is one indivisible whole, he realized at an early period that the days of creation at the beginning of the Bible are in a very definite order, - the sequence, as it happens, of all creative spiritual unfoldment. From that early realization of divine order, he came to see that the days of creation are perfectly expressed by the parallel order of these Third Degree terms. It was only later that he understood that this same fundamental arrangement is displayed in the basic sequence of the synonymous terms, when, in answer to the question, What is God? they reveal that God is Mind, Spirit, Soul, Principle, Life, Truth, Love.

We see the same sevenfold reality, therefore, whether in God's being itself, expressed by the capitalized terms, or in the seven ideas or essences of those synonyms here in the Third Degree, or in the picture-language of the Bible where creation unfolds to human thought. We are thus given seven spiritual elements with which to reason divinely, defined in the textbook as "numerals of infinity." "The numerals of infinity, called seven days, can never be reckoned according to the calendar of time" (S & H 520:10). "The numerals" are sometimes considered to be every one of the specific ideas that characterize each synonym; this is a useful conception, if a somewhat narrow definition. If, however, we were to take into one whole all the ideas, characteristics and qualities of, say, Mind, we should properly describe that compound idea as the numeral or tone

of Mind. It would correspond to a colour, which may embrace a vast number of shades and hues but which is nevertheless known generically as blue.

The emphasis which is so important in life-practice is that these numerals “can never be reckoned according to the calendar of time.” That is, their divine purpose is to release us from organization and time into the time-free dimension of reality. We do not approach or arrive at them in time: they are ever-present. It looks as if the Christ facts first expose the unreality of the material, and that we then experience the rest of the translation in time; we may even think, ‘I’m still only in the First Degree. ‘But putting spiritual reality into a time programme would make it no longer reality. We should not regard the Third Degree only as happening after the other two; all three degrees are simultaneous.

“These days will appear as mortality disappears” (520:12). They cannot appear to us as spiritual reality excepting as mortality disappears to some extent, and we ourselves are being translated. Mortality disappears in the degree that we cease having material reasons for our health or our circumstances, for example; as we understand that we live and act and function in spite of mortality and never because of it, this is Third Degree consciousness.

In chapter IV we observed that the order of the synonyms in the “Scientific Translation of Immortal Mind” is different from the basic order found in the days of creation, and in the order on page 465 of Science and Health, and which is implied here in the Third Degree. The first order represents the Christ impulsion reducing the divine nature to the point of Mind or idea, where it can be understood; now, by reflection, the idea (man) understands through what is virtually the reverse order, as though using stairs for descending and ascending.

Genesis and Translation

The preamble to the days of creation is Genesis 1:1 and 2; these two verses are the most perfect example of the twofold translation story in its cosmic proportions. “In the beginning God created the heaven and the earth” corresponds to the first translation; where the only fact to be considered is that God is at once divine Principle and divine

idea. The sense is even clearer in Rotherham's translation, popular among early Christian Scientists: "In the beginning God created Himself the heaven and Himself the earth."

Then comes the equivalent of the second translation: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. " Unless the deep things of God are explained by divine Science, they appear to be the face of error (First Degree). Thus the earth, in reality the spiritual idea of heaven, seems to lack form and to be empty of meaning. But only on the surface is it obscure; only by reading from material appearances does it seem to be matter. As we let the Spirit of God move in the depths of understanding, a change appears at the surface (Second Degree); erroneous beliefs begin to disappear and the reality of earth to appear. What is this Spirit of God but the sevenfold understanding of the Third Degree, expressed here in Genesis by the immediately following seven days of creation? By the seventh day "the heavens and the earth were finished." Because God is now understood, the heavenly nature of earth is understood in its spiritual reality. We must have both in order to understand either. Humanity is found to be pure reflection - not counterfeit - of the divine. Christian Science thus shows us man from the viewpoint of God. This is the central point of the scientific translation. Ignorance of what God is, is now remedied by the Third Degree of understanding, and there is no more darkness.

wisdom

"So teach us to number our days, that we may apply our hearts unto wisdom" says Psalm 90. Reasoning from the divine basis, starting each day by spiritually pondering the scientific nature of God, is the beginning of wisdom.

"Truth places the cherub wisdom at the gate of understanding to note the proper guests" (S & H 538:5); the Christ translation makes wisdom the first characteristic of the Third Degree. Wisdom tells us that we are the light of the first day, emanating from divine Mind. Right at the gate, therefore, the Scientist knows that he is not using 'his' understanding to understand God. "God is not separate from the wisdom He bestows" (S & H 6:5).

