

**Discovering Infinity**

**Volume 2A:**

**Science and Spiritual Healing**

A science discovery series  
by Rolf A. F. Witzsche

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Does healing the soul equate healing the body?  
 Is there a God, Christ, and divine Spirit  
 and a divine Principle of scientific mental healing?

Research by Rolf Witzsche based on works by Mary Baker Eddy and Lyndon H. LaRouche Jr..

During mankind's 2.5-million-year history modern medicine covered but a brief span, comparable to a blink of an eye. So, how did mankind heal itself during all those prior ages? Did mankind live without help or hope? Hardly! Evidence suggests that spiritual healing has had a long history and may have in fact shaped mankind into what we are today. Spiritual healing also appears to have been progressive itself, unfolding with a scientific dimension. Likewise has medicine had a crude beginning and undergone a progressive development. It stands to reason that both developments will ultimately merge so that the ultimate medicine will be Spirit and spiritual. The book presented is designed to explore the spiritual dimension that the advanced developments appear to trend towards.

The book presented here, *Science and Spiritual Healing*, is Volume 2A of the research series, *Discovering Infinity*.

The research series, *Discovering Infinity*, was originally created over the span of two decades, beginning in the late 1980s, and was updated periodically. The series is structured as two sets of three volumes, with each set corresponding to the three-step sequence of *Hell*, *Purgatory*, and *Paradise* that we find in the poetic trilogy the *Divine Comedy* by Dante Alighierie created in the early 1300s. The first set of three volumes of the series *Discovering Infinity* represents the view of Dante's "pilgrim," while the second set represents the view of his "guide." In some cases a volume of this series is made up of several distinct books. For more details, see the appendix: *About the research series, Discovering Infinity*.

In parallel with the research series *Discovering Infinity* a series of twelve novels with the summary title, *The lodging for the Rose*, was created. The platform of the novel was deemed necessary for this different venue of exploration since the real dimension of love tends to become lost on any kind of theoretical platform, rather than be born out as a light to uplift civilization from the grassroots level up. The individual titles of the series of novels are shown in the appendix: More works by the author. The series *The Lodging for the Rose* has two individual novels leading into it as a kind of preface that is gently opening the portal to the Principle of Universal Love, which is the main theme of the series of twelve novels. The Principle of Universal Love is the thread that ties both series together.

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# Chapter 1:

## History as Truth

Let me invite you to the foothills of the Laurentian Mountains. There, on the north bank of the Saint Lawrence River lies Quebec City which played a crucial role in the history of Canada. If one travels upstream along the south side of the river, one comes upon another facet of history that is indicated by the naming of towns such as St.Nicolas, St.Apollinaire, Ste.-Croix. Some aspects of this history are still strongly apparent. Not far down river one comes upon a large cathedral, apparently built in the middle of nowhere. The traveler who enters the cathedral faces a narrow wall in the entrance chamber that rises high towards the ceiling. The wall is covered with countless walking canes and crutches that were left behind by those who were healed at this place.

What songs of gratitude must have risen from the lips of those who were freed from crippling diseases that these relics testify to, who were healed possibly at the very spot. One hears talk about miracles. What throngs of humanity in need of miracles must have filled the hallowed halls? What pilgrimages must have been made to this place by the river? What healing must have been sought, and in some cases have occurred there?

Today's visitors find the great hall largely silent. To some degree the pilgrimages are still going on, but to most people the cathedral remains at best but a vast space of solitude where thought moves inwardly into unity with one's God. The splendor of its construction reveals a trace of the glory that it was founded to represent, and did represent. It is marvelously built with the finest materials, imported marbles covering walls and floors, shaped into pillars graced by stained glass windows overhead. It is a place of art, dedication, and peace.

As the visitor departs, there is little that can be carried away, except memories of feelings of solitude and awe for what has once taken place there. There exist no textbooks that would enable one to learn the technology of those healings that had evidently taken place.

If one travels south a few hundred miles to Washington D.C. and visits the National Air and Space flight Museum, quite a different feeling emerges. One can understand the technology. One can understand it

even as one marvels at the achievements. Thousands of textbooks exist. One can learn the underlying principles and apply them, and build an airplane if one so desires. One can also study the sciences underlying space flight and join the teams of engineers and scientists who build them daily, who work to advance their designs to ever greater efficiency and utility. Here, science represents an open door to a near infinite horizon.

One cannot sense this open door to infinity in the cathedral. The difference lies not in the significance of the achievements, but in the science that makes the technology of the achievements accessible to anyone. Such technological sciences do not exist in the spiritual realm, or do they?

Science is the search for Truth; the search for reality; the search for what is possible and how. But what is Truth? The laws of the universe reflect Truth. The question emerges: do we understand the laws of the universe? In there a higher power? Is there a spiritual reality?

If one travels Northward from Washington D.C. to Boston Massachusetts, one is likely to notice on the city skyline the dome of the great temple of Christian Science, known as the Extension of the Mother Church. The temple was completed in 1906. The traveler will find its doors closed, however, except during services. It has the capacity to seat five thousand. Most of the seats remain unoccupied. The giant structure was erected in a time when Christian Science healing flourished. Christian metaphysical healing was practiced on a broad front by people from all walks of life, in virtually all corners of the world. It resulted from the scientific perception of "the truth." There is even a detailed textbook still being published that is claimed to enable anyone to learn the 'technology' of scientific spiritual healing.

There is ample evidence existing which shows that people were healed by studying this textbook. Some were healed by merely reading it, and this from rather dramatic ailments. A hundred pages of testimonials at the back of the book bear witness to this fact. There exists even a college in which the underlying science is taught.

The early healings were indeed numerous. The future seemed bright. Except the trend didn't last. Had the rapid expansion continued, medical healing would be obsolete by now, which is far from the case. Medicine reigns supreme, while the Christian Science churches have become quite empty. Although Christian Science healing continues to be practiced, its effectiveness is not sure. It has been the author's finding that scientific spiritual healing became progressively harder to achieve

as the years passed; the cases of healing have become fewer and often took a long time to come about, if healing was realized at all.

We are presented with a paradox, here, are we not? It is generally understood that biological ailments, in most cases, require some form of physical intervention to be healed. This understanding is contradicted by a brief flurry of metaphysical healing during the first century of the Christian era. The most severe ailments were cured without any physical intervention at all, and this in the space of moments. These are the facts. Whenever the accepted understanding of things is contradicted with self-evident truths, we have a paradox on our hands that is nagging to be resolved. Here is where science comes into play. It gives us a rigorous platform for discovering the underlying principles by which the paradoxes become resolved. The result of such a process launched a new wave of Christian healing in the late 1800s, on the same platform that was demonstrated centuries earlier, and with similar results, except on a larger scale. The paradox was resolved by recognizing the historic events as evidence of some profound truth that needed but to be discovered. And this it was. In fact, it appears that the continuity of the process depended on this paradox to be continuously resolved, anew, which wasn't happening. Nor is it happening now.

The simplest way to begin the process of resolving the paradox, is with the question, why? Why is there a paradox? What did the people have in the early days that is no longer available? Why could some vastly more primitive people accomplish what we, in the scientific age, can no longer accomplish? Also, why is the once demonstrated potential that was realized in the late 1800s, no longer realized? One would expect the science involved to be at the forefront of the society's concerns. Truth, Science, reality, should be the center of attention. Don't we live in the most advanced age where there are literally no limits to what we can potentially do?

The last question must evidently be answered in the negative. The realities that were once demonstrated have not changed. The fundamental principles of the universe remain invariable. What has been lost with the end of the last period of renaissance is the mental quality that mankind had once achieved. With its disappearance the corresponding capabilities have likewise disappeared. Nor is scientific metaphysical healing the only aspect that has vanished from the world scene. A great many aspects have become lost by the same cause, such as

general prosperity, physical and financial security, peace, honor, justice, humanity, industry, etc.. The list of what has vanished, or has dramatically diminished since the end of mankind's last period of renaissance, is quite a long one.

History presents us with many paradoxes in which observed facts contradict our cherished understandings, especially in economics. For many years the value of financial aggregates has been climbing into the stratosphere while the physical economy was collapsing at a similar rate. This paradox was not resolved, but hidden. The process continued until it could no longer be sustained, then it collapsed. That is where we are now. The reason why the modern world has become so impotent in solving problems, including the problem of Christian healing, is due to the fact that it no longer cares about resolving paradoxes, as if the process was something that died with the last renaissance. Naturally, once a people stop asking why, nothing gets resolved anymore and civilization begins to disintegrate.

Since of all the aspects that are linked to paradoxical question, not a single one fall outside the foundation of principle, an exploration of this foundation must be given high priority, and this can best be accomplished by exploring the whole sphere from the standpoint of the particular science which relies on this foundation to greatest extent, which is clearly the science of Christian healing.

## Chapter 2: Science and Christian Healing

History indicates that healing the sick by a scientific Christian method has flourished only twice in all of mankind's history, and has occurred in each case after a long development period of a general renaissance. And even then, in spite of dramatic proofs in demonstrated achievement, it has posed enormous challenges on consciousness for gaining credibility.

Nothing that has unfolded in mankind's history has posed such an extreme challenge to consciousness, and in the face of such concrete evidence, as Christ healing. The easiest way out is to declare Christ Jesus, who pioneered the process, the personal son of the Almighty, endowed with special powers, who worked miracles. Except this makes no sense. What God would send such a person to intimidate everyone, to make everyone feel small and impotent? The alternative is to understand Christ Jesus as an Exemplar of the boundless dominion that is attainable by everyone of humanity due to man's infinite nature. This makes Christ Jesus' works natural, beautiful, and enormously important. However, it also opens the great Pandora Box, with the question, How! How can such incredible feats be possible to ordinary men, as Christ Jesus has performed; or more correctly, as Christ Jesus has demonstrated? Here, is where the challenge comes from. Humanity has been taught to belittle itself. It has been taught not to reach beyond the empirical boundary. Plato had taught the opposite. The entire Greek Classical period, up to this point, was build on reaching beyond this boundary. The person who advanced this progression to the greatest extend, who came out of an advanced culture himself, was Christ Jesus. He emerged at the end of a great spiritual renaissance and extended it a whole lot further. No miracles occurred there.

This fact, that no miracles occurred there, was recognized at the end of mankind's second great period of renaissance that began with the Golden Renaissance in Italy, in the 15th century and extended to the end of the 19th century. Against the background of the scientific overturning that the spirit of renaissance brings about in every age, the idea emerged that nothing happens in reality that does not reflect some underlying principle, and if so, this principle can be as readily demonstrated in any age, when understood, as it was in the time of Christ Jesus. And so it was. Christ healing was repeated in countless thousands of cases, of virtually

any disease known at the time.

It seemed as if mankind had touched upon infinity itself, but this renaissance, too, would not last. The power of this renaissance became defeated by the same attack against the human spirit that had also defeated the general period of renaissance. The weapon in this attack was empiricism, and its immediate outcome, conservatism. Under this attack the mental challenge that the principle of Christ healing posed, became evermore difficult to meet.

Empiricism was the weapon the British Empire had employed against China, after the second opium war, in order to assure that this nation would not revitalize itself and rebel against the Empire, like the colonies in North America had done. Of course, it was also employed against the former colonies, the USA, in order to shut down the rebel's independence. With the success of this project, a regression began that has not ended to the present day.

In this escalating regression all the lesser challenges that underlie the achievements of the renaissance, such as accepting the infinite economic principle by which the American society had enjoyed its greatest period of, became lost. Today, as the world is in the midst of the most far reaching general economic breakdown in all of human history, including that of the 14th century, the most basic principles of the renaissance have been put aside. In the light of this breakdown one cannot be surprised that the most far reaching leading edge perceptions have lost their credibility entirely in the consciousness of mankind.

This loss of credibility, however, that effects so many of the most vital areas of the society's foundation, is not a natural one. It reflects an active process of de-education, which is carried forward by means of defective ideological axioms that have largely been created and promoted for the advancement of imperial processes and the protection of imperial structures, rather than the progress and protection of mankind.

Both of mankind's bright periods of renaissance were, thus, terminated in the shadow of the rise of great empires. The Greek Classical renaissance, together with the early Christian renaissance, was terminated by the 'globalization' of the Roman empire and its dehumanizing ideology and policies. Mankind's second renaissance was terminated by the financial and ideological 'globalization' of the British Empire and its dehumanizing influence. This, largely invisible empire, has grown in leaps and bounds since the Venetian 'takeover' of England. It had nursed itself with the riches of the slave trade, colonial looting, and the profits of the dope peddling bonanza following its opium wars

against China.

In the wake of the advancing globalization of the imperial sphere of influence and the increasing dehumanization of its ideology since its invention of the murderous eugenics ideology in the 1800s, the gentle spiritual principles that the renaissance was built on, were swept into oblivion. With the base of the renaissance, thus, eroded, the pinnacle of its manifest in the world lost its foundation. Scientific Christ healing declined.

In order to explore the nature of the foundation that once existed, that the last renaissance had brought to light, the scientist of today needs to enquire into how axiomatic perversion prevents the once demonstrated potential of Christian metaphysics from becoming realized in the same full measure in which they were realized in the historically brightest periods? What, for instance, has happened to Christ Jesus's promise for the realization of even greater works than his? Did his promise fail? Were his sayings idle words, or had they a deep scientific background. The apostle John records him as saying, "Verily, verily, I say unto you, He that believeth on me" (he that recognizes the validity of the principles that I have demonstrated), "the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (because the direction that I represent points to the final reality, the absolute, the 'Father,' the highest identity of being, the gate to infinity).<sup>\*2</sup>

Logically, what had been demonstrated to be possible at one single instance in history must necessarily be possible at any time, or in any age thereafter. The "truth" that Christ Jesus spoke of and had demonstrated in his healing work, must logically continue to be as true as it was then. The laws that he utilized, must by their nature as laws be still operational. Laws do not change. By the nature of the underlying principle that they represent, they must operate with the same effectiveness, without the slightest deviation. The science that once manifested itself in astonishing healing, both in Jesus' time and in latter years, cannot have become invalid. The nature of reality does not decay or change. But something has changed. This change, therefore, must be sought in a changing scientific environment in which capabilities that had once been common, can no longer be achieved.

This change in environment is found in many other areas as well. For instance, the art of navigating the oceans of the world by means of celestial navigation, such as earlier cultures had developed, which had later become universally practiced with the introduction of the sextant, has nearly disappeared in today's age of space based electronic navigation systems. The Global

Positioning System, as it is called, has far surpassed the accuracy and ease of use of any other navigation system ever invented. With this advance in technology, however, the once acquired mental capability has become lost. How many people are left in today's world who can accurately navigate with the sextant? There may not be many. In this case the loss is not dramatic as the advanced capability has improved the process of navigation, even revolutionized it, but it illustrates the point.

The same revolutionary advance, however, cannot be found in regard to the processes that mankind's periods of renaissance has once represented. Here development has stopped. Instead of increasing prosperity, we face an accelerating economic collapse. Instead of enjoying increased stability and peace, the world's nations are being ravaged by evermore dreadful wars. Instead of developing their inherent potential, the leading nations of the world are set on a course of destroying evermore of the vital infrastructures they have created for themselves in the past. Instead of responding to the increasing number of deadly diseases, and the older diseases that are becoming drug-resistant, mankind is shutting down its research facilities and health care centers. Instead of focusing on the universal right to life that had once been deemed absolute, the modern focus has been shifted onto the right to die early. Indeed, the universality of the right to life has become increasingly subjected to economic, racial, and ideological factors.

Without knowing it, mankind has dug itself a deep pit and climbed into it and called the journey progress. In order the reverse this 'progress' of degeneration, an exploration of the principle of scientific, spiritual healing, and its historic effect, should prove useful.

The first step that is required for this exploration, that opens the door to the exploration itself, involves some mental gymnastics in overcoming the credibility gap that mankind has created for itself against virtually all types of spiritual issues. Nothing is more vital than a good measure of success in this step, because it here, were the door to mankind's advanced development has been closed the tightest. Virtually every vital aspect of mankind's existence on this planet, including the creation of its food, its housing, its energy for transportation, its production, its clothing, its culture, its economies, is founded in processes that have a purely spiritual foundation. Without the processes of the human intellect and the principles they represent, 99.9% of humanity could not physically exist. Out of its own resources, the natural world of the planet had once supported a human population of app. 1/5000th of the present population. This society, living at a very primitive level of subsistence, had remained relatively stable in terms of population numbers for nearly



800,000 years until the dawn of intelligence and the unfolding of spiritual factors. Once this occurred, man's development potential became realized.

Because this phase shift occurred in the most distant past, it is impossible to determine which factors developed first. Evidence suggests that the entire range of spiritual qualities that have become the hallmark of human civilization, may have developed simultaneously, of which intelligence is but one aspect. Early cave paintings and sculptures in stone coincide with the emergence of a technological civilization. All three cultural aspects developed together. The emergence of useful technologies apparent made living easier and provided time for creativity in art, enjoyment in dance, and further exploration. Here, we have the beginning of science.

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## Empiricism versus infinity oriented perception.

In modern centuries, however, progress has been turned backwards. People have stopped looking beyond the limits. At first, there were great contests between empiricist thinking and the embrace of infinity in discovery and development. But soon, empiricism took over, or was artificially promoted to take over.

The contest between these two conflicting systems has already been addressed in Volume 1a, in respect to the principles of economy, and in Volume 1b, in respect to the principles of justice. In these two books of Volume 1 the contest between the two systems was explored within the context of down to earth, concrete issues, such as economy and justice. But the contest doesn't end here. At the higher level of scientific discovery lies the domain of Christ-healing. The term refers to the type of healing that Christ Jesus had practiced, that Christianity had practiced after him during the first century, and that which has been practiced since 1866 after the discovery of Christian Science.

What conflicts with the higher development of thought, is a certain credibility gap between what public perception allows, and what has been demonstrated as truth. This credibility gap is once again the product of empiricist thinking which imposes limits for perception according to what is (presently) deemed as physically possible. Empiricist thinking cannot acknowledge

anything that exists beyond the tangible as an aspect of truth. Its recognition of truth ends at the 'sensual' limits.

Sexual sensuality falls within the empirical boundaries. Consequently it becomes glamorized and intensified by all possible means, as though it were the end point. Whatever lies beyond its limit, such as love, honor, and commitment, which are vital elements in family formation, becomes negated by the empiricist as of little or no substance. The farther the spiritual concepts are separated from the empirical limit, therefore, the less credible they become. Love, for instance, unlike honor, can be understood within the empirical limit as an emotional thing, where it is glorified and sensualized. Honor, on the other hand has no meaning in the empirical sphere. Here, the beginning of credibility can be noticed, between it and empiric perception. That this gap is real is evident by the currency speculation mania that has become almost a universal phenomenon and destroys the welfare of entire nations, where honor has no place. Everyone expects a windfall profit from stocks, whether it be stocks, or national currencies, or derivatives, while the process of trading doesn't produce anything in real terms that creates new wealth. In other words, the profits of one 'investor' are stolen out of the pockets of his fellow 'investor,' in an endless con game. Honor has no meaning here. In fact this process is possible only because honor has no meaning. Officially, this is called a zero sum game, in which there are as many winners as losers. In real terms, it is a legal form of robbery in which the financially powerful, who are able to manipulate the markets, steal from the little guy.

To those who recognize value in the more spiritual aspects, such as love, honor, and commitment, find these higher spiritual qualities substantial and beneficial, even highly rewarding. The Prime Minister of Malaysia, Dr. Mahathir Bin Mohamad, pointed out at the World Bank meeting in Hong Kong (Sept. 20, 1997), China, that many Asian nations have chosen a different course than zero sum robbery. The new course is called "prosper-ty-neighbor."<sup>3</sup> It has been recognized that by helping each other to prosper, everyone wins. While the contrast between rich and poor nations creates problems, the course of cooperative development creates immense opportunities for further development. The end result is a multiplying game. Here, everyone gains, and this without stealing. Here, honor is found to be substantial.

Spiritual qualities, like honor, are actually far more widely applied than is apparent on the surface. The society's family unit is built on quite a few of them and prospers in proportion to which they are recognized as substantial. The family unit, in turn, has long been recognized as one of the foundations of civilization. It provides economic strength, a moral platform for

procreation, a sanctuary for the development of children, protection from vice, and a platform for individual development. It has become one of the pillars of civilization, so much so that tradition and religion have held the institution of marriage sacred, which is a crucial element of the family unit.

While great pressures are being brought to bear in modern times towards destroying the functionality of the family unit, it has survived, though somewhat weakened. This victory demonstrates the substance of the spiritual qualities it is build on, by which it operates. Thus, it continues to be the moral foundation of civilization.

The first attack against the family was launched in the USA in the mid 1980s, as part of a population control policy. For the purpose of inhibiting family formation, a policy was adopted that involved the creation of substandard housing, as part of the urban renewal projects. While this policy may have caused havoc on the housing market, created social stress and an increase in violent crime in the streets, the institution of the Family has survived better than its larger equivalent, the institution of the nation-state.

While there is nothing fundamentally sacred or holy about marriage as an institution, and Family unit it creates, the sacred quality that has become traditionally bestowed upon it is found in the spiritual qualities that support it, qualities such as love, honor, commitment, trust, care, etc.. In the German language the term for marriage is "Ehe" which has a linguistic relationship to the concept of being "honorable." Also the concept of "adultery" does not have an equivalent term in the German language, as related to marriage. There exists a descriptive correlative, however, by which adultery is recognized as "breaking" the "Ehe" - which is to say, breaking that which is honorable, breaking the trust, breaking the love, the commitment.

Now, if these spiritual qualities (which empiricism counts as nothing) are regarded as so valuable, and so substantial, that the structure of civilization is founded on them, what must be said about the still higher spiritual qualities and their recognition through scientific discovery? What about intelligence, itself? What about such concepts as Mind, Principle, Life, and Spirit, in the absolute sense, and their reflected 'image' in man?

The concept of Christ-healing has a similar root in the higher domain as has maintaining the spiritual foundation in the moral domain, related to marriage. In this more absolute sense, disease is seen as an intrusion into human existence that would break the link between Principle and its manifestation, between Mind and its reflection, between Life and its infinite base, between

Spirit and its purity, integrity, and perfection.

It is even understood that disease has no fundamental reality. Can infinite divine Principle create an opposition to itself? Or can there be a cause apart from Principle, and contrary to it? Obviously not. This points to its fundamental unreality which has only a suppositional existence. Ask yourself: Would it be right, if sickness were an facet of reality, for one to destroy it? Could Christ Jesus have destroyed a facet of reality founded in absolute Principle? Of course not. He said he came not to destroy, but to bear witness onto the truth. He perceived perfection beyond the empirical limit, where to empiric perception disease exists.

Christ-healing involves nothing more than exercising scientific damage control and restoration of what is demonstrably true. It means, ending all self-imposed agonies and bearing witness unto the truth.

The phenomenon of Christ-healing occurred only twice in history on a widely practiced scale. It occurred at the end phase of the Greek Classical Period, which was mankind's first great period of renaissance. And it occurred in the latter half of the 19th century, at the end phase of mankind's second great period of renaissance that began in the 15th century in Italy and lasted till the late 1800s. It appears that a certain 'distance' is required, from empiricist thinking, for the Christ idea to take root in consciousness. Therefore, the tallest manifest of the renaissance development period, in both cases, appeared at the end if this period.

The first great period of Christ-healing ended with the rise of the Roman Empire, and the second with the rise of the modern British Empire. In both cases, empiricism came to the forefront by which spiritual concepts became seen as less and and less credible.

It might have been in an effort to combat the rising empiricism that Mary Baker Eddy, the discoverer and founder of Christian Science has created her scientific development structure, which she had incorporated in the form of an outline into the body of her major works. The structure is basically a four by four matrix within which a vast array of spiritual concepts are set up to be explored. No answers are given as to what is right, and what is not. Only the basic architecture is defined. The rest has been left open for discovery.

A four by four matrix, of course, can be seen variously. It can be seen as four columns of vertically interconnected elements which represent a certain type of development. It can also be seen as a structure of four rows of horizontally interconnected elements which can be understood to represent four distinct domains of perception, or main points, or cardinal points, to be

considered.

Mary Baker Eddy presents a scientific definition of four cardinal points, as related to the biblical city foursquare.\*4. She describes these four essential cardinal points as "the Word", "Christ", "Christianity," and "Christian Science". Please refer to Appendix A, Figure 1, for the definition of these cardinal points, and their hierarchical interrelationship. Figure 1 presents the native state, a reflective structure, in which the divine (the absolute) and its manifest (the Christ) are reflected "on earth as they are in heaven."

This reflective structure, however, does not represent the state of humanity when the infinite or absolute domain becomes ignored, or rejected as a valid point of reference against which to judge reality. Then, as was noted in Volume 1a and 1b, the row pertaining to "Christianity" becomes split in half. The history of Christianity bears this out. It has been marked by great spiritual achievements, but also by terrible regressions into inhumanity. The only thing that Christianity is not noted for, however, is a tendency to be standing still. In reality, there is no status quo, no standing still. Christianity represents as self-contained duality, in this regard. Christianity can be seen as an entry point into this structure. It represents an upwards oriented quality centered on the Christ perception, the same that was brought to light by Christ Jesus. It can also represent a downwards oriented focus, leading towards depravity. However, Christianity is scientific by nature. Its developments in Christ-Science set up a confrontation against depravities. The scientific nature of Christianity, therefore, puts Christianity at the center of a very dynamic confrontational structure. The confrontation is not between people or ideologies, but between the Christ idea and human errors; between Truth and depravities; between Love and mythologies; and between the light and beauty of the Soul of man, confronting evils. Thereby, everything that falls out of context with the Christ, the spiritual idea of God, becomes confronted, to be corrected. See, Appendix A, Figure 2.

It is the scientific nature of Christianity that causes the confrontations to occur, without which humanity would sink to a very low state of homogenous insanity, and remain dormant there as during the dark ages. The scientific nature of Christianity reinterprets the Christ Science as Christian Science which deals with human errors and failures that God, or Truth, can have no knowledge of. The framework of this Christian Science is to bring human perception back into line with reality. See Figure 3.

If God is acknowledged as being infinite and perfect - as Principle, Truth, or perfect Mind, the creative cause of the universe - this all causative Mind

cannot entertain errors, or be 'conscious' of anything that is not a facet of truth. But human thought, encumbered about with illusions errs until Science establishes a more correct perception. This is what Christian Science is designed to accomplish. It deals with human errors which are always contrary to Principle, and corrects them according to Principle.

The type of perception that Christian Science is designed to combat is characterized by empiricist and 'enlightenment' thinking. Empiricism is the source of many errors, and is erroneous itself. It assumes the present experience to be the limit of reality, beyond which nothing is deemed real. Thus, it closes the door to advanced discovery and creativity, and intensifies the focus on the tragically limited, which is deemed to be real.

By the empiricist definition a society's wealth is limited. It is deemed that a person's wealth can only be increased by stealing it from others. Empiricism, therefore, leads to theft, to conservatism that deprives society, to outright exploitation, to looting, and finally to bestiality, genocide, anarchy, and a new dark age that threatens to be darker than any in history.

"Enlightenment" is the name of an ideology that is built on an extension of empiricism. It involves the belief that empirical experiences can be enhanced by force, as it were. It is a type of mysticism that creates the belief that fundamental principles can be overruled, like, for instance, that society can enrich its existence by stealing from each other. This mysticism is widely accepted in the modern world. The entire world-financial system is built on it. It involves a type of stealing that impoverishes entire nations. The mythical belief is that this self-evidently impossible game can be made to work, somehow.

The outcome of "enlightenment" thinking is a terrible perversion of thought that glorifies conservatism and poverty and aims to make the finite appear as infinite. It steps beyond exploitation, and demands depopulation as a gateway to infinity. This downward oriented gateway to the domain of the tragically erroneous has in previous volumes been identified as the driver for economic disintegration and social injustice.

What leads upwards in the matrix and away from the empiricist and 'enlightenment' trap, is reality oriented thinking, which is infinity oriented thinking. This type of thinking leads towards Love, and the recognition of man as the reflected image of God. In this realm of reality man unfolds from an infinite base. This upwards oriented gateway involves all types of healing by mobilizing man's acknowledged resources,

creativity, and scientific capability. Its hallmark is infinite perception.

What is recognized as Truth in the higher level domain has previously been identified as the foundation for infinite economy (see Volume 1a), and true justice, (see Volume 1b). In other words, if economic disintegration and injustice are to be dealt with, mankind must end its focus on empiricism and "enlightenment" ideologies, and focus on the domain labeled, Christ, the domain that deal with infinity.

The central theme in this higher domain is divine Love. Neither justice nor a functioning economy can be established without moral and spiritual development, unfolding from scientific discoveries of truth that reflect the nature of infinite divine Love. Most of what is called love, involves human emotions centered on empirical limits rather than infinite perception. And this process of "loving" fails as it is built on "enlightenment" based axioms by which the infinite is sought in total denial of the principles of reality. Scientific Christian healing unfolds from the opposite this process. Its foundation is infinite divine Love, and the discovery and demonstration thereof.

In other words, before any Christ healing can occur, mankind must deal with the credibility gap that defines all spiritual and moral aspects as beyond reality, because they are related to infinity. The credibility gap, therefore, is nothing more than the outcome of empiricist limits being mistakenly accepted as reality. Christ Jesus illustrated and demonstrated these limits as unreal, to be the product of erroneous perception.

humanity's problems and diseases, which are ultimately self-imposed. The person who is most likely to cross beyond such a credibility gap (which blocks Christ healing in our modern world) is one who has acquired a certain recognition of divine Love as infinite, as absolute Principle.

Christ healing has little in common, however, with faith healing. Faith healing is based on blind belief, whereas Christ healing is based on understanding of the principles of the universe, or Truth. The first relies on miracles, while second rests on demonstrations of underlying facts.

The credibility gap in the spiritual arena for healing the sick was formidable even in Christ Jesus' days, although not as strongly as it is today, but still so much so that the resulting healing manifestation was classified as "miracles." In today's world, we have become generally used to seeing miracles being performed. The computer revolution presents technological miracles to the highest degree, so great is the complexity of the hardware and software involved. Except in this case the miracles are understood. We recognize the miracles as the end result of a long chain of discoveries and improvements wrought over many decades. The phenomenon of Christ healing, that Christ Jesus had brought to the world, the principle of which was later rediscovered by Mary Baker Eddy, represents a explosive development akin to a major breakthrough on an astronomical scale. Hence the credibility gap. A strong credibility gap exists even in the minds of many today who honestly endeavor to utilize the historic breakthroughs for their own healing work.

So, where is the root of the credibility gap, then? As was said before, the Christian Science textbook is still in circulation. It is still being printed. It is still being read. Nor has a single word in the book been changed. But, where are today's testimonies that speak of people being healed from cancers and other diseases by studying the book? There are none, or very few.

All this leaves one with only one conclusion, that the underlying principles and the science that explores them, are not correctly understood today. Thus, the once profoundly demonstrated healing efficacy of the underlying principles and applied laws, has become largely inaccessible. In a very real sense, a certain degree of empiricism has been reestablished over the years. In this case the demarkation line is at a relatively high level.

Those who have made strong moral progress may have gained a certain appreciation of the higher dimension of Love, Truth, Soul, and Being, but rarely look beyond those. We have briefly looked at the three lower rows of Mary Baker Eddy's outlined scientific

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## Overcoming the credibility gap.

The strongest credibility gap, however, is evidently that one which has been established against scientific spiritual healing, itself, where the metaphysical effect of the mental processes is being directly utilized for the healing of disease. Here, even the most alert thinkers find themselves challenged to regard such a thing as scientific Christ healing, in today's world, as credible. This may include even those who are keenly aware of the traps of empiricist thinking and "enlightenment" ideology. Many of them, nevertheless, impose empiricist limits on the power of Principle and the capacity of the human mind in utilizing the infinite Principle for healing

development structure. The three rows can be split into two opposite domains, in a confrontational setup. In the upwards oriented domain the highest manifest is man, the reflected image of God. In downwards oriented domain man appears evil and ruled by depravities. But there is a fourth row which has no direct connection with the confrontational structure of the three lower rows. This is the domain of the absolute, the domain of reality, the domain of God. Still, this domain is not isolated. Mary Baker Eddy recognized eight synonymous terms for God, which are: Principle, Life, Mind, Spirit, and Truth, Love, Soul, and Being. The first four are absolute terms. The last four terms, in contrast, have no meaning in the absolute sense. For instance, the concept of truth has no meaning when all is truth, but it is of great significance to human existence. Therefore, when all eight concepts are drawn into one, they begin to form a link that unites the the human with the divine onto a single whole.

This unity is an essential aspect in healing human ills, and this not just on the level of healing biological disease. One cannot single out one aspect and focus on it, and thereby expect to understand the whole. The founders of the Renaissance knew this, and so did the pioneers of humanity working for advanced periods of renaissance. The universe is one and is rational in nature. Unless one aims to fight against the principle of the universe - against God or divine Principle - one cannot leave humanity out of the equation when considering truth, or even oneself. The universe is organized on an axis of development of intelligent processes, of beauty, order, and vitality, which are reflected in life and humanity. Humanity is part of the whole. An intelligent, passionate love for humanity is fundamental to rational thinking, for that thinking corresponds with the principle that upholds life and the universe. On this basis we find our identity. Any self-perception outside of it is neurotic thinking. The fact that humanity acts still largely barbaric, reflects these neurotic thought processes.

Mary Baker Eddy takes this concept one step further. Her advanced perception of the all-embracing unity of every aspect that pertains to God and reality is summed up in her definition in the Glossary of her textbook on Christian Science, where she defines the concept of "I, or Ego" by saying (in part): "There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as number which never blend with other, though they are governed by one Principle." Helga Zepp LaRouche, founder of the Schiller Institute, came to a similar perception from a different background. She said in a speech: "Man has been created as the most noble creature of the universe, and each person has to live up to that. Each man, according to

Schiller, has the potential of the ideal man in him, and it is the great task of our existence to realize that."\*5

By this process of linking man and universal Principle, or divine Principle, or God, the point of reference by which all things are judged and responded to, is being raised to a higher level. When this happens, the confrontational structure becomes invalidated. It becomes invalidated with a structure that fully reflects the divine nature. In this process of spiritual scientific healing, or Christ healing, the credibility gap becomes erased. The process of active reflection, which invalidates the confrontational structure as this structure becomes superceded when a proper point of reference is established, is illustrated in Appendix A, Figure 1, which may be termed the primal, eternal, or reflective structure. By the process of reflection the 'identity' of Christianity becomes superimposed with a scientific Christ-awareness of reality. This reflective process invalidates empiricism. It shuts down its limits and its terrible degradations. By this native process a reflection of the "Word of Life, Truth, and Love" becomes superimposed upon the errors in human thinking that have no grounding in infinite Principle, and the Christ becomes fully reflected in Christianity.

The credibility gap that mankind has erected in its thought processes against the phenomenon of Christ healing is in part also the outcome of linear thinking. It is erroneous to perceive life as a linear structure. This concept does not accord with reality. Mankind is not the linear extension of the single cell organism that began to be formed in the primordial oceans millions of years ago. The development of life has taken discontinuous jumps of tremendous proportions. There exists no linear extension at any stage, not even that which supposedly links the monkey species and man. Charles Darwin had assumed that these links would be found, but they haven't. They simply don't exist.

As far back as the 15th century Nicolas of Cusa recognized that development is never linear. He recognized that before the maximum of a species is attained, the species is changed into a wholly different species. Likewise, before a species collapses to its minimum, the species is again changed into a different species. For instance, long before mental regression takes mankind down to a zero-intelligent state, civilization collapses and the species becomes barbaric and incapable of sustaining itself except on a very low level of existence that bears none of the features which define humanity today. In the same manner, if scientific thought enables spiritual discovery to break long established axioms, a new image of humanity comes to light with capabilities never before realized which may appear as incomprehensible to conventional perception as the performance of a symphony may appear to a tribe of

barbarians. This does not mean that humanity is made up of different species, rather it reflects variances in self-development that are associated with variances in capability, behavior, and quality of life. It becomes interesting in this respect that the two major phenomena of Christ healing in history have both occurred at the end a prolonged period of mental development or renaissance.

Ultimately human development is not driven by utilitarian necessities. The barbarians do survive to some degree in their primitive fashion. Instead, the advanced progress that opens doors to infinity appears to be always driven by the aesthetic necessity of bearing witness to the truth, to man's wondrous nature, to the dimension of his grand intellect and its capacities.

Utilitarianism is itself a facet of empiricism. The German poet, Friedrich Schiller, called it "the yoke of mankind." At present, it rules mankind. Hitler had extended utilitarianism to horrible extremes, who had called the elderly, the orphans, the chronically ill, the disabled, and the impaired "useless eaters" and eliminated close to 100,000 of them as an act of governmental policy. Schiller speaks of, what he calls a **Beautiful Soul**, when referring to a person who has eliminated the low and evil impulses and elevated his emotions beyond the sphere of the empirical to the scientifically viable and spiritually aesthetic, that which has a beauty of its own and is anchored in reality.

If the Christian's prayer for healing is primarily motivated by utilitarian reason, it achieves no response in self-development, but tends to be counterproductive. But if it is motivated, as Christ Jesus has stated to Pilate, by the need of bearing witness to the truth, by an honest love for the higher reality of the divine Being reflected in man, then, the door to healing is open. This is what Christ Jesus had set out to accomplish. This is also what Mary Baker Eddy had endeavored to accomplish.

Mary Baker Eddy attributed her tremendous success in healing in part to this higher level of love, the non-utilitarian kind, which she calls "divine Love." She wrote in her textbook: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine."\*6

This love, unlike the lower forms, doesn't disappoint. It is founded on truth. Neither does it make any demands. The same cannot be said about utilitarian love, or emotional passion. The French composer, Hector Beriloz, describes in a symphonic poem (Symphony Fantastique) that echoes his own experience the

problems associated with empirical love. His love was sparked by an unreciprocated passion for an Irish actress. The symphonic poem describes the imagined fantasies of a young musician, who in despair had poisoned himself with opium. He describes in this manner his own feelings of joy alternating with despair and jealousy, even consolation in religious serenity, though always interwoven with the emotionally arousing beautiful theme of the beloved.

In the second movement of the symphonic poem the music evokes a ball. In the swirl of the dance the musician catches glimpses of the beloved, with great joy, but finds no fulfillment. The third movement begins with the calling sound of a flute of a shepherd in the country. The call is echoed faintly in the distance, as another shepherd answer back. But the tranquility ends when the theme of the beloved appears again, interwoven with anxious questioning. In the end, as the shepherd plays his pipe again, there is no answer. Instead, a thunder roll is heard coming from a distance.

The fourth movement brings up a dream. The hero is condemned for having murdered the beloved. At the scaffold the beloved appears, but at that moment the axe falls. After this, the final movement unfolds into a diabolic celebration, a Witches' Sabbath, where the theme of the beloved now becomes unrestrained, shrill, a mockery as it were, of love. The hymn of the Judgement day mingles with the music of the dance as the work ends.

In real life Hector Beriloz eventually married his beloved, but the marriage brought no lasting satisfaction. Her career declined into drunkenness, and his musical preoccupation and other amorous pursuits increased in importance. Neither had been able to reach beyond the empirical boundary by which love is bound to utilitarianism, to the sphere of divine Love, love for humanity, love for all that is good and beautiful in human nature, love that to some degree the composers Robert and Clara Schuman had shared.

The reason that humanity still acts barbaric, today, lies in the difficulty in making the mental transition away from the confrontational model, to the reflective model where perception and human responses reflect the larger realities of the universe. Mary Baker Eddy has created an outline of a structure for scientific development that incorporates both of these models for perception, the confrontational and the reflective one. The structure includes the obvious need for a shift in the mental point of reference that causes the transition to a higher point of reference to occur. This shift must be consciously created. But for this to occur, the science behind it needs to be understood, which poses no small challenge to a humanity that is largely unresponsive to anything that

lies beyond the empirical line. It was for this reason, perhaps, that Mary Baker Eddy's structure for scientific development had remained hidden for a hundred years since it was created. It had remained hidden within the very volumes of her work that had been studied daily by a multitude of people all over the world for an entire century.

The importance of Mary Baker Eddy's scientific work, her discovery of the science of Christianity and her effort to present it to humanity, however, hadn't faded. What she understood and had subsequently demonstrated as real in countless cases of healing, is still real, nor has this reality lost its relevance for the presence and its promise for infinite unfolding. The mental regression that marks our modern humanity, which humanity suffers from and dies under, has occurred only in human thought, not in divine consciousness and its reflection in reality.

The regression, of course, has been self-escalating. The Science that Mary Baker Eddy understood, and its principles, are being less and less understood. Once limits are allowed to stand, they create new limits in thought, until all that which defines humanity as a spiritual being is put off limits and humanity dies.

This type of regression is not really all that uncommon. It is typically found in any field of endeavor where one finds a lack of continuous development. Where there is no development, there is regression. Even science is a living thing, and like life itself, it cannot be held static. Wherever there is life, there is growth. Where there is no growth, there is disintegration. An in-between state does not exist. This is true for all aspects of life, including economic and technological capability, which are aspects of intelligent human life.

Whenever this development is halted, collapse sets in. That all this has already occurred is plain to see. It would be impossible, for instance, for the United States of America, to send another man to the moon at the present time, should it wish to do so. The industrial base that had created the technology and built the vehicles that had carried the mission, does no longer exist. The development has been halted, consequently the capability fell apart. Should the U.S. decide to go to the moon once again, a whole new industrial infrastructure would have to be built up to recreate the capability the nation once had at the point when it decided to cut back on its space exploration.

A similar situation exists today in respect to scientific Christian healing. A major infrastructural gap had developed over a century of regression that needs to be reversed. In fact, this recovery is essential should mankind desire to recreate the mental capability, and

the resulting prosperity, that it had once achieved during its last period of renaissance that had laid the foundation for the USA as a nation-state, and in later years for the discovery of Christian Science.

In a spiritual and moral sense it can be said that mankind has presently regressed back to the level of development that had prevailed in 14th century. There is even a new Black Death plaque afoot that kills as brutally as the old plaque. We also have the same despicable barbarism again. In Africa bayonets are put through bodies of men, women, and children, or machetes are used to hack them apart, alive, in an orgy of intended genocide while humanity stands by and closes its eyes. In North Korea millions of people are starved to death, and have been so for years, so that 16 years old kids are stunted to look like 10 year olds, and six year old children look like infants. It is estimated that the world's refusal to provide aid after two years of flooding followed by a drought had devastated the nation's agriculture so extensively that two million children have died in the summer of 1997, after the nation's food reserves had ran out in mid June. Nor will the nation have much of a harvest to look forward to as 70% of the maize crop has already become lost once again, due to bad weather.

This kind of devastation would not have been possible ten years ago. At that time the world's moral commitment had been stronger. Humanity would not have turned a deaf ear to the desperate calls for help that now find the world unresponsive.

Modern technology and discoveries should have taught us to love and respect who we are, for we have recognized that nothing technology has yet created comes even close to matching that wonders of the human body that we call our own. It develops out of virtually nothing into a complex organization of order and functionality that nothing in the universe can equal. It maintains itself, and carries within its design the wonders of creativity, productivity, discovery, cognicity, honor, morality, love. Man is the wonder of the universe, yet we choose to grind it into dust for the most petty reasons.

We have sunk into the abyss of darkness in this age by not living up to who we are; by not developing our potential; by not exploring who we are; by not exploring love. But out of this darkness a new vitality can unfold. The seed is still there. Homer, in his epic poetry played on darkness. He forced his audience through it. But he also brought out that in this undefined darkness lies an open door, the sublime, the operation of reason that charts a path out of the darkness. Homer played on this darkness extensively in order to ignite in its vacuity a search for the sublime that elevates thought

to noble resolve and discoveries of freedom.

In today's world one can find the same disparity between fundamental reality and accepted mythological beliefs that Homer had recognized and addressed in the 6th century B.C., out of which arose the Greek Classical period, or that Dante had found in the financial and social arena of his time, and had addressed, out of which background the Golden Renaissance unfolded in the 15th century. The present darkness in the world may likewise force upon humanity a recognition of its sublimity.

The disparity that the credibility gap in regard to spiritual matters supports today, would not exist if the profound development had been continued, that began with the revolutionary breakthroughs that the periods of renaissance had represented. This continuity, of course, was impossible to maintain against the counterstreams. The Greek civilization was destroyed by the ideologies of Rome, and in modern times, that humanist renaissance was defeated by the ideologies and impositions of the British Empire. Against the background of this counterforce, there had been no profound spiritual development occurring for nearly a century. It was in this period that the efficacy of Christian Science regressed and all but disappeared.

The regression also has another cause, which is somewhat related to the first cause. Whereas Mary Baker Eddy was a pioneer in her field, her students were largely affected by the mental deterioration that society became subjected to at this period. For this reason, only a fraction of her work became known, even to her students, who could not perceive or accept more. Nor has this situation changed to the present day.

Mary Baker Eddy's textbook on Christian Science is still being printed. Its latest soft-cover edition, in the style of McDonald's marketing methods, the cover of the textbook proclaims that so far nine million copies of the book have been sold. Is this fact important? One would have to say, no! The remarkable thing about this book, which puts it in a class all of its own, is the simple fact that of all the nine million people who have bought the book world-wide over the last 100 years, very few, perhaps 50 in total, are aware of what is contained in the book, and what the book is a part of. The rest of the nine million who have read the book, studied it, have read it from cover to cover, who may even have been healed by it, have gained anything more than a superficial knowledge of what is contained in it. This may be seen as a cruel statement, but it is justified according to the evidence.

The most advanced part of Mary Baker Eddy's work exists only in an outlined form, the major part of which is contained within the pages of her textbook on

Christian Science, which is itself but a part of this larger work. The contrast between what is generally known about her work, and what is generally not known, is reflected in the similarly stark contrast between Mary Baker Eddy's own remarkable healing ability, and what is achieved in the field. To bridge this gap, the hundred year development process must be made up, that has never taken place because of the lack of awareness of the full scope of her work. This disparity reflects itself necessarily. It is similar in nature to the gap that exists between the relatively low state of prosperity that one finds in the modern world, filled with war, pollution, starvation, and genocide, and the prosperity that would surely be enjoyed today had the renaissance process been continued.

For as long as it had continued, the renaissance process had elevated humanity. It had ended slavery. It had enabled a society of feudal peasants, on the American continent, to step out of the sphere of feudalism and create for itself a nation-state under which this society became the richest, the most moral, and the most prosperous in the world.