Part of the definition of the word is, perception of the best ends and the best means for accomplishing them; that is, it sees the end from the beginning, exactly as the two translations have illustrated. Wisdom, then, is not a matter of us acquiring knowledge from outside (see S & H 196:1-4); it is letting there be the light of the all-knowing Mind; being in rapport with that Mind, and therefore inspired and guided by it subjectively.

It is wisdom to reason from Mind and not from matter; to acknowledge that the all-seeing, all-hearing, all-knowing Mind operates as our mind; to handle the belief that we have a brain-mind to fall back on. It is wisdom to be the activity of divine idea, wisdom to recognize that all there is to a 'material circumstance' is the manifestation of Mind. It is wisdom in practice to know this for everyone and not to depend on telling people, supposing that they don't have the mind of Christ; it is wisdom to support one another mentally and spiritually so that each feels the divine authority and self-government within himself.

purity

Such single-mindedness is actually purity, for when wisdom reveals that all is Mind and Mind's idea there can be only one substance, only one reality. Mind's creation is perceived to be wholly spiritual because Mind is also Spirit. And if being is really spiritual, it is without an opposite, is not corruptible, and is altogether good. This fact of purity therefore operates to baptize man in the divine nature and so to purify him at every level of experience in the Second and First Degrees.

Purity, being the spiritual view, discloses that the desirable human qualities are the uncapitalized expression of their divine origin and are not a purified version of mortal morality. For example, man's truth is of Truth, his goodness is of God, his principles are of Principle. His being is the direct expression of Being itself and cannot be infected by another substance, mentally, morally or physically. "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

The symbol of the firmament in the second day of creation gives us a beautifully graded sense of purity. The firmament is first presented as

that which separates human conception from Truth; next it is seen as the discernment of spiritual good, as the understanding of what is real and what is unreal; finally it unites understanding to eternal harmony (see S & H 505:4 - 506:14). These three aspects illustrate the way in which the one purity operates in all three degrees, yet without compromising the absolute onliness of Spirit

“One’s aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the cornerstone of all spiritual building is purity” (S & H 241:23). One meaning of a cornerstone is the capstone of a pyramid, - the model of the whole which, though last to be put in place, must be there from the first to give the dimensions and proportions. This is the sense of the Third Degree, the capstone of the whole translation work. The purity that God requires of us throughout the spiritual building is what He knows us to be, first and last.

spiritual understanding

Of all the needed gifts of grace, the faculty one most desires is spiritual understanding. Without it, we seem to be forever on the outside; with it, all else follows. Paradoxically, we long for it because, in reality, we are it; we ‘have’ spiritual sense because, in Soul, we are its embodiment. Thus we are released from thinking that some have it while others do not.

The essence of this Soul-sense is that the wisdom of Mind and the purity of Spirit are no longer regarded as values we think about but they are understood to be subjective, to be our inmost being. The physical or material senses all read from without; they presuppose a subject here and an object there. But “the objects of time and sense disappear in the illumination of spiritual understanding” (S & H 584:4), where every ‘thing’ is subjective to God. We come to feel the actuality of spiritual ideas, and so to identify spiritually the universe of God. Accordingly the textbook says, “spiritual sense is a conscious, constant capacity to understand God” (209:31). Through this Soul-sense we find that our identity is the living ‘ body’ of every divine faculty.

Spiritual understanding is the instrument of the all-transforming Soul; it identifies us rightly, unselfs our purpose and transfigures man. Through it we would no longer say that man is spiritual but that the spiritual is man. "Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term man" (S & H 258:31). We realize that it is not us doing something, but rather that the divine idea is 'doing' us. Then, as with "the seed within itself," unsuspected capacities unfold.

spiritual power

One such capacity is spiritual power. In the third day the earth brings forth, not by virtue of any power of its own but because it reflects the self-operative nature of its divine Principle. Everyone can make $3 \times 3 = 9$, - but only because it is already done in the principle. We have no power to make it anything else. In this we see that 'our' ability to reproduce the God-idea is spiritual and not personal power, because there is never anything operating but Principle. "The Son can do nothing of himself, but what he seeth the Father do." The fourth day expressed this divine government of the universe through the symbols of the solar system, where earth is governed from heaven. Mind's wisdom, Spirit's purity and Soul's spiritual understanding unfold our unity with Principle, which is spiritual power. In the Third Degree the personal 'I' is resolved, the original circuit is restored, so to speak, and the power flows. When she was asked how she accomplished a notable healing, Mrs. Eddy replied, "I just got Mary out of the way."

An important aspect of spiritual power is that it operates not only to heal the sick but to replace human competence. Doing our work by normal personal ability needs to be translated if we are to realize the divine potential and accomplish our tasks by demonstration, as the Third Degree enables us to do.

love

This total self-surrender to the divine is represented by the fifth term, love, always referred to as 'love with a little I.' With Principle operating as spiritual power, there is no vain sense of personal responsibility for trying to make things work out rightly. We

experience relief, and release, and a great gratitude for God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1) In the fifth day, the birds of soaring new life rise freely in the open firmament, - open because we now understand that there is no barrier between heaven and earth, between Life and life.