The vast disparity that one sees today between the physical economy and the financial values that should represent it, reflects the society's lack of a deeper awareness of the reality that lies behind the surface appearance. Being unaware of its full potential, and the riches at hand, the society falls prey to promoters of mythological idealism. In real terms, the 20th century has been one of an explosive negative growth in scientifically based spiritual perception. Science has been used to justify and encourage murder, as we find it expressed in Eugenics theories that Adolf Hitler had embraced, or in the environmental theories about an overpopulated world that Prince Phillip and his worldwide network of interlocked organizations is currently promoting. Negative development systems have nothing to do with human development. They hide the infinite potential of the human genius, its creativity, its advance in knowledge and understanding, and its technological potential for creating evermore and advanced and more plentiful resources for living.

In regard to spiritual capability, the science that had once dramatically advanced it, which Mary Baker Eddy called Christian Science, has regressed because of a lack of development. The leading edge has not been pushed forward. Christian Science had become converted into a religion, because there is no such thing as a static science. The scientific element has almost become lost.

If one considers the regression that has taken place during the last century, one would expect that Mary Baker Eddy's most advanced work would have to be of



a type that promotes continuous development. Indeed, this is the case. In the form in which it is presented, it is a structure that opens the horizon to infinite discovery and scientific development.

Without moving forward in constant advances in scientific understanding and application of discovered principles, mankind's scientific understanding of Truth, which scientific perception had once made credible, had lost its impetus for moving consciousness towards a deeper and broader recognition and application of the underlying truth about man that the scientific texts indicate.

It is interesting to note that this credibility gap did not exist in the stone age period. The people at this period understood the operational principles of their tools and constantly created new designs, and wrought with them increasingly better results.

On the positive side, in countering the credibility gap, it should be noted that over 90% of humanity does, in spite of the credibility gap, recognize the existence of some higher power. In some cultures this power is known as the "great Spirit." In other cultures it is defined as God. The scientific mind understands it as underlying Principle. Christian Science presents perhaps the broadest definition of all, by identifying it as Life, Love, Truth, Principle, Soul, Spirit, and Mind. This definition comprises all that which truly matters in human existence, what supports civilization. And even as Christian Science presents the broadest definition of all, it presents the most specific definition at the same time. One can easily recognize from this broad inclusion of the most vital aspects of existence, that an increased intelligent focus on these aspects can have a healing influence in a person's life. Still, this single scientifically focused perception of the higher power, that most of humanity recognizes out of myriad personal experiences, is insufficient in itself to heal a cancer. More is needed.

Another factor that widens the credibility gap against Christian Science is Mary Baker Eddy's revolutionary definition of matter. Her definition is, that fundamentally, there is no matter. By definition, she renders nearly all of mankind's perception about matter as erroneous. Proceeding from a scientific standpoint, however, one must support her conclusion. If one were to rank her definition of the higher power, and matter, in order of importance, one would find that matter does not even get onto the scale for classification. Every single building block of the universe, from the atomic structure onward, has no real substance in itself as matter but consists of structures of order and energy, bound together by an array of fundamental principles.

What we as matter is in reality empty space within

which is circumscribed the shape of atoms, produced by particles held in place at great speed, which are not really particles as such, but only behave, most of the time, as they were particles, which at times cease to exist in this form and become a wave. What we regard as matter is in physical terms nothing more than a construction of forces held together by underlying principles. Mary Baker Eddy, merely extends this concept one step further and invites the human consciousness to explore the freedom and potential that this still more concept brings into view, and to experience this freedom and potential.

Principle, logically, is an aspect of what may be termed the higher power. Mary Baker Eddy recognized that there remains yet a lot to be discovered along this line, which, according to all trends, manifests itself in advanced freedoms. If the force that is summed up as Principle, which holds creation in its place, were to be withdrawn, the universe would collapse into nothing. Even the neutron star that should be the outcome of such a collapse, may in fact be but another construction of underlying principles as yet unknown. Some years ago, one of the world's leading theoretical physicists, Dr. David Bohm, suggested, within the framework of his theories on what he called "the implicate order," that this is indeed the case.

The fundamental elements of the science that enabled Mary Baker Eddy to heal are evidenced in many areas of the society's existence. It reflects itself, for instance, in the way money is ideally regarded. In the imperial order, money is understood as substance, almost the supreme substance. It is lent out for profit by the creators of this monetary order. It is 'rented' by businesses who wish to expand, or wish to fuel commerce. But when an economy is structured on the principles of the renaissance, money loses its nature as 'substance.' In the renaissance environment wealth is found in the realization of the creative and productive capacity of the human being. Here, wealth is found in spiritual aspects, and money, which is presently regarded as the substance of wealth, is deemed to be but a 'wave' in the process of creating real wealth. In the ultimate capitalist society, capital becomes nothing but a number in the facilitating process of production, discovery, and creativity. In the renaissance environment the real 'substance' of society is understood to be entirely spiritual and to be the hallmark of every human being. It alone furnishes the foundation for civilization.

Another one of the aspects of the credibility gap that estranges spiritual concepts from human consciousness, is the traditional habit to disassociate science and the spiritual factors of existence. This may have been done intentionally for political purposes, because the bringing together of these two major

domains creates a strong foundation for progress, or the only foundation for progress that really exists. But, what is science?

Is not science first and foremost concerned with gaining an understanding of the fundamental laws that pertain to reality, and to apply these as successfully as possible to human living? It was on this same platform that Mary Baker Eddy pursued an exploration of the phenomena that Christ Jesus had demonstrated, and the principles he spoke of. Out of this background of exploration a modern technology of scientific Christian healing evolved, a hundred years ago.

And still, she went further than this. She was quite aware of the difficulty society has in dealing with the credibility gap it has placed between itself and her advanced scientific discovery and its demonstration. It may have been for this reason that she set out quietly to create a structure for the scientific ordering of all the phenomena of human existence as they pertained to her discovery, in which the leading edge of her perception would be documented. This, however, did not take on the form of a dogma that could be published, but was presented in an outlined form as an invitation for continuously advancing discovery on an individual level. By this provision, the continuity of her science would be assured at whatever stage in human development the process of discovery was going to cause her development structure to be recognized.

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## The promise for infinity.

The continuing development of scientific enquiry is one of the most important aspects on which human existence on this planet depends. This development is of critical importance today as mankind faces the greatest economic and ideological challenge in its entire history. The economic challenge is characterized by the society's self-destruction of the support systems for its physical existence. The ideological challenge has been created in the form a perceived overpopulation of the planet that has drawn immensely powerful actors into the arena of population 'management.' Humanity is currently facing the most dangerous onslaught against its its very life that was ever staged throughout history.

One aspect that is exploited for this onslaught is an increase in the volume of diseases, that is said to indicate over population. In reality this increase can be

traced to have arisen from induced starvation, enforced economic underdevelopment, and the removal of the traditional health-defense measures that were once deployed against the world's pandemic killer diseases that are all back again and are expanding dramatically. Their return is further made worse by a disintegrating physical economy around the world, resulting from deindustrialization and the rise of a debt oriented world-financial system that makes effective health-services a luxury item in all of the advanced nations, and totally nonexistent in the poorer nations.

No quick solution Band-Aid method exists that can cure the currently unfolding vast problems that humanity is facing. No simple physical restructuring offers any hope, because the root of the problems go deeper than the physical platform. This supports the earlier assertion that the state of the physical platform, itself, has a purely mental foundation. In other words, we need to be looking for a spiritual or mental process to improve the physical scene. We are looking for a scientific metaphysical process for healing. But what constitutes metaphysics?

Metaphysics is a phenomenon that denies the primacy of primitive physics. It is a type of physics in which thought effects the physical phenomenon and associated experiences. It represent a technological process in which so-called physical realities are created by principled mental causation. In most cases, the end result of this process, the created physical realities, have no equivalent or basis in the natural world. They come to light as unfolding resources that never existed before, or have never been accessible before.

The magic of witchcraft is deemed metaphysical according to the common use of the term, but this aspect represents a misapplication of the term. The term applies much more correctly to the technology of the nuclear fast-breeder reactor, for instance, that places a near infinite energy source within mankind's reach, which is a technology of immense productivity and has no equivalent in the natural world. It is a mind-created resource for which the earth carries sufficient fuel to sustain many times the present world energy production levels for ten to twenty million centuries.

In earlier societies, witchcraft had been developed as a healing art that was based on keenly observed healing properties of plants mental environments. In this case, ancient witchcraft and modern technology unite on their common mental base for uplifting the physical platform of society. In both cases, neither phenomenon exists naturally, but unfolds as the result of discovery. Each one brings to light a reality created by directed thought.

Indeed, ancient witchcraft is deemed to have had

healing influences, some of which can be explained medically, some psychologically, and some not at all. As they all have a mental cause, they can be classified as fundamentally involving directed intelligent action. Nuclear technology, likewise, is the outcome of directed intelligent action. Indeed, this is what the technology represents. Controlled nuclear fission reactions do not occur anywhere in the known universe. They occur only in the structures created out of the resources of the human mind. Nuclear power generation is a mind created process that provides a tangible physical resource for mankind that simply does not exist in the natural world. It cannot be found by digging into the ground, nor can it be found on the stars. It was created from the rudiments up. In fact the entire platform of human civilization rests totally on such metaphysical foundation.

The natural environment of the planet Earth is itself unspeakably poor and primitive. Before the development of metaphysical processes began, during the age of Homo Erectus and Early Man, between 900,000 BC to about 100,000 BC the world population was kept remarkably stable in the range of a global population of about 1-2 million people with a life expectancy of 14 to 18 years. This tiny population was all that the natural system could support on a purely physical plain, without the creative processes of the human mind. For 800,000 years this tiny population was kept in check by the harsh environment of starvation, diseases, and climatic conditions. In real term, this stable condition did not represent an equilibrium, but represented a constant conflict of the forces of life and the poverty of the natural world and its imposition of death. This unwinnable struggle continued until metaphysical processes began to develop by which the physical platform was beginning to be raised so that more people could suddenly support themselves on the planet than the planet's natural system had been able to support before.

During the Paleolithic (hunter-gather) and Mesolithic (proto agricultural) ages, till about 10,000 BC, the early effects of mankind's unfolding intelligence raised the physical platform to the point at which the earth could suddenly support 4 million people. And 'soon' thereafter, during the Neolithic age, until app. 3,000 BC, the early agricultural revolution raised the physical platform once again. At this time advanced mental processes generated certain technologies by which food could be produced that simply did not exist naturally. On the strength of this achievement a whopping 10 million people could support themselves on the earth, and this with a much greater life-expectancy that averaged around 25 years.

Throughout the Bronze Age, the Iron Age, and

including the Mediterranean Classical Period to app. 500 AD, including the time of the Roman Empire and the Han Dynasty in China, food production became evermore organized and technologically intensive (except for the area of the Roman Empire), so that the physical platform of the earth could sustain app. 200 million people at the end of this period.

Over the next 1,300 years, covering the Medieval Period and beyond to the 18th century, a proliferating industrialization raised the physical platform up to the point that 720 million people could now support themselves on the planet with an average life-expectancy of app. 38 years.

In the next two centuries, up to the mid 1970s, high energy intensive industrialization and farming had raised to physical platform to such high levels of civilization that it had become possible for 3.9 billion people to support themselves on the earth most comfortably, and with a life-expectancy of over 70 years.\*7

In very real terms, mankind has moved forward profoundly towards expanded freedoms on the whole front of human living. Mankind's own history stands as a demonstration case for the effect of advancing discoveries on man's freedom on the earth.

This dramatically progressive development indicates that the effective, so-called carrying capacity of the earth was constantly raised to higher and higher levels in line with the enriched physical platform that was being progressively raised by means of intelligent processes. In real terms, the earth has not changed throughout this entire development. It is still the same earth that was once too small for a population of 1-2 million people. But mankind has changed. Mankind's mental capacities had been discovered, which developed processes that raised the physical platform of the world out on an environment of primitive limitations, into an environment of created resources. We live on a platform, today, that does not exist naturally, nor ever has existed naturally.

By this dynamic unfolding of intelligently created resources, mankind has been able to sustain itself in ever greater numbers on the same planet that once supported but a few. In this dynamic increase in sustainable population levels, can be found the strongest evidence of the metaphysical processes that have become fundamental to human existence. In them the existence of certain underlying truths comes to light.

These increases, therefore, even though they have a purely metaphysical base, testify to undeniable truths. The impact of thought upon human living, that is, the

metaphysically created new resources for living, have enabled a 5,000 fold population increase with an increased longevity and quality of life. It is a fundamental error, therefore, to speak of the earth in terms of "carrying capacity." The truth is, that this planet has a theoretically infinite carrying capacity, as it acts merely as a platform for staging the infinite riches of created resources and creative processes. The time is also close at hand when the earth acts merely as a nominal base for an interplanetary society as mankind becomes the vehicle for spreading life throughout the universe. From the breakout point of its developing intelligence, to the present, mankind has raised its numbers 5,000 fold, and enjoys greater and richer resources than it had at the beginning. With technologies presently at hand and demonstrably possible, one can see no logical end in sight that would be forced upon man by a foreseeable fundamental lack of resources. To the contrary, the historically achieved resources have become greater with each succeeding step, nor is there an end in sight.

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## The modern threshold to the infinite.

There were times in human history when the development of the society was curtailed by thresholds of physical resources. Most of these were artificially created as mythologies and destructive ideologies disrupted the metaphysical processes of development. In such times the population numbers tumbled. These occurrences bring to light another factor where the mental development of the society is vital, but which is not translated into expanded technologies for the creation of increased resources. This vital factor, however, has been much less vigorously addressed. This factor pertains to the development of public policies, axioms, and ideologies, all of which have a tremendous impact on the technological development of mankind. Here is where social infrastructures are created that enable the technological development for the creation of the physical resources. This infrastructural development, however, rests entirely on spiritual aspects which are held back from development by the credibility gaps that are created against the spiritual aspects on which human existence depends. It becomes an essential exercise, therefore, to deal with the credibility gap that relegates the greatest advance in this arena to the ash heap of history.

That the above concern is not a trivial matter is

evident by the dramatic population collapse that a major policy insanity had forced onto the European population in the 13th and 14th century.

The largest portion of this population collapse occurred as the result of the world-financial disintegration in 1345 as the inevitable consequence of the financial looting practices of the banking empires of Florence and Venice. The infamous Bardi and Peruzzi banks, and of course the Venetian banks as well, had squeezed financier profits out of the European economies at levels that were many times greater than what the economies could produce. In most cases the profit demands were 10 times the rate of the profitability of the economies, which demands were thereby collapsing the productive economies at an ever increasing volume, which also collapsed the populations that these economies supported. The biological collapse that came in the wake of starvation and nutrition related vulnerability to diseases, then, set the stage for one of the greatest social catastrophes in European history with the emergence of the Black Plaque.

The plaque was the combined result of also another policy disaster that played itself out simultaneously in China. The connecting link to Europe was the Venetian's close relationship to the Mongol rulers of China whose primitive warfare based culture had unleashed a two century rampage of unimaginable murdering in that part of the world, had laid waste large numbers of cities, killed up to 10 million people of their populations, had destroyed their agricultural infrastructures such as fruit trees and irrigation systems. The Mongol's vast herds of horses, some 300,000 of them, had literally grazed whatever agriculture had existed into oblivion. It is reported the Mongol grazed down all the plains of Hungary in two short years.

Out this chaos amidst a dying nation, the Black Death plagues emerged. It emerged first in China, in 1330, where it killed 15-20 million people in southern China where the Mongol's looting spree had drained the populations to exhaustion. Later, in 1345, when the Florentian and Venetian banking empires had collapsed all the economies of the European basin to the point that a world-financial disintegration occurred and had made matters still worse, the Black Death was brought into Europe. In 1346 the Mongol hordes had spread the plagues from southern China into the towns of the Crimea, from where the Venetian's brought it to Italy and the economically devastated Europe. The combined effect of the economic collapse, the financial disintegration, superimposed by the Black Death plagues, caused the death of 35% of the population of Europe. Although the plaque, itself, was brief in duration, Europe's population levels fell throughout an entire hundred year period as a result of these processes, and

recovered only after the beginning of the Golden Renaissance.

Today, mankind stands at a crossroad once again. Over the last 15 years mankind has been subjected to a new round of insanities of much greater proportions. It faces an out-of-control world-financial system that is ready to disintegrate. It faces the result of political processes that have collapsed literally all economies on the planet, with the exception of the economies of India and China. The poorer nations of the world have been ravished to the point that people are dying from underdevelopment related causes, such as starvation and uncontrolled diseases, at a rate of close to 100 million per year. Against this background, the age old killer diseases that once were considered wiped out, are making a dramatic come-back. In the background to this silent dying the ideological cries go out that the world is overpopulated, that mankind must shed 60% to 90% of its population.

On the metaphysical side, on the other hand, mankind faces a near infinite potential with promises for a bright future that is rich with limitless resources in energy, technologies, food production, and mineral resources. And as for food production, mankind has not even begun to start developing anything but the crudest of its potentials. Vast portions of the earth remain a barren waste-land, the sea unutilized, space not even considered, while on the other hand mankind considers committing something akin to global suicide for a perceived lack of opportunities.

This paradox that exists between the accepted, and the potential, points to a deep mental collapse. This mental collapse already reflects itself in a corresponding physical decline in support structures for human living. The orchestrated trend is leading towards a second crash in world-population levels that may far supersede the population crash in the 14th century. Except, this time, the consequential process of collapse will likely be multiplied by an ideological and financial multiplier built into the system that may take the house down beyond the point of a possible recovery to today's technological achievements and population levels. The world population levels, as always, reflect the prevailing levels of technology. Low technology environments, correspond to low population densities with fragile and toil-intensive living. This may indeed be mankind's future if the present credibility towards spiritual aspects cannot be overcome.

There is an urgent metaphysical healing required in this arena. The irony is, that the leading scientific achievement in this arena is withering on the vine. The present world-population has its gaze fixed on making money, yet its money has no value. On the other, it

ignores the most productive foundation for healing as irrelevant, while it may be the only platform that can secure its future.

There is also a great struggle in progress to build better careers, to increase individual mental capabilities, to maintain individual health with a vast array of drugs, while none of this matters little in a dying universe. While the Ukraine has lost the most highly educated workforce in the world, it lost 90% of its machine building industry under IMF austerity rulings. With an average income of \$25 per month for 70% of the population, the greatest threat to that nation's existence is created by ideological parameters. Here, the technology for healing rests not with faith, dogma, philosophy, but with effective scientific processes that deal with the spiritual aspects of existence.

It is being said that the main thrust of Christian Science is focused on the healing of diseases by spiritual means, while this certainly an outcome of the scientific spiritual development, its real focus goes evidently far beyond this level, it comprises the entire range of human existence. Christ Jesus healed the lepers, the blind, the lame, and raised the dead, but he also raised an entire humanity to a higher state of perception which was a powerful factor in rekindling the spiritual fire in mankind that unfolded the Golden Renaissance that the present society still profits from. The development of the Science of the Christ must be seen in this context in all its manifestations.

All forms of scientific healing are processes that increase mankind's dominion over limiting circumstances or conditions. By this definition, they are fundamentally metaphysical processes in that they create environments that raise the physical plain to a higher level of effectiveness. Processes of mental healing of diseases are included in this realm, some of which predate recorded history. Many of these are centered around various concepts of deities and a peoples' self-appreciation in reference to these deities. We find many tales of spiritual healing in tribal history, and mental medicinal processes such as those connected with shamanism. After all, people did get sick in the early ages, especially in primitive cultures where the economy was uncertain and life was hard. Thus, healing processes had to be devised, some of which, apparently, were quite effective.

Still, the metaphysics of scientific spiritual healing is more prevalent in Christian history and its background. The Christian dimension of metaphysics, especially the most prominently demonstrated aspect of it in healing the sick, is one that takes the scientific capacity of man a step further in the direction of exercising man's dominion over the world. It takes man to a platform where authority is found for demonstrating man's

capability to exercising dominion, dominion over the human body, dominion for establishing health. This capability may appear miraculous as it raises the physical platform to a still higher status than even medical healing aims for which rests on band-aid measures that curative medicines or surgical intervention can provide. Scientific spiritual healing reflects a type of metaphysics that acknowledges the self-healing capability of the human being as the reflected idea of infinite Mind, which cannot be limited or be designed subject to diseases and failures. The Christian dimension of this higher manifest of metaphysics is centered on uplifting the entire status of man onto a foundation for health that is spiritual rather than physical, that acknowledges the fundamental aspects of that higher power that has been recognized as being central to all existence and is reflected in man.

The term, Christianity, was coined as a universal identifier for those who acknowledge the higher metaphysical capacity of man. In the light of the above perception, it idea becomes increasingly credible that the Christian metaphysical dimension that had changed the world, was in fact not invented by Christ Jesus, but that he was merely the most advanced and the most capable demonstrator of it. Its fundamental aspect had existed in the national background throughout his nation's entire history.

A comprehensive example of this historical background has been preserved in the form of the Christian Bible which traces a peoples' relationship to their God. This does not mean that other religions do not have similar backgrounds. Indeed, wherever there is an honest search for Truth, paths converge in principle, though not always in the word. The Christian background, in this respect, is but one of many, though it is the one with the most profound focus on scientific metaphysics in healing, and is backed up with the widest background in actual healing accomplishments, as well as in scientific practicality.

The early traces of Christian history, however, are only slightly focused on the processes of healing. They are mostly focused on questions of national security, morality, personal interrelationships, economic vitality, faith, loyalty, and to some degree political freedom. None-the-less, we do find in the old testament traces of an unfolding focus on divine metaphysics related to the healing of the human body. The following examples provide a cross section background of this early focus.

Exodus 15:26  
26 And (He) said,... for I am the Lord that healeth thee.

Psalm 67:2  
2 That thy way may be known upon

earth, thy saving health among all nations.

Psalm 103:3  
3 Who forgiveth all thine iniquities; who healeth all thy diseases;

Isaiah 30:26  
26 ...in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

Jeremiah 30:17  
17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord;...

Malachi 4:2  
2 #But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;...

We also find early examples in the Christian's Bible of a type of healing that would become strongly characteristic only much later, through Christ Jesus' work. In II.Kings 4, we find a narration of the prophet Elisha healing the son of a Shunamite woman, who had already died before the healing process begun.

The strongest focus on healing, naturally, resulted from Christ Jesus' works, who was clearly the most accomplished practitioner of the process of scientific metaphysical healing, though he was by no means the only one. Christian metaphysics was practiced by his disciples during his time, and by his apostles afterwards, and by many of his followers, generally, for a period of nearly a hundred years. Actually, the period of Christian healing never really ended. It continued sporadically throughout the centuries, with the brightest epoch of such healing unfolding in the late 1800s, which occurred on an essentially scientific basis.

The period of the mid 1800s in the United States of America, where the Science of the Christ was rediscovered, was also a period of other progressive developments, economically, scientifically, and culturally, which indicates that scientific Christian healing unfolds not at the bottom of the human development scale, but at the very top. It represents the pinnacle, as it were, of man's metaphysical capability. When the supporting environment for this pinnacle gets lowered below a certain threshold, the capability for healing through Christian metaphysics, disappears with the wind. This pinnacle, however, is not measured in total technological achievement, but appears to be

measured in the rate of increase in understanding. Understanding is a dynamic thing. It is a thing of life that follows the dynamics of life. There is no such thing as static understanding. Static understanding is knowledge, like the knowledge that two plus two equals four. This knowledge, by itself is insufficient to built bridges, to create space-ships. Knowledge is limited. Understanding, however, is unlimited. By it, knowledge is used. It unfolds into creativity, bringing to light the infinity of being. The prophet Isaiah had a certain sense of this infinity, when he said, "Of the increase of his government and peace there shall be no end..."\*8

Periods of revolutionary increases in understanding are also periods of revolutionary developments in the building of nations. Thus the upwelling drive in recognition of fundamental principles has a dual manifest in the physical realm. It raises not only the physical platform of living by intelligent means, but also raises the physical platform of health in response to a higher perception of man's identity as an 'infinite' being in technological capacity and in demonstrable dominion over all limiting aspects.