The essence of love is that it gives, and it is Life that is the great Giver, giving life freely but not giving us mortality. Reflecting this Life, we too love to lift up the true idea of life and to lay down the mortal sense, both for ourselves and for others. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father . . . Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 10:17 & 15:13) We are to share with all humanity the abundant life of Life and surrender all sense of lives personal and divided.

Such love is the precious sap of the tree of life. Unless we love one another we die; we are 'dead' if we have severed this life-link that unites all in the one living body of reality.

health

Health means wholeness, soundness through and through. The wisdom that comes from Mind, the purity that is the nature of Spirit, the spiritual understanding of Soul, the spiritual power of Principle's operation, the love that expresses Life, the health that Truth gives, and the holiness of Love's perfection, together represent the wholeness of the indivisible compound idea of God. Although it seems from this sequence that we bring these ideas together piecemeal to form the whole, the nature of Truth is that being is whole from beginning to end, never built up from separate parts and therefore never liable to break down again into fragments.

"Truth is an alterative in the entire system, and can make it 'every whit whole'" (S & H 371:30). A whit, a least bit, comes from 'wight,' meaning a creature. In the sixth day of creation all the 'creatures,' or

constituent spiritual qualities such as moral courage, perseverance and patience, are present before the name 'man' is given to the totality. He is the expression of all the aspects of God relating and functioning together in one perfect whole, and for this reason health is the sixth term here.

Health in the individual is a microcosm, - a reflection in miniature, -of health in the universal God-idea. It comprises the truth, the whole truth, and nothing but the truth; it maintains a complete complement of all the elements, in due proportion, cooperating in perfect harmony. Health at any level has this strong component of relationship, as we all know from personal experience. The underlying idea is headed in the textbook on page 518 "Assistance in brotherhood. " "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. "

This spiritual sense of health is illuminated by John W. Doorly's remark, "We have no Science apart from our brother;" also by Mrs. Eddy's declaration, "When we work together as one, it will be seen as the Son of God" (Coll 82).

holiness

In its root, holiness is the same word as health, but whereas health is a form or state, holiness is the matrix that forms it; the two are like a nut and its shell. In the first six days we have a creative sense, but in the seventh we see creation from within its conceiving Mother, Love. (See S & H 519:7-11.)

Holiness is spiritual soundness and forever perfection. It is absolute peace, absolute sanctity, the complete counterfact to worldliness, - but quite unattainable on a personal basis. It represents the whole of being returned to its divine origin; there is no longer any sense of a separate ' I am;' it is the tone of Love saying, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31).

Love's purpose has always been so to resurrect the understanding that holiness or Godlikeness constitutes not only our eternal reality but also the means to experiencing it. "The real man cannot depart from holiness" (S & H 475:28); the journey we have traced in this entire story is a cycle without beginning or end. Through the understanding that every part of life is holy, a continual translation takes place until it is fully demonstrated in practice.

Spiritual universe

The translation tables are now brought to a conclusion with this paragraph:

"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 marginal heading for this paragraph is "Spiritual universe."

"He that hath seen me hath seen the Father," said Jesus (John 14:9); he that has understood the man of the Third Degree has understood the "Scientific Translation of Immortal Mind" from which he emanates. Only as we experience the Third Degree as our present reality do we know and understand what God is, and come to find mortality progressively swallowed up in immortality. To material sense such a state sounds remote and unattainable, yet this is not so, even humanly. The power that brings about evolution, the animus of civilization, which energizes each individual's efforts at improvement and brings him success, is the dynamic presence of these divine ideas operating here and now at every level of thought. We are, literally, the living experience of the two translations.

In the infinite One, the perfection of being, man is held forever as the beloved image, the reflecting of the divine nature. Living outwards from that viewpoint, we see the progressive disappearance of the belief that man ever had any separate existence. We trace through three degrees of clarified consciousness how humanity discovers its spiritual origin and yields up the belief that it ever originated

materially. As the belief is fading out it becomes transformed, so that what had appeared to be matter is found ultimately to be the manifestation of Mind. Through revelation, reason, practice and demonstration, "God and His idea may be to us 'what divinity really is and must of necessity be, - all-inclusive. " Man has never moved, never altered, but consciousness has undergone a revolution.

References for the Third Degree:

John 17: 4,5

Eph 2: 12-16

S&H 45: 16-21

S &H 76: 22-31

205: 32-3

288: 31-4

Peo 1: 1-7

'02 6: 23-4