In a fundamental sense, all modern forms of healing are metaphysical, resulting from the application of intelligence in processes that raise the physical platform. In fact, life itself is manifest on this planet by metaphysical processes. Medical healing is metaphysical, too, in that it employs intelligent processes to upgrade the physical environment of the human body by intervention with drugs, surgery, and electromagnetic treatments.

Scientific Christian healing takes this process still further, however, towards the infinite dominion of infinite Mind. This type of healing is a process of divine metaphysics that upgrades the physical environment of the body by intelligent mental processes centered on the divine reality of absolute Truth. These higher and purer processes of metaphysics differ dramatically from processes of medical intervention. Divine metaphysics involves processes that are understood to be associated with the fundamental nature of man as a spiritual entity that has demonstrated throughout its history virtually unlimited mental capacities.

The modern period of the reappearance of divine metaphysics, according to Christ Jesus' promise began in the mid to late 1800s in North America, which region had likewise experienced a period of strong cultural and spiritual renaissance in the wake of the American Revolution for independence. Rather than being a process of ancient mysticism, the modern phenomenon of divine metaphysics comes to light more as a process that evolves on top of the tallest mental development and cannot exist without the strong mental underpinning

that support the advanced capabilities. The sharp decline of Christian metaphysical healing over the last century reflects a universal decline in mankind's interest in spiritual aspects which coincides with the unfolding of a century of wars, moral decay, economic disintegration, and political and financial insanities.

The root for divine metaphysics lies deep within the human soul in its reflection of a fundamental divine reality. Scientific spiritual healing is fundamentally a process of divine metaphysics, based on the recognition of that higher power, called God, that has been summarized as Truth, Life, Love, Principle, Soul, Spirit, and Mind, and are reflected in man as divine image and likeness.

A similar, though less comprehensive recognition, was the platform on which the Golden Renaissance unfolded that gave mankind the greatest scientific, cultural, and technological increases in history. This means that the term metaphysics, as used in this book, defines all phenomena that have a definite basis in reality and a definite science associated with it, but have their motivating principle not founded in actions of Newtonian physics or biological materialism, but in spiritual factors such as intelligence, in the power of the human intellect, in the action of the human mind at discovering fundamental principles relating to life and the demonstration thereof. Here, healing begins.

Mary Baker Eddy writes about her own healing work: "...I healed consumption in its last stages, a case which the M.D.'s, by verdict of the stethoscope and the schools, declared incurable because the lungs were mostly consumed. I healed malignant diphtheria and carious bones that could be dented by the finger, saving the limbs when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had eaten the flesh of the neck and exposed the jugular vein so that it stood out like a chord. I have physically restored sight to the blind, hearing to the deaf, speech to the dumb, and have made the lame walk..."\*9

There exist no journals of her work by her own hand. There exist reports, however, by others who were healed. There exist also countless volumes of testimonials by people who healed themselves or were aided in the process by professional practitioners. She herself was engaged in the healing and teaching work for over twenty-two years. At the end of this period another new phase shift was launched that far superseded all personal healing. It was at this time that her outlined structure for scientific development first appeared in print. It was also from this time forward, for another twenty years, that the greater developments

unfolded of her career, that changed the face of humanity to some degree. And still it must be noted that the greatest potential impact of her work on humanity, has not even begun. The outline of her structure for scientific development continues to remain largely hidden from the world except for this series, titled: **Discovering Infinity**.

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## Laws manifesting the truth.

The scientific approach to reality is simple. If a metaphysical healing of some physical ill has occurred once, this indicates to the scientist that some fundamental law exists that has allowed this type of healing to happen. If the underlying law becomes subsequently discovered and becomes fully understood, it can be developed into basis for applied healing on a commercial scale. This, indeed, has been the case at the beginning of the twentieth century. Thus, the whole process of scientific spiritual healing, through understanding the nature of Truth, has a definite basis in reality, and has a history of rigorous scientific investigation.

Unfortunately, today's mind-set that is burdened with spiritual and scientific devolution, is such, that all non-material processes are thought of as impossible. Even the moral domain is largely rejected as irrelevant. This rejection points to a type of ignorance that puts the spiritual domain far out of sight. Rather than being cast aside, the moral domain should be explored as to its roots and function as an infrastructure for spiritual development. If this were done, the wisdom of countless ages would be exploited more completely, rather than being cast aside.

In the scientific sense, morality represents a structure of wisdom that has been gleamed over the ages from keenly sensitive observation from which certain rules were formulated as guidelines designed to avert personal or social tragedies. These rules represent a type of primitive mental technology which may appear outdated in today's world, though they still represents the recognition of underlying principles that have proven their worth and should not be allowed to become lost, but should be employed to open the horizon for evermore advanced discoveries.

The exploration, in this book, of the technology of metaphysical healing brings to light a much deeper

basis and a much more thorough research into the fundamental principles that support human existence and human health than is commonly associated with spiritual issues. It also requires a lot, such as a thorough research into the mental foundation on which moral structures rest, which acts as a stepping stone on the path into higher realms of Science. Divine Science is built on an exploration that necessarily draws together all the achievements of mankind in this line of endeavor, as this would be the case in all other areas of scientific investigation.

In order to advance the human thought beyond the rudiments of a tall mental technology, one needs to rediscover all that has been discovered by mankind to date, and start with this platform. That is, one needs to re-live, as it were, the moments of discovery of principles that had shaped the life of the great pioneers in metaphysical healing. This is a fundamental platform for all meaningful progress.

What this means, is that in respect to scientific Christian healing, all the numerous examples of such healing that have popped up through the ages are important to us, today, even in modern times when spiritual issues appear so irrelevant. What the pioneers have achieved throughout the ages for the advance of humanity must be considered as testaments of an underlying Truth. From this foundation the further advanced discovery of reality can proceed, of divine laws manifesting divine Principle. By such a process of discovery, leading to a fuller understanding of reality, mankind becomes able to demonstrate the principles of reality through the same application that the pioneers have pursued, and with greater efficacy. As we learn to apply again what the pioneers have understood, and become fit thereby to advance beyond the ancient standpoints, we become able to take the process of discovery and demonstration another step further towards the infinite. Nor exists there an apparent end in this chain of constantly ongoing development.

That the ancient examples of the pioneers are meaningful today, such as the miraculous healings performed by Christ Jesus, can be deduced from the simple fact that nothing happens in reality that has not an underlying fundamental principle supporting the phenomenon by which the phenomenon comes about. Whatever happens in real terms is based on Truth. Thus, the focus in this book must be on Truth. But what is that reality which has come to light in such works as Christ Jesus', as the truth?

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## What is Truth?

Pontius Pilate asked that questions once. He asked it in response to Christ Jesus' statement to Pilate that he had come into the world to bear witness unto the truth. Pilate, of course, was quite incapable of answering the question himself. Scientific and technological progress by which the nature of truth could be discerned through metaphysical phenomena, raising the physical platform of a nation, was not on the Roman's agenda. Thus, the concept of truth was quite unknown to Pilate. Christ Jesus, on the other hand, had demonstrated the truth through healing. He understood quite well that Truth was reality. Christ Jesus' marvelous achievements were manifests of an underlying aspect of divine Truth, where they not? His works illustrated truths which he scientifically understood. And what wonderful truths they were, which were demonstrated by countless marvellous healings. With these works, he gave the nations of mankind a new identity. His works reveal a vast range of capabilities imbedded in the nature of man, capabilities for healing, capabilities for development, for cultural advances, for scientific discoveries, and yes, even for economic and technological application of advanced perceptions of fundamental aspects of reality or Truth. Above all, however, through his works and through his life, he proved the truth that **man is free**. The challenge in this age, is to repeat the process.

What Christ Jesus demonstrated as **the truth** - the truth about man, about God, about reality - reveals the existence of powerful underlying principles that he had understood and applied. From these examples, the scientific mind perceives the existence of fundamental laws, or natural laws, or divine laws, or truths which came to light through Jesus' healing work.

Evidently, these truths that he illustrated, are unrelated to the so-called truths of matter, the dust of the ground, that is supposed to give life to man and the universe. Life has a higher foundation. Its reality is contrary to the primitive logic of material considerations, and thereby makes all the lower aspects secondary in nature, if not totally untrue.

Even the universe, as we recognize it today through the modern advances of nuclear physics, is perceived in a much less 'material' fashion as it had been four countless ages. It is seen today at the atomic and subatomic level as being constituted through the interaction of forces of energy bound together by principles of some underlying intelligently created order. These principles are recognized to some degree and made the basis for our perception of what are termed fundamental laws. These laws are understood sufficiently

well, today, to enable mankind to derive a wide range of benefits from the exploitation of these laws.

By this constant exploration of reality, and the understanding gained thereby, the human intellect becomes closer aligned to the intelligence that created the order of the universe. In a sense, man begins to understand scientifically, what God understands, at least to some minute degree. But even this majestic advance, in present terms, represents little more than the step of a child in its newly discovered universe. None-the-less, this advance has been powerfully effective.

The advancing development of mankind's application of intelligence has lead to the creation of such incredible technologies as those that enable mankind today to harvest for its use even the tightly bound energies that are bound up within the atomic structures. Nuclear fission and fusion are steps in that direction with an unimaginable potential. Already, today's state of the art Fast Breeder technology (of nuclear fission) has given mankind access to an unlimited source of affordable energy with sufficient resources to last for billions of years, even while fission is itself is a very primitive process that will soon be superseded by hot fusion technology, which in turn will likely be superseded in the not too distant future with still more advanced technologies in energy production, such as the fabled matter-antimatter reaction technology that is slowly moving out of the realm of fantasy to the theoretically possible.

This chain of advance in efficiency of energy production, which gives us an increase by three or four orders of magnitude in energy flux density, is very much needed for interstellar space-flight. This is needed, for with the development of man, also expands its frontier. In very real terms, there is no limit to the physical resources that a highly developed application of intelligence can gain access to for human use, and the frontier where mankind finds its expression.

The same is obviously true about scientific Christian healing, as Christ Jesus had demonstrated to some degree. He spoke of his work as but a beginning. He predicted, if mankind were to continue in 'his word' far greater works than his, we would do. Indeed, much greater works are being done. It has become possible in this age, through scientific understanding, to recognize and demonstrate that **man is free**. The moral, cultural, scientific, and technological basis exists for this demonstration to be fully made in practical terms. No inherent limits exist that would prevent mankind from demonstrating this most profound underlying principle of man's being.

From what can be observed in practice, there exists

apparently no limit to the advancing development of the intelligence that is reflected in man, and what it can achieve in practical terms. Effective spiritual healing through scientific understanding, requires however, a certain level of mental infrastructure development below which the capability cannot be realized. Christ Jesus worked thirty years on developing that infrastructure, and when he was done, the results that were achieved were miraculous. By the same token, the reported occurrence of spiritual healing in modern times, indicates that the requisite understanding can be achieved through a chain of scientific discoveries. In fact, it has been demonstrated that the infrastructure for Christian healing can be achieved more readily than the fabled energy technologies of matter-antimatter reaction systems can be achieved which appear solidly on the horizon of the rationally practical. Thus, the subject of this book is not a pie in the sky utopian dream, but a practical subject that already has had a rich history.

As we explore mankind's rich history, it becomes apparent that it is always the underlying principle or fundamental law (the law based on Truth) that needs to be discovered, by which progress is achieved. Nothing ever happens by magic in the real world. Every step of progress requires dedicated work. Magic happens only in fairy tale stories which, sadly, are told to the world's children which confuse their budding minds. Sometimes people continue to believe in their fairy tale stories, even the more learned fairy tale stories that lead people to belief that black is white, that matter and the limits of the dust of the ground are supreme, and that nothing happens that cannot be understood materially and through earth based environmental reasoning.

Then the question arises, what about love, honesty, care, devotion, generosity, integrity, creativity, ingenuity? Do they have a totally material basis, or even a remotely material basis? Are they derived from the dust of the ground? No! But they are real, are they not? They support life and human existence more powerfully than we generally give them credit for.

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## Laws that have no material basis.

What, then, are these absolute laws? Who or what created them? Where do they come from? What are they telling us? What do they tell us about our innermost nature as human beings and about the prospects of

human civilization in the near and long term? These are some of the questions that appear to be bound up into the immensely larger complex of divine metaphysics, which by application of its laws becomes manifest in metaphysical healing.

The concept of law is incorrectly applied when we speak of institutional truths, or governmental regulations, or legal systems set up by parliaments that are deemed to enact laws. We may even recognize autocratic rulers, as law-makers. But are these creations of human beings that are set up for the purpose of establishing order, health, and security, really laws in the scientific sense? This is an important question when we are dealing with the complexities of life and of love which cannot be empirically defined and verified.

Metaphysics is one of the few sciences that deals intimately in areas where mathematics cannot create models for simulation to explore possible technologies. It is quite possible, therefore, that society will never be absolutely certain if its moral, social, or civil laws really reflect the spark of underlying truth, although much can be done to advance in this direction. Scientific discovery can take us beyond many uncertainties, even to the threshold to the infinite, to divine Truth.

Whatever is **the truth** does not vary. It can be explored scientifically, and if discovered aright, can be applied effectively to the degree to which one comes to understand it. Obviously, the nature of truth itself, or reality, is never subject to the laws that people make or choose to live by? By the same token, if the perceptions that are labeled, Christian Science, are wrong, the results cannot come out right, as the decline in Christian Science healing indicates. If the perception that unfolds in Christian Science has deteriorated from its high point, then, its application must result in the kind of failure that we have today.

It all boils down to this: Men do not make laws! God, infinite divine Principle, alone has established the laws of reality. At the very best, people may observe the laws of the universe and deduce by observation their principles that operate in the natural world, which are spiritual principles, such as those which define the nature of intelligence, life, and love.

If humanity fails to establish order through its self-created laws, this merely proves the point that the real laws are not understood and applied, that they are cast aside for imaginary laws that profit nothing and leave the field open for the development of chaos. It proves that the real laws are supreme, that man cannot alter them, or bypass their effect.

If God, or reality, alone is the author of laws, then,

the laws of the universe are fixed. If scientific metaphysical healing once abounded, but has now ebbed into silence, human perception of the operating laws must have been significantly advanced at one point, and has become eroded through apathy or external forces. It is not logical to assume, as is widely accepted today, that the fundamental laws of reality have changed or are no longer valid today.

Humanity has made great progress in observing and utilizing the laws of the physical world, while the exploration of the mental realm has barely begun. It cannot be said, therefore, that metaphysical healing is an empty dream, seeing that astonishing results have been achieved on this basis throughout literally all ages of human history. There have been glimpses of truth as far back as recorded history can take us. Except these glimpses were always few in numbers and spaced well apart in time, non-the-less, they were discoveries of a reality that is still valid today. These discoveries need to be developed to their full potential. Mankind needs to develop its inherent capacities on the whole front of human existence, morally, scientifically, technologically, economically, and yes, also spiritually. Mankind needs a thoroughly researched platform for spiritual growth that includes in part the metaphysical healing technology, which incidentally is required in this modern age not only to address areas of individual health and healing of disease, but is also required to heal the growing insanity of this age that destroys the physical support structures for human living as a means to 'save' mankind through devolution, while the support structure for human living should rather be in a constant state of development.

Modern scientific Christian healing is not found at the bottom rung of the ladder of mankind's scientific development, but is found at the top, at the farthest extreme. It came to light at a high point of the nation's spiritual development, and receded when this thrust of that development became lost. Science is a thing of life. It is not a static thing. It unfolds with development, and like any living system, it collapses when growth or development no longer takes place.

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## **Development - the dynamics of life.**

The central aspect of any individual's existence is life. Life's highest manifest is in the human intellect that enables discoveries of fundamental principles and their

application for the building of civilization. This development potential sets mankind apart from any other living species on the planet. But life is a dynamic thing. It comes to light through development. It is a thing that unfolds out its own resources. It is a thing of constant growth. There is no static life, or zero growth, or negative unfolding possible. 'Static life' is a contradiction in language, and so is its modern equivalent the much promoted concept of 'zero growth' economy or the 'negative growth' of life which are currently at the fore-front of implemented ideology.

Human society is a living structure which cannot be forced into a 'zero growth' state without enforcing its collapse. This holds true physically, economically, scientifically, and spiritually. Whatever is connected with life must grow, develop, or it collapses. Has anyone ever seen a flower in a state of zero growth, or even growing smaller as it unfolds? Life exist only in the form of constant development. Apart from development, there is but death and oblivion. Not even animal societies exist in a zero growth state, but live with a constant association with development being poised against death through starvation or predation.

The nature of life is growth, is development, is unfoldment, provided it is allowed to develop and unfold. If these are denied by artificial intervention, life ceases. As much as this holds true for a plant, it holds true for a man, for a society, for humanity, for mankind's Science and culture, for all these are aspects of life. It is the nature of life to develop and grow, whether we like it or not. We cannot change the nature of reality, the nature of life, but must live in accord with it or suffer the consequences. Zero growth, or negative growth cannot be achieved, either in population numbers, in economic development, or in spiritual development. The moment a life-curtailling policy is enforced the collapse of the whole structure begins, such as the collapse of civilization. The dynamics of life are fundamental. All that mankind can do in the face of it, is find the most intelligent way to support the developing unfoldment of life.

It is most unfortunate, therefore, that 'zero growth' policies and 'negative growth' systems are in control in this modern world with the necessary catastrophic effects on human civilization and on mankind's capacity for scientific Christian healing, which, too, is not an isolated aspect but unfolds and decays with the advance of civilization.

An individual, however, is not bound to the general pattern that society has imposed upon itself. Understanding the nature of life, and the nature of the mythologies and systems that would counteract it, an individual may achieve his or her own development

according to the fundamental principles of life. This book is dedicated in support of this development, and may well be essential in this endeavor.

Spiritual understanding is an aspect of life that must be in a constant state of growth, in active development, in progressive unfoldment. The fact that there has been little of that happening on the public front makes the individual task significantly more isolated and difficult as much needs to be regained that had already been established at one point. However, without this growth in spiritual self-awareness - without constant development in terms of new discoveries of the principles of Truth, without progressive scientific unfoldment, understanding, and experiences - the spiritual and mental support structures cannot be established on which scientific Christian healing depends, and needs to be maintained. Then, a serious decay sets in. This pattern is quite a universal one and applies to all areas of the human dimension.

Whatever growth takes place in the spiritual awareness of man's infinite nature, manifests itself in corresponding growth in scientific achievements, both in terms of scientific Christian healing, and in terms of technological progress or economic development of the nations. The spiritual development, however, must match the dynamics of life, as must the economic and technological development of mankind. If they don't, devolution sets in and the human scene collapses into impotence and death.

In a sense, the universality of scientific Christian healing, is an indicator of the security of mankind. If the pattern of inner spiritual development is stunted, or forced into regression, civilization is destined to collapse into a very primitive state of existence which can hardly be called life, but might be called darkness as in the dark ages when the world population was driven into exactly such a state of collapse in the 14th. and 15th. centuries. Fortunately, this collapse became reversed with the emergence of the Golden Renaissance that arose from the scientific perception of man as being created in the image of God, the creator, which unfolded a certain appreciation (and application) of man's infinite nature.

The tragic loss of the effectiveness of scientific Christ healing in the modern world can be traced to a similar type of collapse, a collapse that is still ongoing, a collapse which is currently imposed upon mankind by its own political apathy which has its manifest in the moral, scientific, technological, and economic devolution of mankind in all nations across the planet.

It has been said that mankind needs a new period of renaissance, similar to the Golden Renaissance,

through which mankind had once blossomed, which Renaissance had been ground into the dust over the last five centuries through successive cycles of war and mounting pressures for devolution on the whole human front. The scientific fact, however, is that the platform on which the Renaissance unfolded had not really been destroyed in the cycles of human devolution. The Renaissance unfolded on a fundamental principle of reality that is ever operative, that can forever be reapplied at any time mankind chooses to do so. In a scientific sense, the reestablishment of a new renaissance among mankind must not even be taken as a goal, but must be sought as a starting point. The dynamics of life demand that we look constantly higher than the highest established achievement of the ages. The dynamics of life demand a constantly unfolding development. It is not sufficient to be satisfied with regaining the highest achievements of the ages, we need to strive to go beyond them. And this we do, because progress is a spiritual factor and its nature is rooted in fundamental reality, or infinity.

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## The nature of negative development.

What hinders spiritual growth, as indeed any type of growth, is a hard to detect progress that one needs to aware of so as not to fall victim to it, which may be termed 'negative development.' Logically, **negative development**, or **negative growth** should be an impossibility, for all true development unfolds according to the dynamic pattern of life, which is a pattern of positive growth. Unfortunately, in a world steeped in mythologies of all sorts, **negative development** or **negative growth**, is a very common phenomenon and has many faces.

Negative development can be understood as a development based on faulty assumptions. It is a development which generates a certain type of growth, but which is destructive to life. This 'negative' growth is quite different in nature than the growth of a liability that an accountant might accumulate in terms of unpaid bills, which can certainly be paid to settle accounts. Negative growth is typified by a dynamic growth that is fundamentally suicidal, as we find it in today's world financial system. Here, we find a growth of capital aggregation that has no physical equivalent.

For example, if one owns a share in a corporation that is bought at fair value, then, there exists a physical equality between the capital value of the share and the physical value it represents. If the share is subsequently sold at an increase, while the value of the company remains the same, that increase in the value of the share is a fictitious capital value that has no physical equivalent in terms of any value to the society or civilization, even though this fictitious capital value is financed with real capital by the purchaser. This fictitious capital growth is destructive, for by this process real capital is drawn away from the physical economy into fictitious capital assets that have neither any real value nor afford any tangible profit for the advance of society. The result is, that economic development of the society stagnates as capital resources are drawn out of the productive economy, while on the other hand the fictitious markets grow and become volatile like an highly inflated air filled balloon.

If in turn, the fictitious capital value (the increase that has no physical equivalent) is traded through a financial system that exists exclusively for this purpose, which by its nature artificially creates ever greater amounts of fictitious capital. By this process, the whole structure that grows in leaps and bounds, becomes fictitious throughout as its entire aggregate becomes leveraged upon ever smaller instruments of real value.

At some point, when the thing has become sufficiently volatile, the leveraging begins to act in reverses. Typically, this is triggered when the fictitious value is called upon to cover loans, which value does not actually exist in real terms. When this reversal sets in, the whole thing tends to collapse due to the tightly interlocked nature of such a fictitious bubble. The actual mechanism that forestalls the reverse into collapse, up to a certain point, is the dynamic growth of the fictitious market. For as long as the fictitious bubble can be kept growing, a possible reverse leveraging can be contained through aggressive manipulation. This growth, of course, can be achieved only by drawing ever greater amounts of real capital out of the physical economy, as an infusion into the fictitious capital market upon which to leverage evermore fictitious capital aggregates.

The growth potential of such a leveraged system is phenomenal, displaying a hyperbolic tendency. However, with this growth increases the vulnerability of the system, which is in direct relationship to its growth. Eventually, when the growth can no longer be sustained, at which point the vulnerability of the system has reached an equally precarious state, reverse leveraging sets in and the whole thing disintegrates.

The system may be termed a negative growth system, because its very development has accumulative

destructive effects. It is a suicidal system. In financial terms, the system first loots the productive economy of it life-blood, while the system grows, and then, largely destroys what is left of it when the system collapses. It displays a growth pattern that is both real and quite dynamic in its development, but which is contrary to life, which develops towards a catastrophic termination and not towards infinity. Some call such a system a cancerous growth system, for the growth of a cancer is equally destructive to that which feeds it. It is self-evident from this description that the nature of such a system is totally contrary to the platform that must be established for scientific Christian healing. In real life, however, the distinction is not as clear, especially when the development appears to be benign and desirable.

For example, let us examine the hyperbolic growth pattern of our world's globally outstanding financial derivatives, which, of course, represent almost purely fictitious capital. If one were to plot their growth pattern, one would find that it matches very closely the curvature of a hyperbolic horn, such a trumpet. This type of curvature is almost flat at the beginning, but then it begins to increase evermore sharply until it flairs out steeply at the wide opening of the trumpet. The growth pattern in the world derivative market tells us that we are currently very near the flair-out point. In 1993 the globally outstanding derivatives amounted to roughly 15 trillion dollars. The market had risen to that point over the preceding ten years. However, a single year later, in 1994, this same figure that had mounted up over a decade, was tripled in a single year to the gigantic 45 trillion dollar mark.\*<sup>10</sup> In the same ratio that this growth unfolds, the system's feed capital requirement increases, which therefore, likewise approaching the flair-out point. The point of disintegration, is that point at which the feed capital requirement for keeping the system growing, exceeds the capital resources that can be leached out of the real economy of the nations, which itself is collapsing in proportion to the increase in looting.

At some point along the flair-out stage the feed capital resources will be exhausted, while the system's instability will reach such a tensile state that the slightest reverse leverage tends to avalanche into a total disintegration of the entire world financial system: Puff!

What goes puff in a blow-out of such a gigantic system that is currently trading one quadrillion dollars worth of instruments annually, is the total world financial system - banking, pensions, mortgages, commerce, investment - whatever is connected with money. This is so, because the whole system is tightly integrated into the fictitious capital market. The disintegration point is logically near the beginning of the flair-out phase. What the result will be in human

terms cannot be determined. Catastrophe may be too mild a term. The only thing that is certain, is that the disintegration will occur unless the system is taken down orderly in a global bankruptcy reorganization throughout the entire world financial system. The chance exists for an orderly shutdown to actually happen, but it appears to be slim as the moral and spiritual foundation for such a move has clearly not been developed, neither in the public consciousness of the United States, nor in the world abroad.

It is a fallacy to believe that a 'negative growth system' can be saved by its artificial strangulation with the aim to force it into a zero-growth state that it may operate forever. The very moment that one begins to curtail the growth of a negative growth system, the reverse leverage sets in and the disintegration happens immediately. The only way that the human society can be saved from such a system, is by taking it down orderly in a bankruptcy reorganization. This essential process is important to remember when we deal with the mental equivalent of such a system.

There are actually quite number negative growth systems operating in the world. The world financial system is but one of them. The mental equivalent of such system is a negative growth system that is '**enlightenment**' oriented, where the fictitious aggregates are ideologies that grow in leaps and bounds, though without the slightest foundation in fundamental reality. The growth in this system is driven by blind zeal, which undermines a people's sensitivity to the physical infrastructures for human living. The effect of this development is, that the unfolding mentality forces a termination of the scientific, technological, and moral development of humanity, followed by an increasing devolution thereof, of the very support structures on which the physical existence of humanity depends or civilization has been founded.

The growth pattern in this mythological, so-called '**enlightenment**' system is similar to that of a cancerous bubble. It is built up on dreams that are just as hollow and fragile as a soap bubble that naturally disintegrates. It is a negative growth system that is destructive to those who are devoted to it, and is therefore suicidal in its effect.

This system is one of the most destructive forms of negative growth system that has ever been unleashed against mankind. It has many faces and is many times more powerful in its destructive effect than war. In fact, wars are created by one of the lesser applications of this system.

In its grosser form, it is a system that grows at the expense of human development, causing devolution in

morals, culture, education, science, industry, technology, farming, health-care, transportation, energy production, land use, even political ideology, into irrationalism. Its growth is leveraged by the very devolution it achieves. The reverse leveraging is triggered by a slightly different process than that which disintegrates the fictitious capital growth system. The disintegration of the so-called '**enlightenment**' system is triggered by a general breakdown of the physical support structures that are required for human living, such as food and energy production, etc. The disintegration point of the 'enlightenment' system is reached when the fictitious ideologies themselves become meaningless in the face of the catastrophic breakdown of civilization.

This development of this negative growth system, likewise follows a hyperbolic pattern of increase. This increase is measured in the aggregate of the actual ongoing destruction of human beings for ideological or eugenicist purposes, such as Adolf Hitler had pioneered with his genocidal move against the Jewish people.

Another example of this type of negative growth system is the poverty based depopulation ideology of modern times, for which economic underdevelopment is spread globally. Under this 'enlightenment' system, at the current rate, close to 100 million people are put to death annually, according to U.N. figures, and figures released by the Canadian Hunger Foundation. These reports indicate that currently 33,000 children under the age of 5 perish each single day from underdevelopment related causes. The death rate for the total population may be extrapolated from this. Disintegration takes place shortly after the flair-out point of the hyperbolic growth pattern is reached. One of the early signs of the negative leveraging is the development of such diseases as AIDS and the numerous new and exotic diseases that come to the surface at an astonishing rate. AIDS, the dreaded effect of the HIV virus, is but one sign of the collapsing physical environment that is artificially driven by oligarchic policies. HIV is widely believed to have resulted from a viral species-jump from a species of monkeys to human beings in the poverty stricken, weakened, populations of Africa, which were among the first and most severely targeted regions on the planet by the forces of the depopulation ideologists.

One more major type of negative growth system is the **oligarchic** economic system. The most striking example of this type of system is the old Venetian model of economy, which is entirely centered on looting.

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## The Venetian negative growth system.

The Venetian model is possibly the best example that can be found to illustrate the nature of the **oligarchic** type of negative growth system. It is ideal as an example in that it has played itself out over several cycles of collapse. The first cycle was centered on slave trading and financial currency speculation (looting) and currency manipulation which collapsed the global financial system in 1345. The destructive effect of this negative growth system was such that the entire population of Europe was physically weakened and depressed to the point that the Black Death plaques that had developed in China for over a decade at this point, under the ravishes of the Mongol Empire, had broken out into the European era with an explosive force that destroyed half the population of the affected nations.

After Europe recovered from this destruction through the development of a positive growth system that became known as the Golden Renaissance, the looting oligarchic empire of Venice saw itself threaten with extinction by the forces of the Renaissance, which it set out to destroy to save itself. It accomplished the task by instigating two contrary 'enlightenment' systems, known as the Reformation and the Counter-Reformation through which it created a havoc that set the stage for the infamous Thirty Years War. This war was so effectively destructive that in some areas three quarters the population had perished with their economies reduced to a shambles, and the country side to a wasteland.

Still, Venice felt insecure and without a viable base for looting. Out of this background it transplanted itself into the far northern parts of central Europe and into England. From there it began to loot the world, primarily through the British Empire that became the world's greatest colonial power, slave trader, dope pusher, and financial looter. In order to protect its balance of advantage that it had achieved, against any possible re-emergence of a new Renaissance, the oligarchy set up two brutal world wars and coerced the United States into developing and deploying the atomic bomb with which it set the stage for the the creation of the U.N. and the I.M.F., which now rule the world with near dictatorial powers while the nations are once again collapsing into debt soaked poverty, economic disintegration, fascism, terrorism, and genocidal operations, with worse to come.

The irony is that many of the most destructive aspects of this system are considered benign, even as

the negative growth financial system is considered as benign by those who profit from the looting of the nations. It should be noted at this point that all these system are representative of other types of such systems that are much more deeply hidden and are often benign in appearance, thus a precise structure of scientific approach is needed to deal with these hidden features of destructive erroneous concepts for scientific Christian healing.

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## Christ Jesus's alert reactions to negative growth systems.

Christ Jesus' most famous reaction may be seen as his dramatic overthrowing of the tables of the money changers on the temple grounds. In scientific terms, this was actually the most insignificant of his many alerts against negative growth systems. These alerts are significant to understand, in order to understand the platform for scientific Christian healing.

One of his earliest documented reaction was specifically directed to alert himself. We are told about three temptations that he encountered during and immediately after his forty day retreat into the desert that preceded the beginning of his public career. The first temptation was centered on an 'enlightenment' oriented system. The tempting 'voice' informed him that he had power to turn the stones of the desert into bread to still his hunger. As it was, he reacted with the realization that "man shall not live by bread alone."<sup>11</sup> Had he fallen for the logic of the imposing mentality, his career would have ended before it even began. Instead, it became the greatest career of demonstrating the power of the human intellect to develop the resources for sustaining human existence in total independence of the supposedly necessary material support systems. His healing demonstrations lifted the image of man above its supposed dependence on 'the dust of the ground.' He pioneered a demonstration that has to some respect come true today, for mankind has grown in population density through technological development, to a level that is five thousand times greater than the population density that the earth by its own primitive resources could support in a zero technology environment.

The second negative growth system that he challenged in the desert was the **elitist** ideology system, of which personal fame is a subsystem. He was instructed

by the tempting 'voice' to cast himself from the pinnacle of the temple and make a big show of it by which to gain recognition. This too, would have destroyed his career which was totally centered on the universality of the truth and the universal capability of man to discover fundamental principles and apply them for the maintenance of life and the advance of civilization. Had he set himself up as a guru spectacle he would have closed the door to the essential aspect of his work of demonstrating the scientific capability of man, and so decapitated the future of mankind. Instead, he worked in the opposite direction. At one point he sent out seventy people into the surrounding area to perform the same healing work that he had demonstrated himself, illustrating thereby the universality of the power of the human intellect.

The third negative growth system that he challenged at the very outset of his career was the system of oligarchic ideology, which the oligarchy lives for, which the lives of whole nations are sacrificed for. He was offered by the tempting 'voice' all the kingdoms of the world in exchange of satanic worship, the same worship of wealth that has grown by leaps and bounds in modern times. Had he accepted, this too, would have closed the door on his healing mission and on his grandest achievement that interlocked life on this planet with infinity, and set up the authority for human development, morally, scientifically, technologically, economically, and socially, without which civilization disintegrates into meaningless primitivism, barbarism, and poverty bound slavery. His healing work was in support of human life in the context of individual cases where disease had challenged the existence of individuals, but through these examples he also set up the stage for the healing of the nations by drawing into focus the effects of defective systems which are dangerous and destructive to life and the structures that support life in an advancing civilization.

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## Methods of blindness.

Out of a general lack of spiritual development in terms of scientific awareness of the fundamental principles of being and the nature of life, human beings, operating within their societies, have set up rules for themselves that are frequently ill-perceived, that are arbitrary regulations or customs by which the societies try to order their affairs. These are frequently based on ideologies that are fundamentally defective, such as the moderns ideology of zero growth economy, population

reduction, deindustrialization, financial derivatives trading, to name some of the gross examples. All these are systems of negative development that have been accepted under binding commitments that the society agrees to honor. The most potentially destructive of these is the U.N. system of "global governance" based on global elitist dictatorship, which currently drives the removal of some of the most supportive technologies mankind has developed for the maintenance of human life. Under the U.N.'s 'environmentalist' umbrella the ban of the DDT and CFC chemicals has opened up the potential for more than fifty million deaths per year, with a global ban on fossil fuels hanging in the wings which will raise that killing potential towards the total collapse of civilization.

It must be recognized at this point, that falsely based human regulations, which are wrongfully called laws, maybe totally unworkable towards achieving the society's desired goal. Nor does it matter how strongly these so-called laws that drive systems of negative growth are enforced. One cannot enforce productive and benign results through disregard of the fundamental laws or principles of reality. Societies may try from time to time to enforce their falsely based regulations by imposing stronger penalties, even death penalties, hoping that penalties at some level will begin to enforce order and stability regardless of the unworkable basis that a defective systems sets up. The apparent need for imposing penalties should indicate that the reality based fundamental laws of being are not reflected in the society's aspirations, values, actions, and beliefs. This should indicate to society that no amount of penalties, or effort, or subjection to agreements, will eliminate the effects of the underlying failure. In fact, the stronger any ill-perceived regulations are empowered, and their failures translated into penalties, the more certain will be the resulting chaos and damage to society. Where there is negative development, or just a lack of development, there is regression and an impending collapse of civilization.

In today's world, it has become a common belief to regard the collapse in social standards as an inherently isolated phenomenon, a sign of insufficient law enforcement. Great efforts are made, therefore, to increase enforcement of the defective laws when things do not work. However, it has also been the society's experience that these intensified enforcement efforts do not help. Law-enforcement, which is scientifically impossible, has proven itself to be impossible to achieve in real terms. This hints at the need for scientific or metaphysical healing which reflects the operation of the deeper fundamental laws of the universe that are not definable in a materially oriented context.

Even metaphysical healing cannot be enforced. If



it is pursued from a false premise, no healing will come about no matter how strongly one may 'will' it to happen. There is no law-enforcement possible in the natural realm. Law-enforcement is a human concept. It has nothing to do with reality. The underlying laws or principles that operate in reality can only be applied. The principles of reality enforce themselves, once they are applied. One cannot enforce the law of gravity, for instance. It operates whether one likes it or not. Nor can one force it to be greater, or less, no matter how strongly one may want to. No legislator in the world could influence it. When coming to terms with reality, a society can only do one thing, develop an intelligent understanding of the laws that operate naturally, and utilize these laws. For this to happen, however, one needs to develop the spiritual capacities of man, such as intelligence and the grand human intellect that enables one to discover and understand the function of the principles that operate naturally, and create applications for them for the advance of civilization.

It is certainly possible for a society to establish its social regulations on a platform that reflects moral values and spiritual reality. Then the society's prosperity and stability will reflect the effects of an increased understanding of fundamental principles. The result from this will be necessarily positive, for, then, the human scene is brought into harmony with the natural conditions of reality, rather than is pitted against it. In the course of this intelligent advance towards understanding reality, the application of penalties that are so heavily attached to legal regulations will lesson until they are no longer drawn into focus at all.

The same applies to the healing of disease, or should I say: to individual lawful spiritual living. Healing is a process of getting into conformity with what is fundamentally normal. The great question, however, is: What are these fundamental laws according to which men need to shape their lives into lawful living? What creates, and supports, health? In other words, if God alone (Truth or reality) makes laws, what are these deeper laws by which we can find health and healing, both individually and collectively? This simple question opens the door to a whole world of scientific investigation, which investigation, being based on reality, is not only related to the healing of bodily ills, but is also related to all the other facets of life and the dynamic nature of life in its unfoldment in human civilization.

## **reflect Truth.**

For centuries, healing has been sought through physical, chemical, biological, or plain mechanical modifications of the body. Of late, genetic engineering has been added to the list. While these methods are useful to some degree, they have neither eradicated the occurrence of disease, nor in fact stemmed the rapid proliferation of diseases. They have become little more than tools to manage the symptoms. In some cases the tools are applied with remarkable success. Still, these tools afford no fundamental aid in dealing with the forces that become manifest as disease.

In a very crude way, some progress is being made towards this end. For instance, efforts are made in today's world to maintain a less destructive environment, to provide more nutritious and sufficient foods, to avoid stress in order to help people keep their bodies strong and healthy. These efforts acknowledge a certain dignity in human living, indicating a faint recognition of underlying spiritual facts. The more advanced thinkers in the political sphere, such as Lyndon LaRouche, like others throughout history, are becoming aware that no one on this globe can live in impunity from diseases while portions of humanity are depressed into poverty, slum living conditions, slavery, and homelessness. Thus, global development efforts are proposed to raise the status of man on this planet. All this indicates that the laws of being are becoming recognized to some degree by the disastrous effects that man's transgressions of them incur.

Of course, spiritual laws can also be recognized by their healing effects. If this is done intelligently and scientifically, the resulting spiritual understanding cannot help but bring to light processes of treating disease based on the operation of divine laws which are valid and effective regardless of the physical circumstances that we may find ourselves in. This is the realm of metaphysics taking the place of physics.

Metaphysical healing results from dealing with the underlying cause of disease on the spiritual level, in accord with spiritual law. To explore this realm, it may be wise to proceed along the paths that the pioneers of old had already proven in their own healing work.

In most cases the pioneers have been individuals through whose efforts whole societies have surged ahead. The results are still apparent. One such case was the Golden Renaissance. It became a literal explosion in spiritual terms. The question should be researched today as to how it was possible for mankind to achieve that enormous transition that was accomplished a few

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## **Laws that do exist: Laws that**

centuries ago, for mankind to pull itself out of the darkest of the dark ages in Europe - the barbarism of the fourteenth and fifteenth century - into a Renaissance of cultural, scientific, and technological achievement which is still regarded as the greatest period of progress in the existence of man, in spite of the advances we see today. How was the transition achieved?

An answer may be found in the manner children were educated in that 'classical' period. We recognize such things today as classical humanist education. What they did in that period was totally different than what we do today. Today, we teach what we consider facts, and expect our students to subscribe to these facts. But this process doesn't generate any fundamental thinkers, nor does it set the stage for new ground-breaking discoveries. Who needs to think if the elite supplies all the answers? Who needs to bother with the process of discovering truth, or reason about fundamental principles, if all that is required of today's students, is to "repeat after me?" This kind of process, which is erroneously called education, is neither intelligent nor natural, nor is it productive to advance human civilization to a higher level.

In a speech at the Presidents' Day Conference of the Schiller Institute in 1994,\*<sup>12</sup> Lyndon LaRouche stated, that what they did different in those early days at the time just before the Renaissance was launched, was to set up a system of education that required the child to do what the child does naturally, if it is given the opportunity to do so, namely to explore, to probe, to discover, to experience the very act of discovery itself by replicating in their mind the process of discovery by the great geniuses of humanity - "to re-experience the act of discovery as that act had been produced earlier within the mind of the original discoverer."

Fundamentally, this is what a baby does when it sets out to familiarize itself with the world into which it was brought. Lyndon LaRouche suggests that there is a great difference between learning formulas, formalized logic or historic facts, and the rigorous work of actually re-experiencing in ones own internal processes the underlying experiences that had led to the original discovery. In short, they were literally teaching creativity in those early days. And that is how geniuses were born, of which society brought forth many in those days.

Now, if we were to do this again in our modern world, Lyndon LaRouche suggests, if we were to educate ourselves and our children to re-experience the discoveries of the great pioneers of mankind, then, our mind and that of the population at large, will become populated with the very essence of those people who have become cornerstones in the structure of human civilization as we know it today, people like Pythagoras,

Plato, Nicolas of Cusa, Kepler, Leonardo DeVinci, Leibnitz, Schiller, etc., for, then, we have re-experienced in our own mind that moment of the creation of an idea which occurred in the mind of these people by replicating the same experiences, and many more, in as much as this is possible to do.

Now you ask yourself against this background, What is Truth? You will no longer answer, truth is what you read in textbooks, or in the newspapers, or what an authority figure tells you it is. You will apply that same rigor of experiencing discoveries, and you will say to yourself, truth is that which comes out of creative discoveries that illustrate the existence of fundamental principles that can be understood, that can be demonstrated, that can be applied to life and used to advance civilization as the pioneers and geniuses had done in earlier times who had built civilization out of their recognition of reality. In other words, the truth is that which results from creativity, from a kind of thinking as did the early pioneers who discovered fundamental truths. Against this background a person will no longer ask a teacher: What is truth?

Truth is not something one can learn from a book, though a book may point one in the right direction. It must be learned in life. Formalism closes the door on this learning. Formalism, apart from other factors, may be the reason why the field of Christian Science has so drastically diminished, why it was starved of the needed development that must forever continue, for the horizon of truth is infinity itself. Formalism chills the advancing spirit. Without constant scientific development, there is inevitable decay. Life and its manifest cannot be held static, it either develops itself and unfolds, or it ceases, while artificial structures that are not based on reality tend to grow negatively to a point, but then disintegrate.

If we adopted formalism as a method for exploring the works of the pioneers, as this is indeed done in many respects, we wouldn't learn anything significant. We would recognize established formulas which would appear outdated, seeing that the modern elite has enthroned 'better' sounding formulas of mythological idealisms. By this shallow approach, the great reservoir of the treasures of the human soul, is lost. This shallow approach, is totally useless for exploring scientific Christian healing. In fact it is worse than useless. It is counter-productive and dangerous. We couldn't learn much about mathematics, for instance, by looking at Einstein's most exotic application of it as it applies to the innermost realm of physics. We need to discover the principles he had discovered and had explored mathematically, and more than this, we need to discover the process of discovery by which the principles were brought to light. We need to discover the spiritual processes involved in order to make the achievement of

the ages our own. Only, then, can we move beyond them. Learning by formula is dangerous and entropic in that it begins with elitism rather than principle, and decays towards dictatorship and irrationality.

Mary Baker Eddy, the discoverer and founder of Christian Science, may be the only scientist in history who has outlined a scientific structure that appears to be specifically provided as a basis for continued creative discoveries of underlying fundamental principles and their application to the human dimension. This structure addresses a vast range for investigation and discovery, which inherently defeats elitism that adds nothing to human development. Mary Baker Eddy's structure demands exploration, reason, and discovery. Without these, it has no meaning. Indeed, this structure has been rejected as meaningless by the very church and its field for whose benefit it may have been designed, but which has become deeply grounded in formalism.

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## Laws without formula.

Metaphysics cannot be reduced to the application of form and formula. People may get some use out of the formalism of applying multiplication tables, without fully understanding the laws that these tables represent. Here, form and formula afford some utility. Except in this case, form and formula, merely extend processes that are already commonly dealt with. Scientific, Christian, metaphysics on the other hand, is an unfamiliar universe that is totally opposite to common perception. There are no formal experiments possible that would have any meaning. There exists no empirical data to measure spiritual fact. Nor can mathematical modeling be applied to aid our work in defining Truth as Christ Jesus understood it. Metaphysical healing is a none-linear process that deals with reflections unfolding in consciousness - reflections of Truth. Metaphysical healing is not something of which one can say, I am 10% there, or I am 70% there. One can only discover Truth and realize, that in respect to a particular issue when a clear perception is reached and demonstrated in healing, one is there, completely. Based on these demonstrated processes new discoveries are made.

None-linear processes are natural in life. We experience them when suddenly an idea dawns and the world becomes transformed by it. None-linear processes are quite common in nature, too. We recognize them deep inside an atom, for instance, when so-called particles suddenly disappear and reappear in different

orbital paths without having had an in between state of existence that is in line with their initial and final points. They simply switch states in a none-linear transition. Our perception of time, which is really irrelevant in respect to fundamental principles or Truth, stands between our present status as human beings and that which Christ Jesus had demonstrated as fundamental to man. This apparent gulf can be bridged in a non-linear geometry of thinking which recognizes the achievements of the past as demonstrations of reality and as examples of the nature and the fundamental capability of man.

The operation of divine metaphysics cannot be understood in a linear sense either, but it can be understood as a phenomenon of principle that allows us to experience what we understand as truth. Indeed, physics itself teaches a useful lesson about the unreliability of what we see, in respect to the truth about it. What we see as rocks and trees, or flesh and blood, are revealed in nuclear physics as nothing more than organized groupings of atomic structures that are literally empty space, that only appear to be solid by virtue of an orbital swirl of infinitesimal particles that are not even real particles in the literal sense.

Metaphysics, of course, is another world altogether, a world of spiritual laws, principles, effects of thought and perception. Its effects are not in line with material, even atomic, processes, though they are as tangible as a stones in the fields. Their impact promises to be of even greater significance to the prosperity of humanity than the greatest advances in modern physics, combined. The science of physics has provided mankind with nuclear power, but it has not provided the means to assure prosperity and peace. Prosperity and peace must be build on a mental platform. Breakthroughs in the application of metaphysics will be required to usher in a new Renaissance as a starting point for the advancing spiritual discoveries that alone can assure the successful continuation of the human society in this complex world. In fact, without this new Renaissance as a starting point, the technological and scientific advances cannot be made on which an advanced civilization depends. Metaphysics, therefore, is not something that stands apart from the human equation, that one might choose and not choose without consequences. It stands at the center of it and is vital for the continued long term existence of mankind.

The Golden Renaissance that once spread through much of Europe represents still the pinnacle of achievement and discovery for all times, in spite of what we see today. What is regarded today as the greatest period in human history is in real terms, however, merely an example of the power of reason - the power of the mental processes of creative discovery, and the application thereof, - resulting into new and evermore

advanced discoveries. This represents nothing more than the minimal status from which to address the great problems of today, that are posed by the bankruptcy of nations, their poverty, starvation, wars, and economic devolution. Sure, we have made some advances in knowledge far beyond the specifics that came to light during the Renaissance, but not in fundamental terms, in terms of advancing capabilities for discoveries of fundamental principles. Especially in spiritual terms, we have gone backwards. No civilization can afford this kind of regression against the background of the expanding type of dynamic pattern that is fundamental to all living processes, human life included.

In a certain sense there have been many periods of 'Renaissance' throughout history. One of the most widely distributed history books which traces the periods of spiritual 'Renaissance,' is the Christian Bible. Although, the historical events it traces are frequently much smaller in scope than the great Golden Renaissance, one finds the ancient events useful. The stories provide some inside into the mental background of some of the great spiritual pioneers of humanity. The Scriptures provide inside views from which scientific conclusions can be drawn. These, too, are of vital importance in exploring the outline for creative discovery that Mary Baker Eddy's scientific structure presents on which she had based all her accomplishments. She too, must be counted among the great spiritual pioneers of humanity.

The Bible speaks of such celebrated figures as Noah, Abraham, Jacob, Joseph, Moses, Elisha, Christ Jesus, Paul, John and many others. It speaks of these people in terms of miracles that defy the logic of the best of today's linear understanding. Scientifically speaking, their works are much more than miracles, because miracles don't happen, - which renders their works as having resulted from an advanced understanding of spiritual law. The greatest so-called miracles, of course, were accomplished by Christ Jesus, after whom Christianity is named. Here we have the example of one man, whose understanding of spiritual laws influenced the course of human society throughout the planet for over twenty centuries, even though the principles that he demonstrated are barely recognized to even exist, much less being fully and scientifically comprehended.

The most important gains for mankind, however, are not the 'miraculous' events that are associated with these people, but in the effect of these events on the way in which men have looked at themselves from their time on to the present - how people regard their innermost nature, their potential, and their relationship to their God, regardless of what this God is understood to be. Christ Jesus may well be regarded as the greatest pioneer of mankind, for the events that he set in motion

has fundamentally altered the way in which the nature of God and of man is understood, which process has barely begun to bear fruit.

What Jesus of Nazareth did not do, however, nor indeed set out to do, was to unify the world's religious beliefs and to yank society out of its corrupt political order into some kind of social utopia. Instead, he presented expositions of law, bringing to light the fundamental aspects of truth which by which the social and political advances can be achieved that society was so desperately hoping for. He left the task to humanity to lift itself out of its mental dullness to the point at which it may benefit from the laws that he had demonstrated. This task, no one can fulfill for another. The task still remains to be taken up in a serious and scientific manner.

Unfortunately for humanity, as the ages passed, Jesus' demonstrations of fundamental law were becoming attributed to special privileges inherent in what was deemed to be the man's unique divine status. Rather than being recognized as the representative of the true status of man in divine reality, he was being recognized as someone totally unrelated to the fundamental nature of man. He appeared to be an answer to prayers and to the prophecies of many ages, and thus could not be accepted for what he was. This failure reflects deeply on the self-esteem of mankind, as is manifested in today's technological pessimism which demands dramatic population reductions rather than the requisite scientific/technological development of the world towards economic recovery by which all current and future needs of human beings can be met. The vast scope of the capacity of the human intellect, that Christ Jesus demonstrated unfolding from its infinite base, is still widely rejected as non-existent.

That Christ Jesus' demonstrations were not unique, however, is evident by the fact that they have been repeated in modern times through the rediscovery of the underlying laws that Christ Jesus had once demonstrated, and through their application to metaphysical healing right to the present day. Christ Jesus frequently drew reference to prior ancient events in which people had demonstrated the same laws before him. Only the magnitude and the efficacy of his work overshadowed the significance of those works of the earlier pioneers. He became the undisputed master in the field of 'miracle' workers. Some day it will be recognized, and Jesus of Nazareth will be properly accredited for it, that he put scientific metaphysical healing on the map of human existence as a demonstration of man's inherent capability. It will also be recognized that his brief public career of demonstrating man's capability, was preceded by a thirty year period of inner development, a period of

discoveries, of searching, praying, and mental creativity.

Creativity is an aspect that Jesus of Nazareth is rarely recognized for, yet it is fundamental to his work, for he displayed an approach to human problems that was never seen in the world before, that was original and powerfully effective in stirring human consciousness, even to the point that it would forever alter the world. Christ Jesus was recognized as the God-crowned royal man, but both this title and description were earned through dedicated work, rather than representing a unique privilege. Thus Jesus of Nazareth should be recognized as the creator of the concept of the God-crowned royal man as an identifier of humanity. This concept, if recognized and adopted by humanity as its true identity, would be a useful starting point for the required scientific / technological development of the human potential by which the great human needs in the world today can be fully met with dignity and certainty, thus closing the current process of human devolution, deindustrialization and the increasingly fascist population reduction schemes that are employed in the hope of solving the human problems.

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## Scientific, spiritual development.

Spiritual development is a part of the unfolding development of life in humanity. This development happens naturally if it is not artificially impeded. By the same token, the spiritual development can also be intentionally advanced, and put into high gear so to speak. We are told in Scriptures that Christ Jesus spent thirty years in a preparatory development phase before his public career was launched. The history books are rather silent about those development years in the Master's life. One can only assume what unfolded in the sanctuary of those years of discovery, by judging the nature of what was eventually brought into the limelight in the most remarkable career of any man. The Gospels tell us that Christ Jesus showed consistently great interest in the work of the historical spiritual pioneers that went on before. One must assume, therefore, that he was an eager student of the history of his people, the very people whose record has been carefully preserved for us, too, in Scriptures.

By considering these pioneering experiences, we too, may rediscover the spiritual facts that these people

had discovered and illustrated in their deeds, and so we may reexperience them. By this method we may rediscover the processes behind the ancient 'miracles' that were evidently treasured at Jesus' time by the scholarly priesthood that Jesus had drawn from to a certain extent in his early years. It didn't seem to matter to him that the spiritual import of the ancient events was largely misunderstood by the scribes and pharisees themselves, which means that there was development going on in his mind that took him beyond the legends and information so gleamed, rather than limiting himself to an accumulation of teachings from external sources, teachers, or gurus, who were fundamentally deficient in this knowledge themselves.

We are also told of another event in Jesus' life that immediately preceded his public career, an event that apparently gave the final boost to that development that would enable him to stand against the whole front of the shallow perceptions of the times and demonstrate advanced concepts of metaphysics. As indicated earlier, we are told in Scriptures that he spent forty days in the wilderness of the Galilee, struggling with the primitive concepts of the times. He was alone there; alone with himself, with his God, with the infinite. After this intense period of discovery his works began to unfold.

Such periods of isolation from society are frequently periods of great discovery and self-discovery to whoever goes through such an exercise. Evidently, this was so for Jesus. Everything he had learned, discovered, and experienced, was now drawn into focus. We are told he struggled with "the devil." In scientific terms this translates into a struggle with the world's linear thinking where everything is isolated into separate happenings, spaced in time, with no links to the principles that had been demonstrated by the earlier pioneers, that have been thus illustrated to be truth, and as such to be ever operating. We are told that when he was finished with the "devil," linear time-spaced thinking was out, over, finished, gone - Angels ministered unto him - spiritual intuitions were born out of the background of a deep understanding!

During the next three years he was in full public view, illustrating reality, healing among the people. He explained with parables in metaphor what could not be understood by the materially oriented mind schooled in linear perception. Nor did he actually 'teach' the people, per say. What he had to convey cannot really be taught. As Plato expressed in the Protagoras, the essence that underlies all things cannot be learned from an instructor. Christ Jesus gave the people proofs of spiritual reality, although these proofs seemed like miracles to them, they did gleam something for the process they had witnessed.

His development was so far advanced at the point

when he went public with it, that his works were regarded as evidence of supernatural power, neither of which he ever claimed to possess. He spoke of God as his 'Father' and the 'Father' of all, as exemplified in the Lord's Prayer: "Our Father which art in heaven...." The Gospels tell us that he referred to himself as "the son of God" (such as we all are) but also as "the son of man" (the divine idea, man reflecting God, as we too should recognize ourselves). He worked diligently to explain to the people in so many ways what his works really represented and what they implied for the status of mankind. As it was, most people could not 'hear' his words. He gave them demonstrations, but they could not 'see.' "How long shall I be with you?" he once said in an apparent moment of frustration. "Having eyes, see ye not? Having ears, hear ye not? ... How is it that ye do not understand?"<sup>13</sup>

The people did understand something, however. For nearly a century after his days, Christianity carried out significant metaphysical healing work in his name. They had seen, something. They had heard, something. Though they did not understand the deep aspects of the Science of divine metaphysics that had motivated him, they had none-the-less gleaned enough of his example to achieve that shift in perception that broke the yoke of linear thinking sufficiently for metaphysical healing to be realized.

Linear thinking, in this regard, is a type of perception that begins with a certain materially oriented premise that identifies oneself as fixed in time and space, that allows no conclusions that cannot be deduced from this premise of primitive material originality which encumbers the human thought with walls of limitations. Jesus' deep awareness of divine Truth, the Christ consciousness, was not bound to these self-imposed limits. Spiritual phenomena are manifests of timeless laws that operate in the sphere of reality outside the linearity of material time based concepts of development.

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## The development of scientific Christian healing.

The scientific shift in consciousness, towards the truth, is not bound to the boundaries of the ages, but reaches across these boundaries, uniting all ages at which even a glimmer of a perception of Truth leads to scientifically based discoveries that opens thought to

infinity. Such shifts usually occur in moments of dramatic upsets that cause the required shift in consciousness to be achieved, which breaks the relevance of time based linearity that would render Christ Jesus' examples as irrelevant in a modern age. Such an event took place in the life of a New England woman in 1875 who had fallen on an icy street and lay dying from what was diagnosed as a severe spinal injury. She remained in a state of unconsciousness for a day, having been taken to a physician's home. After she regained consciousness, she was taken home as she had requested. On the third day, in what appeared to be her final hours, she reached for her Bible. She related later that she read the story of one of Jesus' great works of healing. Most likely, she re-experienced in her own consciousness that unique process that had taken place behind the scene, that Jesus had tried to explain to the people two thousand years earlier. She related, that she found herself suddenly healed.

The change took place in the space of a moment of inspired contemplation. She had known and studied the biblical texts before, but with little healing effect, even though her health had been precarious for many years. Suddenly, at that moment of her greatest need, something had caused a shift to a more receptive state of consciousness that opened the mental door to discoveries that had not been made before.

People, in such situations, tend to believe that these realizations were driven from an intelligence higher than their own, which is scientifically impossible because intelligence is inherent in the structure of the universe, in being, and is imbedded in one's relationship to God, to Life. Intelligence is not inherently a personal possession or creation, or the product of personal mental development, but is a fundamental aspect of man in the image of God. However, mankind needs to develop access to it, and to develop applications for it through developments in Science..

What precisely God is, and what the Science must be that allows the type of healing to occur as Christ Jesus has accomplished, which the woman had replicated in her life through applied intelligence, she determined to discover at all costs.

It turned out that she was remarkably successful in this endeavor. She was possibly the only person in the history of mankind who had experienced such a healing and had consequently devoted her life to the scientific research of the phenomenon that had taken place, documenting the underlying laws that she discovered, creating methods for their application. Through this work she was able to reestablish with great success the technology of scientific Christian healing, and to document it in a manner that can be understood

and applied by others.

Little did she realize what magnitude of work this would entail. The next forty-four years of her life were filled with a chain of work, of discoveries, and of remarkable achievements, a single one of which would be sufficient to earn honors in this world. In fact, this research took her so far in advance of the perception of her time that she was adored more as a saint than as a scientist. In the final analysis, when all was said and done - when the sum total of her work was tallied up that only she alone could fully fathom - she might have sighed and said to the people of her time, in Jesus' words: "Having eyes, see ye not? and having ears, hear ye not? How is it that ye do not understand?"

Well, she didn't speak these words. Perhaps she should have. Instead, just a few days before her passing, she requested her secretary to record the following statement to be published afterwards: "I was mentally murdered!" These words may have said the same thing.

What specifically she might have meant with this remark is open to conjecture. There is clear evidence, however, that she was right. As one recognizes the opposition and perversion that linear thinking had brought to bear against all that she had set up for the benefit of humanity, the answer is understandable. She was mentally murdered to the degree in which all that she stood for was being undermined by shallow perception, material time based reference, and religiosity. The scientific fundamentals of her discovery that touched upon infinity, that had never really been brought into the open, were trampled on as it were.

Evidently, no one had made the effort to re-experience the original spiritual discoveries, or tread the arduous path to adduce from evidence the underlying spiritual laws and their operation. People had learned from her books, they had perceived something, but they stood without exception great distances apart from the scientific understanding that she, herself, had attained. She was murdered, indeed, just as Christ Jesus was murdered. In this sense, Christ Jesus was murdered before he was nailed to the cross. Although the woman's murder was not perpetrated with a sword, a lead pipe, or with poison, but through incompetence in perception, the result was the same. She was dead to those who needed her most. Indeed, there was nothing more that she could have done to advance mankind. Linear thinking ruled the day. In many ways it still does.

This does not alter the fact that she had been successful in discovering the Science of divine metaphysics and had healed by its means with nearly the same efficacy with which Christ Jesus had healed. This fact cannot be overturned. Also, she had been able

to convey certain aspects of it to others, who were likewise able heal by its means. This record, too, cannot be erased. Several thousand students had been taught by her personally. She had documented the science, preached it from the pulpit, and established a church to spread the new-found Christ healing to the far reaches of the world. By all common measurements, she had achieved her goal to the fullest. Her method of scientific metaphysical healing was practiced with remarkable results literally all over the world. Except, more than this was needed, as it turned out, for the work to survive and prosper.

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## The emergence of the structure for the Key of David.

The woman appeared to have recognized what had been recognized centuries earlier about the process of educating children. The children had been instructed to rediscover the original discoveries of the great pioneers, and it was done naturally by requiring them to replicate in their own mental processes the original experiences of discovery, thus to learn the process of discovery and creativity, rather than merely learning the end product of the pioneers' life.

The woman had four major hurdles to cross to make her discovered platform for healing useful to others. The first major hurdle to cross, was to discover for herself the exact science behind the process that had healed her. The second major hurdle was to document and convey this science to others as much as this was possible. The third major hurdle was to establish a structure by which the original process of discovery could be reexperienced from the ground up, thereby to lay the foundation for an ongoing development that can be carried forward towards infinity. Indeed, she did all these things, although this third part of her accomplishment was carefully concealed as though it was set up for future ages to deal with, at a stage when the scientific perception had developed sufficiently for mankind to bring to the table the mental prerequisites for rigorous complex spiritual discovery.

In order to accomplish this tall task, she devised a most remarkable method that she carried forward for over twenty years in total secrecy. The method was centered on a complex scientific structure build up of spiritual concepts arranged in ordered relationship to each other, which she extensively outlined, and, then,

hid within the body of her writings to be discovered when a more advanced perception would emerge by which the work would be carried forward. She never spoke of that structure or the outline of it, and so it had indeed remained. It had remained hidden from the public for over a hundred years, whereby it was protected from negative growth ideologies that would have destroyed it.

The outline for that structure was set up in such a manner that it could be set right into the open, yet would not come to light without the rigorous scientific processes of discovery that would enable people, once they were ready to work with it, to experience what no one at her time had been able to comprehend. The decades that followed, would proof her right. It took close to sixty years before the first faintest trace of the outlined structure was discovered.

The outline wasn't actually physically hidden. It was placed unconcealed into the very textbook and books that would be studied daily by tens of thousands of people for decades to come. It was hidden only to the kind of thought that by its shallow nature found no use for it. It would remain hidden in this manner until a certain shift in consciousness, driven by the logic of events, caused a spontaneity of thought and openness to discovery that had not been achieved in her time.

What she has provided through this outlined structure is so far reaching that it took more than an decade of work after its discovery to sort it all out and come to terms with it. The work before you has been compiled to trace the many aspects of that outlined structure and the conclusions one might draw from it.

The work, therefore, is not a work on philosophy, or religion, or mental technology, but a research work designed to bring into the open what had been established over a hundred years ago by the greatest pioneer in the department of scientific metaphysical healing in all of human history, apart from Christ Jesus.

One of the pointers that were put in place by her to highlight the most significant part of the outline, was a Biblical verse used twice in succession in a unique way. The verse speaks about something called the "key of David" and closes with these words: "Behold, I have set before thee an open door, and no man can shut it." The verse appears twice in the form of a heading; once to head a section of a book, and once again to head a specific chapter of the same section of the book, in which, as it turned out, the major part of the outline is located. It is rather remarkable that no one had seen this obvious hint for an entire century. What it pointed to, evidently, had meant nothing to those who had preconceived notions as to what her work was all about.

The woman who created this structure and achieved all these things presented earlier, is known today by the name Mary Baker Eddy. As this book presents the results of research into her greatest and also her most fundamental achievement, the name Mary Baker Eddy will appear many times in this two volume book. This is necessary in order to establish her authorship of the structure that is being set forth in the following pages. The repeated use of the name may be repulsive when it is seen as it were an attempt to convey a sense of adoration or deification, which is not intended. Regardless of this danger, great care has been taken not to isolate the Science that she discovered from its author, for this discovery of Science represents the achievement of a human being, one of humanity, demonstrating the native capability of man. Were that achievement of science seen in isolation from its author, her work might to be regarded as a divine gift to humanity, as indeed it is regarded by some, while in reality it is the product of 44 years of labor: reasoning, searching, discovering, documenting, demonstrating, refining, and growing spiritually. Only in the very deepest sense can her work be regarded as a divine gift to humanity as it unfolded out of the resources of the human intellect that is universal to man and reflects the nature of the image of God that defines mankind.

The question immediately arises, who was Mary Baker Eddy? Was she a genius, a saint, or a privileged individual endowed with unique spiritual abilities? Some regard her as unusual, as no one in the history of mankind, apart from Christ Jesus, has healed so effectively on a purely scientifically metaphysical basis, as she had done, and this on a commercial scale. Also, she had even been able to 'teach' others to do so likewise. Was she a saint, then? Hardly! The textbook in which she documented the science of metaphysics was not pulled out of thin air as it were a divine message to humanity. She worked nine years on the first edition of it, which was subsequently updated as new insights emerged. Over three hundred editions were produced in this manner. She was undoubtedly a genius, one of the many that emerged during the brightest period of learning in North American history - the years following the American Revolution, which epoch may well be regarded as the North American Renaissance.

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## The background for the discovery of scientific Christian



## healing: a North American Renaissance.

To appreciate the nature of what is presented in this book, a short view into the history of the epoch is needed in which Mary Baker Eddy was born, in order to place Mary Baker Eddy into the historical context of the scientific development of that age. This connection is important. The presentation in this book is based fundamentally on Mary Baker Eddy's work as it relates to the outlined structure for the development of scientific perception of spiritual issues. There simply exists no other work of similar scope that matches even remotely her provisions for future ages. Nor exists there any other scientific platform for Christian metaphysical healing than that pioneered by Mary Baker Eddy which has been proven by countless well documented cases achieved by people around the world over a time span of more than a century.

Mary Baker Eddy was born in 1821 in the United States of America, at a time when the general attitude towards learning and scientific discoveries had been raised to great height as the outcome of policies that resulted from a people taking control of their destiny. It was an age of a mental revolution that had unfolded in the wake of a political revolution half a century earlier in which the nation had shed its colonial yoke.

This view into history takes one back to the mid eighteenth century. Britain ruled much of the world at the time. France had been defeated as a maritime power in seven years of war from 1756-1763. With a near total control of the seas established, Britain's hold on the colonies became firmer, taxes and duties became more severe, and so became its rule over the colonies, including those on the North American continent. By this time the Venetian ideology was firmly in control of Britain which added its own characteristic nastiness to the colonial repression and exploitation of the colonies. The famous Boston Tea Party of 1773 illustrates the kind of explosive response that was growing in the background to the escalating colonialism, producing a drive for freedom of such intensity that took many by surprise.

In 1775, when the intolerable could no longer be tolerated, the Continental Congress proclaimed the American Independence, which promptly resulted in a war in which Britain tried desperately over a span of six years to recapture its colonial control, but lost on the battle field. The turning point in the war came in 1778 when France entered into an alliance with the newly formed American States. By 1781 Britain was

defeated. The victory brought peace, however, England won its own kind of victory over the new nation, of a type that is fundamentally more potent than a direct military victory. As part of the peace treaty that was signed in Paris in 1783, in which England conceded to the rebellious colonies in North America their independence, a special package was conveyed to the North American states and to France, as a gift as it were. This special package was a free-trade policy that was craftily included into the peace accord by the British under the direction of the second Earl of Shelburne who had contracted one of the intellectuals in his employ, a certain Adam Smith, to devise a means for bankrupting the economies of France and the newly formed United States of America.

As it was, Adam Smith had served his masters well. The bankruptcies occurred promptly as requested. In 1789, six years the 'free trade' policy was enacted, the economies of France and the United States were on their knees. The U.S. was drowning in a huge national debt that seemed totally unrepayable. However, the spirit of independence and revolution, that still dominated the minds of men, turned the crushing oligarchic defeat of the economy of the nation into a victory that put the country onto a footing from which it would rise to become the richest nation on earth. The driving spirit for sovereign independence that had begun in 1773 with the Boston Tea party and had blossomed through a revolution, a war, and a crushing economic defeat, had found its reflection in the educational sector where the nation set off a virtual reformation. The revolutionary leaders of the time realized that the success of the nation required a vast diffusion of knowledge. Public education became a priority issue, including public financing for higher learning. By 1791 the nation would reap its first benefit from the increasing focus on spiritual values, such as intelligence, the pursuit of knowledge, of scientific logic, etc. Under the George Washington administration, Alexander Hamilton created the world's first large scale sovereign federal financial system that was designed to take the financing of the nation's development out of the hands of private banking speculators and manipulators, and issue development credits for manufacturing, etc, through a national federal bank. In one brilliant stroke the public's credit was restored. The effect was so dramatic, that in the wave the the developing industrialization mountains of once seemingly worthless securities were turned again into fluid capital for reinvestment into the development of the nation. With stable credit and interest rates assured, the development was so overwhelming that the huge federal debt from the free trade years became actually repayable with little pain to the nation. As one person described the end result: "The national debt became a national blessing."\*<sup>14</sup>

This was the kind of spiritual rebirth that was taking place throughout the entire northern region in these year. The colonial serfdom and oligarchic financial domination was replaced with a wind of freedom, coupled with the creation of infrastructures in culture, science, and technologies. Mary Baker Eddy was born at the height of this upwelling cultural revolution in North America, a revolution which in time produced a complete shift in the status of humanity that was felt around the globe.

In real terms, the American Revolution was not a revolution at all. There had long been a tradition of local self-government, as much as this was possible under colonial rule, with a background focus on classical education which had not been defeated in the colonial days under the rule of the English crown. This background of a strong tradition in humanist education may have laid the seeds for the revolution to follow. The final turning point, naturally, was political, arising from the sudden and fundamental alteration of the charter between England and the colonies in the wake of the subversive Venetian takeover of the British monarchy and the government of England around the time of King George I.

The American Revolution was not a real revolution because it merely reversed the Venetian style oppression that had been superimposed upon it under the name of the British Empire, which the Venetian empire had become after the oligarchy of Venice had gradually supplanted itself into England over a 200 year cycle beginning in the 1530s under Henry the VIII. The American Revolution didn't create a new form of utopia, as slavery played a role for many years to come, but it did reestablish the people's earlier self-created heritage that became further developed after the revolution into a foundation from which arose the richest, freest, and proudest single nation on earth with the strongest humanist base of the century and the strongest platform for technological, scientific, and spiritual progress.

Mary Baker Eddy named the technology of Christ healing that she had discovered and founded, Christian Science. She named the church that she has established as a platform for its operation among humanity, The Mother Church of Christ Scientist, the First Church of Christ, Scientist, in Boston Mass.. It should be noted that this church, as she has founded it, has little in common with what is generally regarded as a church. Unfortunately, this is rarely recognized, even by the church itself. In the author's own experience, the church is not yet functioning according to its documented design; and how can it, seeing that the scientific structure on which its design rests has remained hidden and still remains so to a large extend to the present day.

The term "Christian Science" was applied by Mary Baker Eddy as an identifier of a church and its organization, but also as a specific scientific approach in addressing bodily healing in accord to Christ Jesus command: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."<sup>15</sup> In this unique application the term, Christian Science, becomes a specific identifier. It may be assumed for this reason that this book represents but an attempt to pontificate the teaching of the Christian Science church. This is far from being the case. In fact, the very object of research that this book presents, the scientific structure that Mary Baker Eddy has outlined, is deemed to be irrelevant by the currently established directors of the church and by the field at large. The very logic that is presented in this book, and the science that comes to light through developing Mary Baker Eddy's outline for it, is still far in advance of this age, and is certainly not representative of the general perception of Christian Science as the concept is recognized by the Christian Science church organization and its people at large.

This rejection of the scientific structure that Mary Baker Eddy has produced, became strongly evident when an earlier version of this book was extensively advertised to the Christian Science field with letters to the churches and to Christian Science practitioners. The difference between what was presented and the general religious perception in the field, was so extensive that for the two thousand letter that were send no more than eleven returns were received, and of those who purchased the early version of the book only one individual responded with a reply, though he responded with a profound note of thanks.

While Mary Baker Eddy is universally recognized as the discoverer and founder of Christian Science, her achievements go a long way beyond this single discipline of science. In her outlined scientific structure for divine metaphysics, "Christian Science" comes to light as but an item under consideration among a great many other factors, one of which she calls "divine Science." Since both of these concepts, Christian Science and divine Science, are but facets of a much larger structure, the nature of the whole must be such that it vastly supersedes each single aspect in significance. And so it is. The outline for this structure is not only documented extensively in Mary Baker Eddy's works, but is reflected itself in many of her major works. It is amply evident by this, that what are deemed to be her greatest achievements are all built upon this fundamental structure.

As far as can be determined, Mary Baker Eddy never formulated a specific name for it, though it emerges as a foundation for much of what she has achieved. The closest terminology that one might apply

as a comprehensive descriptor, may be "the Science of divine metaphysics." She used the phrase "divine metaphysics" on some occasions. She also reserved another phrase for even more rare requirements, which is the phrase "Divine Science" with both words capitalized. She used this phrase only twice in all of her writings. One such use is in connection with Christ Jesus' promise of a new Comforter that would stay with mankind forever. She wrote: "This Comforter I understand to be Divine Science."<sup>16</sup>

There is no place in her writings in which she mentions the outlined structure directly. The only hint that something significant exists beneath the surface, is given through the dual use of that biblical reference that speaks of a key of David: "...he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth."<sup>17</sup>

The prophet Isaiah once used language like that: "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."<sup>18</sup> Perhaps Isaiah was pointing to the far off Messiah, to the Christ, the implicit aspect of divine Science which was presented to humanity by Jesus of Nazareth.

After Jesus' days, the Apostle John picked up the text again and gave it a more universal relevancy in his book of Revelation, adding these words to Isaiah's text: "Behold I have set before thee an open door, and no man can shut it."<sup>19</sup>

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## A structure for development towards infinity.

The science that is attached to the structure that Mary Baker Eddy has pointed to, that she thus identifies with the phrase "Key of David" is evidently universal in its application, nor is it given in fully developed and completed form, so that the development work must be done individually and continuously throughout all ages. Without a completed structure on hand, the horizon remains open for a development in Science that is structured, but is open to the infinite to take mankind far beyond even Mary Baker Eddy's own field of vision. Had she presented the structure in completed form, finished and finite, she would have closed the door to any further development. Instead, she has merely outlined the structure that is to be built, although this

extensively in its fundamental architecture with many precise details provided and in a manner that is coupled with an apparent demand that the structure outlined is to be built individually, by which work its higher dimensions will be defined.

What she has provided in this manner is a scientific structure that is not limited by what she herself has achieved. It has been given an open architecture that furnishes an interface for infinite development for all times to come. The structure that she has outlined, therefore, provides never a doctrine, which is impossible in an open structure, but a framework for discovery. What she provides is not a form or formula, but an incentive to search deeply, scientifically, honestly, and to translate the fundamental principles discovered into structures for the advance of civilization.

One could call what unfolds from it, the Science of divine metaphysics, for this is what its end result will ultimately be. Its healing will be the healing of man. Its thrust will be for the ascend of man and the advance of civilization. One thing is certain, seeing that its roots go back to the early stages of mankind's spiritual awareness, its manifest cannot be narrowly religious in nature or selective in its benefit for humanity, but must supersede all structurally confined religious systems, even those that were founded by the very creator of the structure that opens up the door to universal infinity, or reality, and have an universal impact in raising the status of humanity.

Mary Baker Eddy's greatest challenge in setting up this contribution for mankind, must have been in the area of incorporating two distinct levels of Science into one single textbook, one to remain hidden until the human thought is ready to deal with the complexities involved, and the other to be immediately practical, documenting the 'technology' of Christian Science healing. She, herself, indicates clearly that it took her two years of full time effort to accomplish this task, beginning in 1889.

Since the structure of Science that she has so outlined, has been given no name by her, it will be referred to in this book as **the structure for the Key of David**, according to the biblical text that she associated with a major aspect of its outline. The outline, itself, has been presented sufficiently rich in detail that the resulting structure can be created with a reasonable compliance to its underlying design. None the less, the task is large enough in scope so that the work of building the structure depends directly on what is coming to light in individual consciousness, reflecting itself backwards onto its form in the advancing stages of development. The structure that she has outlined to be build, unfolds in its individual form from what is understood in

consciousness while the building proceeds. Thus, the scientific process itself develops, as the development work proceeds.

The discoveries were made in North Vancouver, Canada, in the early 1980s. The individual who made the break-through discovery does not wish to have his identity revealed. This book, consequently, traces not the process of discovery, but the discovered outline itself. It presents the numerous details that came to light while exploring the outline, and the logic that it introduces. Thereby, the book traces what has unfolded in the author's consciousness and individual experience, rather than what may be believed by another or a collective. Today, after more than a decade of researching the subject, the underlying principles are sufficiently understood that the attempt may be justified to describe what has come to light.

The rich legacy that Mary Baker Eddy has left us by way of this outlined structure for exploring divine metaphysics, may be the only fit tool available to humanity at this age, with which to gain some insight into the science of divine metaphysics in which Mary Baker Eddy had excelled. Actually, there is no other source material available on the subject of scientific Christian healing with a deep reaching development of science and a large body of documented proof over a long period of time. Also, there is no greater demonstrator of this Science found throughout human history, apart from Christ Jesus, that one could draw from to explore the Science of Christian metaphysical healing. However, the reader must make a distinction here, between Christian Science as a religion, and Christian Science as a universal Science in mankind's search for Truth that Christ Jesus had pioneered as a universal aspect of the scientific nature of man, and man's infinite capacity for development.

Christian Science as a religion, had once achieved much success. Today, it has lost much of its effectiveness so that it is now in need of healing, itself. Much the same must be said of the nation, too, in which it first came to light. This suggests that there exists an interrelationship between the decline in metaphysical healing and the general decline in public thought of spiritual values. The coincidence, certainly, exists. The hard earned freedoms, and the spirit of optimism that had come to the forefront in the early years though the revolution for independence are fast becoming lost, universally. This decline of the early spirit of renaissance had actually already begun during Mary Baker Eddy's time. The British oligarchy and friends had never ceased their assaults on the American System that had displaced their power and influence. While the Opium Wars were waged against China in 1839 and again in 1858, which forced the Chinese nation to legalize opium within its

borders, the United States was assaulted in a much more effective manner from within, by forces that would none-the-less break its spirit in much the same manner that the spirit of the Chinese people had been broken with the British opium trade.

The Chinese, for their part, would never become free from the curse of the poppy, while the United States became torn apart in a civil war and internally created turmoil in which the American System of economy died with the assassination of Abraham Lincoln at the end of that war, and with the federal bank dissolved, and the nation's money supply could once again be put back into the private hands of the oligarchy of London. Thus the stage was set for the great depression of 1928 which stagnated until the outbreak of the Second World War.

The spirit of the American Revolution, died somewhat slower, however. None-the-less, the contemporary perception of Christian Science is overshadowed by the decay of the early American cultural revolution in which it evolved. With the focus thus being shifted away from the spiritual foundation, towards materialism and its limitations, finity, impotence, and poverty, a negative development has unfolded that undermined the very foundation on which Mary Baker Eddy's discovery and development of Christian Science was founded. This means that contemporary Christian Science can no longer be used as a vehicle, both to judge the potential of scientific Christ healing, and to discover what has once moved consciousness so profoundly that it produced an age rich in metaphysical healing.

Regardless of this drawback, Christian Science must be referenced as a foundation or a starting point. This reference is required, for any exploration of the topic of Christian healing must include a reference to that structure by which it came profoundly to light on a large scale, with great effectiveness, and over quite a long time. This reference is required for this purpose in as much as the Master's works were required by Mary Baker Eddy. The Master's works served as a starting point for her discovery of Christian Science, and as a foundation for her unfolding awareness of Divine Science. Apart from her work, no other systems of scientific divine metaphysics exist that are intertwined with demonstrations of universal practicability. There exist many theories and concepts about mental healing, most of which are centered around the personal mind force of mortals as the controlling agent, or around material brain power. Also there are no large scale demonstrations associated with these theories to back them up.

The modern philosophies and formulas of mental healing are largely based on direct mental manipulation

of the patient for purposes of healing disease, but none of them are able to offer the results that were offered in early Christian Science healing. Nor do any such systems present a platform that involves the re-discovery of the Science by which Christ Jesus had healed. There simply is nothing available on the subject that is of any depth, which also presents an open scientific structure for advanced development towards the infinite. As far as can be determined, the structure that Mary Baker Eddy has created is the only one in existence that meets the requirement of today's modern age for demonstrable scientific Christian healing, both individually and collectively. It meets all these criteria and supersedes the most advanced systems developed in modern times, and it does all this though it is well over a hundred years old while it still leads anything in the field by a long way.

The question now is one of curiosity. What exactly did Mary Baker Eddy discover, and how can her discovery be recognized as a Science?

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## How do we recognize a spiritual structure as Science?

An observation by the aforementioned statesman and economist, Lyndon LaRouche, may shed some light on the nature of scientific processes for discovering truth. This observation is centered on the method by which the mathematician Eratosthenes, in the Third century B.C. had calculated the circumference of the earth with a fifty mile accuracy. How was it possible for him to do this 2,200 years before anyone ever saw the curvature of the earth? It was done by observation. Eratosthenes had observed that a shadow was cast by an obelisk in Alexandria when no such shadow was cast in Aswan. This difference in shadows at different places on the earth, at the identical time of course, could not occur if the earth was flat. If the earth was flat, Eratosthenes must have recognized, all shadows anywhere on the earth would necessarily have the same inclination. But this was not what he had observed as the reality of things. Thus, Eratosthenes had an conflict to resolve that contradicted accepted knowledge. He deduced from the observed conflicting absurdity (since absurdities do not exist in reality) that the accepted knowledge was evidently faulty and absurd as it contradicted reality. He must have recognized that there would be no absurdity indicated if the earth were perceived to be spherical, so that the sunlight would

strike at different angles in different places, according to relative differences in the spherical surface inclination. Now, against the background of this new assumption, which resolved the absurdity, it was but a mathematical exercise to translate the angular difference in shadows, according to their distance from each other on the face of the earth, into an accurate calculation of the earth's circumference. The mathematics involved are actually simple enough that a child can replicate the process. The key item in the process, therefore, was not any novel mathematical approach, but the mental process that enabled the discovered absurdity be resolved.

In Eratosthenes' case the absurdity contradicted the then universally experienced notion that the earth is flat, which was disproved by the power of the intellect, so that the true shape of the earth was not perceived but could also be accurately calculated according to the newly discovered truth. And this he did with an astounding accuracy 2,200 years before the shape of the earth would be fully seen by the physical eye.

Lyndon LaRouche writes about Eratosthenes' journey of the mind into the deeper aspects of truth, that is typical of the human approach to the unknown. He writes, "What did we measure? We did not measure what we saw. We measured an error in our observations, the difference between two angles. So we created the idea of curvature we had never seen..." Lyndon LaRouche states that two things can be learned from all this. "First of all, that knowledge is not based on experience. Knowledge is based in discovering the absurdities in our opinions about our experience. Science is based on those kinds of ideas which pertain to what we have not seen, but which we can then demonstrate to increase man's power over nature."<sup>20</sup>

Mary Baker Eddy was faced with an even greater absurdity to resolve than that which Eratosthenes had faced. Her own momentous healing that came about literally at an instant of time, at a moment of great need, contradicted all accepted experiences relating to God and man. The common knowledge had defined a God the was remote, and man as fundamentally at the mercy of material realities and left to his own devices, which gap prayer was supposed to bridge but hardly ever did. Then, all of a sudden, with the momentous effect of her healing a totally different reality came to light. The difference of this reality to the accepted knowledge, pointed to a vast void in man's knowledge about the nature of God and the nature of man. She concluded that this lack of knowledge could be overcome by a reasoned scientific approach of investigation. One thing was certain to her, that the healing that had occurred was real. It was more real than all the knowledge that had created an apparent paradox. Thus she set out to

discover the underlying principles involved, that had enabled her healing, which knowledge would then increase man's power over diseases and other ills found in human experience.

As the result of this work she produced three structures. The first of these comprise her writings in which she documented in broad statements what she had discovered about the nature of God and the nature of man, which discoveries she had been able to proof by healing others through the application of that knowledge. This structure also includes the broad based application of the knowledge of what Christ Jesus called "the truth," which as such could be taught to others, who were then able to apply that knowledge again in their own healing work. This general structure eventually included the founding of her own church for the promotion of that knowledge, as this knowledge was too revolutionary to be universally acknowledged by other churches which generally found it impossible to break away from the old accepted notions that defined man as limited, impotent and sinful, and God as a remote and largely irrelevant to the immediate human experience.

The second structure that she created is the structure for a scientific approach to reality, that she merely outlined as stated earlier. She provided a fundamental architecture for it and a lot of building blocks that pose an infinite array of questions that urge the discoveries of the principles that she had presented in broad terms in the first structure. At this point, however, she withdrew herself from the scene. She imposed no final resolution, but merely opened a door for a path to be created to the infinite through individual discoveries of reality.

The third structure that she created should have opened another door, but has so far failed. In the final stages of her career she founded an international newspaper, not as an organ of her church, but as a structure with a specific mission "The bless all mankind, and to injure none." This task can only be fulfilled by focusing onto the policies of individuals and nations through the lens of a continuously unfolding knowledge of the truth and its underlying principles that come to light through creative discoveries.

To date, the first structure, the discovered Science of Christianity, is reseeding into obscurity. The second structure, its church and associated institutions, is in an accelerating process of collapse. The third structure, on the other had, has not yet begun to unfold, it is generally unknown, and is just beginning to come to light through this book. The third structure exists physically, but is by no means a pivotal force in the world. The collapse of the first structure is the result of a lack of continued

development. Development is the hallmark of any living structure. Without the scientific drive for continuous development towards the infinite frontier, any living structure is doomed to collapse into oblivion. All nature teaches this lesson. The sad fact is, that mankind as a whole is in a similar process of collapse by virtue of an imposed apathy that is intentionally thrown against human development on all levels.

The collapse of the first two structures must logically be seen as a natural consequence of the belated discovery of the third structure, which however is of little use without the progressive spirit of scientific inquiry that probes the absurdities that the world presents, that the apathy of shallow perceptions would cause one to ignore.

That the first and second structure can hardly function without the continuous development driven by the third structure is obvious. Thus the key item in the whole complex is the third structure that Mary Baker Eddy has created, which this two volume book series is devoted to.

The first volume is devoted to the exploration of the architecture of Mary Baker Eddy third structure of scientific achievement, that has been outlined by Mary Baker Eddy as a structure for positive development in all areas of life. The second volume is devoted to the application of that structure in the framework of Mary Baker Eddy's fourth and final structure of her achievements, which is the Christian Science Monitor. This volume probes the operation of the world's negative growth systems, all of which are fundamentally built upon various degrees of political apathy. The volume ties together the third and forth structures of Mary Baker Eddy's achievement which represents the outcome of a pioneering development process of nearly ninety years in duration.

While the work on the third structure may be expected to have a religious base founded on Christianity, it comes to light more as a structure for the general discovery of reality in which the Christian aspect appears more metaphorically than specifically. This is necessarily so, since Christianity is itself founded on the scientific inquiry into spiritual reality as exemplified by the Greek philosopher Plato which is regarded as a precursor of scientific Christianity that had its greatest expression in the work of Christ Jesus, but which had also a long prior history in ancient Hebrew experiences and discoveries as exemplified by the works of Moses and Abraham and other patriarchs and prophets. It may be said from this that all true scientific structures are inherently universal in process and aim, while religiosity and mythology based structures are narrowly focused with a highly restricted

scope.

Since the scientific structure that Mary Baker Eddy outlined, represents in itself the universal searching for the truth, which is a universal endeavor, it is not surprising to see the existence of similar structures presently coming to light in actual operation. One can recognize such an emergence in the multifaceted scientific work of Lyndon LaRouche and his associates. What makes Mary Baker Eddy's structure unique, however, is its non-specific universality that focuses exclusively on the underlying mental processes for probing the 'absurdities' in human existence and the freedoms they open the human scene up to. The application of these processes to public and individual policy approaches, then, becomes but a matter of application to specific situations, of which Christian healing is but one aspect. Actually, the broader application of divine Science to areas of public policy and public perception has also been formally addressed by Mary Baker Eddy, as previously indicated.

It has been pointed out that the final element in Mary Baker Eddy's work for humanity was her founding of an international newspaper, the Christian Science Monitor, with its specific focus on uplifting all mankind. She took this momentous step in her 87th year, near the very end of her career and more than forty years after her initial discovery of the Science of Christ healing. Naturally, since this final element of her work is inherently linked to the outlined structure for the scientific spiritual development of mankind towards the infinite, one cannot ignore the relevance of this structure to questions of public policy which are immensely influential on the welfare of mankind, which the Christian Science Monitor was evidently intended to address.

This crowning requirement, as it were, that was needed to draw into context the political sphere with the structure for scientific and spiritual development, created a problem. The problem seemed overwhelming. The required context necessitates correlating political ideology to a scientific spiritual structure for discovering advanced concepts of fundamental Truths. The two subjects, politics and spiritual development, didn't seem to mesh. Apart from this, the difficulty in accessing reasonably accurate information on politically important trends and events - other than sensational trivia, shallow perceptions, or even biased brainwashing disinformation - seemed almost insurmountable. The disinformation tradition of the communist press seemed very much echoed everywhere, although in a much more refined manner. On top of all that, the main criteria was to find a source that is not only reasonably accurate, but which also pursues the unique areas of investigation that Mary Baker Eddy's structure for the Key of David is designed

to address.

The search ended rather surprisingly, when it became apparent that the work of the before mentioned American economist and scientist, who is also the most outspoken political advocate for the right of humanity to develop its inherent potential (Lyndon H. LaRouche Jr.), is aimed at the very issues that Mary Baker Eddy's structure for the Key of David is designed to open the human thought up to. The coincidence was not apparent at first, as the political approach by Lyndon LaRouche and his associates to fundamental principle underlying human existence was drawn from a vastly different background than Mary Baker Eddy's approach. Only when the recognition dawned that the two approaches actually run together on a common path to reveal in Science the one universal image of the truth about the nature of man, did the second recognition occur, namely that the political work of Lyndon LaRouche, in its very broad diversity, embraced literally the same diversity of topics the Mary Baker Eddy had judged essential to focus on.

With the discovery of such an existing background resource, the seemingly impossible project of relating Mary Baker Eddy's structure for the Key of David to issues of public policy that the Christian Science Monitor was evidently designed for to address, became rather easy and surprising in what has unfolded in the process.

The sequence in which this book is designed, matches the sequence in which Mary Baker Eddy had instituted the four major elements of her work. First in this sequence is an exploration of the fundamental discoveries of Mary Baker Eddy that are related to the principles and the applied technology of Christian Science healing. This sets up a foundation consisting of rather revolutionary concepts, which largely reflect what unfolded to Mary Baker Eddy in the first stage of her work. The second major aspect of Mary Baker Eddy's work was to found an organizational platform designed to document, promote, and by its actions commemorate the works and teachings of Christ Jesus. The first two chapters of this book are devoted to this subject.

The next volume, Volume 3, explores the outlined structure which began to be documented two decades after Mary Baker Eddy's initial discovery of the Science of Christ healing. Volume 3 presents the basic architecture for the structure for the Key of David that was directly presented in specific details by Mary Baker Eddy, and then expands on the basic architecture of the structure by relating to it several supplemental structures that were evidently designed by Mary Baker Eddy for that purpose. The remainder of Volume 3 is devoted to exploring the higher dimension of the

structure that incorporates 144 unique definitions into its design according to the logic of the unfolding Science. Volume 3 closes with a preview of what Mary Baker Eddy calls the "fourth dimension, of Spirit" which is centered on the fourth and final element of Mary Baker Eddy's accomplishments.

in this manner all aspects of Mary Baker Eddy's contribution to the advance of mankind are addressed, and in the sequence in which they evolved.

## **A scientific starting point.**

The main focus of this book is to develop a fundamental awareness of the most advanced existing structures for scientific Christian healing. Whether the reader of this book is able to achieve the efficacy in metaphysical healing that the most able pioneer in this endeavor had achieved, who was unquestionably Mary Baker Eddy, depends solely on the individual. It is not the purpose of this book to bring about this kind of achievement, or to teach Christian Science, or any form of religion. In the search for Truth one is always alone with God. It is the purpose of this book, however, to present what has been achieved in this line, and also to look at those aspects that have been prepared for, but have not yet been achieved. In this context, it is the purpose of this book to present a discovery that has been made of that underlying foundation that was pioneered by the greatest metaphysical healer in recent history. However, it is not the purpose of this book to bring about any kind of individual metaphysical healing, but to open the door to a great potential for healing that exists to be realized. All scientific Christian healing is derived from within, but never from an external source. It is totally possible, none-the-less, that the unbiased though comes closer to the heart of Truth in the space of a moment of keen insight, than ages of study can produce.

The revealed text of Mary Baker Eddy's discovery of Christian Science provides a starting point where the advanced exploration and scientific development of consciousness can begin to unfold. This does not alter the fact that the truth of being must unfold in consciousness according to its own terms. The most scientific human outline can only set up the stage upon which individual spiritual discoveries may unfold more effectively, which, in some cases, may forge a revolution in consciousness. The requisite steps towards this

revolution must be taken individually. No person can take these steps for another. If such a thing were possible, the result would amount to a mental invasion of another person that would violate the individuality of man.

What is presented in this book follows Mary Baker Eddy's outline as closely as possible. The conclusions that naturally result as one works with the outline, must be regarded as merely an example, not a final edict. The highest achievement that Mary Baker Eddy has left for humanity is a scientific system for the exploration of spiritual reality. She presents not a collection of dogmas, rules, and formulas, but an outline for a structure for the scientific ordering that channels thought heavenward to allow the human consciousness to find its own none-linear path to the infinite. Men make rules, but God alone is the author of laws that shape reality. These laws underlie reality. They are the laws that define man, who, in Bible language, is the living image of God, the Creator. These laws define the capabilities of man, or more specifically, man's creative capacities, as these have been manifested throughout the ages uplifting human civilization, strengthening it, enriching it. This is what the 'Key of David' is designed to open up consciousness to.

## **A path to a higher dimension.**

Through work in divine Science, the human thought may be prepared for coming to terms with the divine reality. The work of exploring what God is - an exploration that is as ancient as humanity itself - involves discovering how God relates to man in his image, or man to God. What we perceive as Truth must therefore be the result of scientific investigation, reason, and creative experiences. Mary Baker Eddy's outline can be likened to the score of a symphony or one of the works of Bach. Take a piano sonata of Beethoven for instance. You can take the score and decode it into computer code and have a machine play it for you, and the machine will indeed play the sonata with absolute precision. But will the music sound like Beethoven might have played it? No! It takes the human heart, soul, and spirit to translate Beethoven's outline set down in a musical score into a work of beauty and sublimity that may do justice to the word, music. Mary Baker Eddy could have provided the whole thing instead of but an outlined structure, but had she done so we would have had nothing at all. The outline that she provided embody hints of underlying fundamental principles of reality which she discovered, which have no meaning in



themselves unless they are discovered individually against the background of life within the individual creative consciousness of man. By this measure Science will never be that dead and dictatorial thing that a Beethoven Sonata would be played by a machine. Science, and Mary Baker Eddy's open ended structure for scientific development, come to light as exciting tools for probing reality, even the reality of our own nature.

Let's look at the complexity in another way. If God is Truth, who on this planet can dictate to another what this God must be? Mary Baker Eddy can present references, and define God as Life, Truth, Love, Principle, Mind, Soul, Spirit, but she cannot make these terms have the same meaning to all, and to have the same effect in individual experiences. Until the absolute is reached - and who can claim to have reached a full understanding of the infinite - individual perceptions will necessarily vary in their approximation to the absolute. Mary Baker Eddy could, however, outline all the essential parameters for the process of discovering divine Truth, or divine Principle, which she had done, and which she evidently had employed herself and had found to be powerfully effective.

The rule by dogma forces an artificial universality which has been attempted numerous times throughout the ages with dire results. There have been some breakthroughs in history out of the dogmatic confinement to honest intensive investigation of reality, which immediately unfolded into bright eras of Renaissance. These rather few achievements of advancing thought are still the mainstay of modern civilization, even though they are severely depressed by counteracting measures and destructive super-imposed mentalities.

With the development of the outline for the structure for the 'Key of David,' Mary Baker Eddy has put behind her the last vestiges of dogmatic presentation and created a detailed outline of a structure of Science in which Christian Science is little more than a facet of something much larger - a structure built on broad, absolute, statements that leave the field wide open to the workings of Truth in individual consciousness to assert its own claims. In this manner, the form of the Science will never limit the magnitude of divine Truth and what is certain to unfold as mankind asserts its heritage of infinity that is fundamental in the design of the nature of man as divine image.

It is not really surprising that there was not a single person alive a hundred years ago, who could follow Mary Baker Eddy's quantum leap in respect to the advanced spiritual issues that the Key of David is centered on - a leap from pure dogma, to pure Science. What is the track

record, then, of this structure, in its effectiveness? Has it caused a revolution? In a sense it has, but mostly it has had been a force for quiet progress in line with the unfolding work that has taken place. Its impact on public thought cannot be measured, for the work has never been presented to the public before. This book is the first general presentation of what had remained hidden for over a hundred years. It is the only publication of its kind in existence. It, too, is a pioneering effort.

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## The early discoveries.

Looking back into the history of the Christian Science field, it should be noted that a minor aspect of Mary Baker Eddy's outlined structure had actually been recognized once before, in the early 1940s. This early and extremely limits discovery, was made by a certain John Doorly of London, England, who recognized that Mary Baker Eddy had worked with an orderly scientific interrelationship of spiritual ideas. A mathematician friend had altered John Doorly that this trend may points to the existence of a mathematical matrix, set up to order the interrelationship of the interrelated ideas. It didn't take long until John Doorly had recognized the actual existence of such a matrix, which is directly described in Mary Baker Eddy's textbook: Science and Health with Key to the Scriptures, which contains her unique description of the biblical city foursquare from the book of Revelation, chapter 21. On this basis a sixteen point matrix had been perceived by John Doorly (a four, square, matrix) that he thought was bringing into focus all that Mary Baker Eddy had understood about Christian Science. John Doorly was quite mistaken.

He was right about something. The very terminology "city foursquare" invites the perception of something that is four measures square, such as a four by four matrix. It is a mathematical fact that a four by four matrix has sixteen elements. It was further recognized through his efforts that Science and Health with Key to the Scriptures contains exactly sixteen chapters, not counting the Preface, Glossary, and the compilation of testimonials called Fruitage that are found in the back of the book, which are not chapters in a true sense. It was also recognized in Doorly's time that the sixteen chapters of the textbook have a direct relationship to the sixteen element matrix developed from the city foursquare as Mary Baker Eddy had defined it.

As it was, a number of books were written on the subject during this time, exploring this specific interrelationships, but nothing more was done, unfortunately so. John Doorly had discovered the tip of an 'iceberg,' not realizing how much of it lay still below the surface deeply out of sight. Still, his work set off a significant stirrup. A discovery of that nature cannot help but set the stage for a deeper understanding of the Science that Mary Baker Eddy had worked with. Strong opposition arose from the central 'establishment' which had vested interests in preserving the status quo. John Doorly was stopped.

As it was, the early discoveries were so hopelessly separated from the whole of what Mary Baker Eddy had presented, that they stood in isolation from the very context which is fundamental to their significance. By this, the discoveries were actually quite limited in their usefulness and might not have sustained the momentum of continued discovery. The little that was discovered soon reseeded back into obscurity after John Doorly was excommunicated from the church for his audacious daring to engage in advanced thinking. After this brief episode, the door to Mary Baker Eddy's outlined structure became closed again for yet another forty years.

In real terms, John Doorly's, significance lies not in what he had discovered, but in the fact that he had challenged all who would rather regard Christian Science as a doctrinal formula instead of as a foundation for a higher understanding of Truth, designed to embrace the infinite nature of God, good, in practical, scientific terms, as its name implies, and what it holds in store for man.

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## The later discoveries.

The next major breakthrough, as already indicated, was made in the early 1980s. This final breakthrough resulted from extensive research work that was going on through the 1970s. The breakthrough discovery came in the form of the simple realization that the Glossary of Mary Baker Eddy's textbook was designed to be a major contributor to the structure that John Doorly had touched upon earlier. Once this recognition was made, a whole range of more interrelationships came to light to the basic matrix that was developed out of the city foursquare by John Doorly.

The greatest contribution in the chain of discovery of Mary Baker Eddy's outlined structure is undoubtedly

the recognition that the Glossary of the Christian Science textbook, itself, is deeply interlocked with the structure that has come to light, that it is in fact the most profound aspect of it and the richest source for its symbolism and the most advanced statements of its Science, comprising 144 definitions of terms, the exact number required to provide nine definitions for each of the sixteen elements of the matrix. The work that is presented here is a rudimental exploration, designed to open the door continued individual discovery.

The authority for the 4x4x9 dimension of the matrix, which comprises 144 building blocks (provided in the Glossary) is found in the symbolism of the last painting in **Christ and Christmas** by Mary Baker Eddy, which is recognized to be a part of the outline as will be covered in detail, later. The goal in this book series is to explore the fundamental discoveries, which themselves are monumental in scope.

It was further recognized that the Platform of Christian Science, given in Science and Health with Key to the Scriptures (presented in thirty-two sections), and also the chapter 'Recapitulation' (presented in twenty-four sections), as well as the Manual of the Mother Church (presented in sixteen sections), are all precisely relatable to the matrix of the city foursquare. The individual work by this author started at this point of sharing the tremendously rich structure of scientific interrelationships that emerged with the discovered outline was brought into context with all the supplemental structures, including Mary Baker Eddy's illustrated poem "Christ and Christmas" (presented in sixteen sections), which came to be recognized as a fundamental descriptor of the emerging structure. The Lord's prayer, too, came to light as a descriptor of the fundamental architecture of the structure. The Lord's Prayer is presented in the Christian Science textbook, interwoven with Mary Baker Eddy's spiritual interpretation of it, by which it is subdivided, again, into sixteen sections. Another of Mary Baker Eddy's published works that appears to have been given a direct relationship to the matrix, is a book of forty-eight poems which provides three poems per element. The poems are neither alphabetically sorted, nor chronologically sorted, but are given in a sequence that puts them into a special relationship to the matrix. Mary Baker Eddy's volume of poems, however, is not explored in this book. More fundamental items are explored, instead.

Linkages have also been found between the standardized topics of the weekly Bible lessons that make up the Sunday services in Christian Science churches throughout the world. As it turned out, Mary Baker Eddy had set up a unique interface between the 26 lesson topics, through the chapter Recapitulation of the textbook, to the matrix for the structure for the

Key of David. This linkage brings Mary Baker Eddy's outlined structure into the immediate context of daily work. Beyond all this, a number of minor structures came to light as being directly correlatable to the unfolding structure for the 'Key of David.' These minor structures are contained in the Glossary definitions for the terms ADAM, MORTAL MIND, GOD, and GOOD.

It has been the author's privilege to have been among a small circle of friends who were allowed to share from the beginning the momentous discovery that was made, and to be associated with that individual whose alertness to detail was able to bring to the surface the finely hidden hints that have been overlooked by all who had studied Mary Baker Eddy's books for nearly a hundred years. It appears that the hints were carefully placed as though they had been put there by Mary Baker Eddy towards the day when consciousness would be sufficiently advanced to perceive them.

What is presented in this book, is not the product of a group effort, nor a summation of the findings of John Doorly or anyone else. What is presented in this book unfolded in part through the discoveries of these people, but came to light through individual work in the sanctuary of individual consciousness. It represents not the pinnacle of the work of a pioneer, but the result of what came to light by dealing with the fundamental breakthrough discoveries themselves as they were found to be outlined. What is presented is the result of thirteen years of individual work. The primary focus was to present Mary Baker Eddy's outlined structure as accurately as possible in order to keep the unfolding thought closely related to what was given by Mary Baker Eddy herself, to show what is there, and what potential exists for a discovery that has barely begun. This work is not intended to go to the n'th degree, but to explore what has been documented by Mary Baker Eddy as a foundation for building upon. This book is intended to open the door. It presents propositions. It must not be seen as the final answer to the infinite. The authority for any final answer, which usually last only until the next 'final' answer unfolds, must be found within each one's own consciousness.

The reader will naturally ask the question of the author: By what authority do you present what is in this book? I asked myself that question before the writing begun, and still do. The answer that I am looking for is simple. The only authority that I can allow myself to recognize is that which I find in the documentation provided by the most advanced metaphysician of the recent centuries, which is clearly Mary Baker Eddy. The monumental scope of her accomplishments in this field is the authority with which she speaks.

What is presented in this book unfolded from the

author's searching for answers as to what is documented in Mary Baker Eddy's works on the subject of metaphysics. For this reason, in exploring the outline of the structure of Science that is clearly presented as such in Mary Baker Eddy's works, the presented elements have been adapted as given in order to explore what she has given as a starting point. It is the duty of the reader to ask the question, why? Why has Mary Baker Eddy presented the various elements that are clearly part of a complex single structure in the manner in which she has presented them? I have asked myself that question. The book documents the results as I have seen them. Here I stand. It has also my experience that many more questions arise than what one finds answers for. With these the discovery begins. This is which is one of the features that one will find as the the building proceeds beyond the defined foundational architecture that is explored in this book. This book is not intended to offer a panacea to those seeking spiritual healing. Spiritual healing results from the healing in consciousness of the false suppositions that have developed through shallow perception, mistaken conclusions, or even negative development. The book is not intended to present the final answer to all question, but to present a possible exploratory path to the questions that require discovery, which inherent present new questions. I see Mary Baker Eddy's development structure as an open door for infinite discovery rather than finite, fixed answers. If the reader searches for fixed and finite answers, this book may be a dangerous tool if it was taken for that.

The task of coming to terms with what has been discovered in outlined form has been demanding, and even after thirteen years of work, though much has been accomplished, one finds the work has barely begun. To what degree the ever ongoing new discoveries of infinite Spirit, and the manifest thereof that comes to light as thought ponders the questions of truth, will translate themselves into a certainty for healing depends on individual work. This type of healing was no doubt experienced during the years of Christ Jesus and the early decades of Christian Science activity. Overwhelming evidence exists of a healing work that demonstrates mankind's fundamental nature as founded on perfection and freedom.

One thing is certain, that Mary Baker Eddy has not casually build her entire lifework on that structure that she has outlined. There is something of substance there that is bound to benefit all of humanity. Also, one must assume that Mary Baker Eddy had recognized a need that this deeply scientific platform be established in her time, even though it could not be comprehended by the people of that age. The people of her age may have had achieved the wisdom to rouse themselves in opposition to the dominance of colonialism, and built a great nation on this platform of recognized freedom, but they had not

learned the far more demanding task to claim that freedom for themselves in the deeper aspects of human existence. They had not claimed **freedom for man**. They had not understood that fundamentally, **man is free**.

The scientific platform for infinite enquiry that this author recognizes, Mary Baker Eddy had pioneered, may well prove to be the factor that had not been achieved so that the decline in the effectiveness of Christian Science treatment was an unavoidable result of the willingness of mankind of coming to terms with what Mary Baker Eddy had demonstrated for 44 years, that man is free. The stone-age man who stood with his flint-tipped spear in hand that raised the platform of his physical existence, may have understood by virtue of this single step onto a higher platform, that **man is free**. He may have understood this fundamental reality better than mankind understands it today, or understood it even in the age in which Mary Baker Eddy had vividly demonstrated the principle of freedom as the reality of man's being.

The tendency of the age not to claim the freedom for man that is a fundamental reality within reach, resulted in tragedy after tragedy throughout the intervening decades till the present time. The tremendous effectiveness of Christian Science healing in the early years may have been carried by a certain faith in Mary Baker Eddy's strange new Science, more than by a deep scientific understanding of it. Such faith inevitably wears thin over time, because it is too shallow to make the demands that only Science can make. The possibility exists today that the mere faith in Christian Science, which is fast failing, can at last be supplanted by the scientific component that should have carried the day in the first place, but was not be recognized at Mary Baker Eddy's time. The challenge to mankind's existence has escalated over the intervening years, even to the point of becoming globally critical. Nor will be this challenge be met unless it becomes understood fully that man has the capacity for freedom as a fundamental reality of his being, which understanding will invariably result in appropriate action; in taking responsibility; in claiming freedom for man; in demonstrating to oneself, or a nation to itself, that **man is free**.

The pioneer that Mary Baker Eddy had been, had managed to gain a 'depth' of perception that lay far beyond the grasp of her contemporaries. She might have realized that the development leading up to it might not present itself again, so that it became essential for her to proceed with the project to lay the foundation for the scientific self-discovery of man throughout all ages. She may have hoped that the nature of that structure on which most of her accomplishments were founded, would have the effect to inspire a certain universal trust in fundamental truths, powerful enough

to keep the Christian Science healing work alive through the decades until her outline of the scientific structure could be discovered on which her own work had largely rested. She must have hoped, or may have recognized with certainty, that this structure would at length come to life in the universal consciousness of mankind.

The book that is presented documents what unfolded in the consciousness of a single individual in response to discoveries made. The work traces the scientific structure that was outlined by Mary Baker Eddy. It explores the outline that is given, and the scope of the tasks involved in building the structure that is outlined. In this context this book explores the nature of what has been discovered, and its potential for opening the mental horizon to infinity and to spiritual healing. No guarantee can given, however, that certain effects will be realized, or even, that the Science that is explored is itself complete. The book is intended to open a door. How the potential unfolds depends on the work done individually. All that can be said with a reasonable certainty, is, that the healing in Christ Jesus' days did occur, and that they were commonly repeated through Christian Science treatment, and that a specific outline of a major scientific structure does exist - interwoven into Mary Baker Eddy's works - which had not been discovered until recently. Thus, the stage has been set that may alter mankind's approach to healing from the ground up. The whole thing may also fizzle out into nothing, and the 'Key of David' drift back into obscurity for yet another forty or a hundred years. Also, another thing is certain, that the continuity of the Christ healing that had sporadically produced bright epochs in human history is sure to continue regardless of what happens to Mary Baker Eddy's work. The search for Truth will ever continue to inspire humanity to seek out the unknown that the pursuit of science can reveal.

If Christ Jesus was correct in his saying that the perception of Truth is intertwined with a spiritual healing efficacy, Christ healing will continue to appear to the degree to which the nature of God or Truth is sought and comprehended.

The author shares his research in this book in the form of an invitation to the reader to explore the science that has come to light, even as the author has explored what has been discovered. The book must not be regarded as anything more but an example of what can be found - an item in the history of the human spirit in its approach to the divine Spirit, on a frontier that has barely begun to unfold. If the book is not seen in this manner, there is danger that it might be mistaken as a finite form of divine Science, or an extension of Christian Science, both of which would represent themselves to the reader as an absolute rule to live by, a final limit of scientific perception beyond which no one can go. Such

views would be counter-productive. If such were the case, the structure for the Key of David would close the door to continuing unfoldment, rather than open it. If the work were to be seen as an extension of Christian Science, such a view would belittle the value of Christian Science as the great foundation that has been proven in so many ways. Thereby its science would be destroyed. Instead, the book is designed for the opposite goal, to meet the promise of the biblical text: "...behold, I have set before thee an open door, and no man can shut it."

The author recognizes Christian Science as a complete foundation, that no scientist has any reason to extend. The author recognizes one Science, and one rule of scientific Christian healing. He also recognizes the infinite individuality of Mind's unfolding in individual applications of Christian and Divine Science. As the Key of David unfolds through the scientific ordering of thought that unlocks the fundamental aspects imbedded in Christian Science a new epoch may be ushered into being. The work involved in building this structure is interlocked with the highest possible attainments in divine Science that takes the human thought beyond the doctrinal to the inspirational. Therefore, the work presented in this book draws its references constantly back to Christian Science, to its foundation, to its discoverer and founder Mary Baker Eddy, even as the author aims to unlock the nature of the scientific structure that stood behind Mary Baker Eddy's achievements, a structure that she herself had worked with to a very large extend.

What is being presented here, is the story of a gleam of light in the hope that it may awaken a dawning in consciousness as thought is urged to move beyond the highest conventional perceptions of the age. Mary Baker Eddy has outlined a structure for spiritual unfoldment that is dynamic enough to adopt itself to continuously expanding mental horizons. With the Key of David being build in consciousness, it shall it be said no longer, "Where there is no vision, the people perish."<sup>21</sup> It shall be said that the only limits to experience, are the limits that individuals allow to stand in their way, which confine their mental horizons. Those limits are being challenged today as never before, by the unfolding of the Key of David.

The book presents a work of science, not religion. Science, by its nature, challenges consciousness to examine its standpoints, its perceived limits, its abilities that had been left dormant and unrealized. The book presents facts originated by Mary Baker Eddy, and explores the interrelationships involved as they are frequently pointed out by Mary Baker Eddy herself in numerous levels of metaphor and in patterns of scientific presentations.

What is presented in the book has evolved through research filled with agonies and triumphs, and much work. The large amount of material required for the presentation of what Mary Baker Eddy has outlined, hints somewhat at the vast nature of the subject that has come to light. It hints at the magnitude of what Mary Baker Eddy has dealt with and has provided for our continuing discovery.

The book has also been designed to take the reader directly to a point in the sequence of discovery where the individual footsteps begin to dependent on individual perception, rather than on the mechanical aspects of discovery and classification. In this manner, the author hopes to spare the reader years of tedious work of searching after details. This should enable the reader to make the divine Science of the Key of David more immediately available to daily living.

While the individual working with the structure for the Key of David has the potential to enhance the effectiveness of scientific metaphysical healing, no examples of such healing are included in the material presented. The effectiveness of the structure presented must be felt in individual experiences as the Christ is becoming alive in human consciousness through the unfolding understanding in divine Science. Examples of healing carry the danger that they may be twisted into icons of worship, and thus take the place of the living Christ. However, some presentations in this book are frequently put into context to the actual mechanics of scientific Christian healing, and are at times associated, especially in the beginning, with references to early Christian Science healing for purposes of illustration.

What has been proven throughout the ages, to be Truth, is Truth. One can build on that. No profusion of examples is required to proof the point. To illustrate a principle that underlies spiritual healing, one single example is theoretically sufficient, although several are given. Nor need the examples that illustrate fundamental principles be personal experiences. If the author of this book were to present himself as a guru, the entire book would be useless, for then it would not present itself as intended, which is to illustrate the native capability of humanity.

While the age of the pioneers will never be over, the beginning of the end of elitism is dawning. The world is filled with elitism with a long trail of destruction in its wake. Certainly, the author has experienced healings, resulting directly from the work described in this book, but they are no different than those experienced by others. The proof in universal humanity is more valid as a proof of divine Truth, for its truth is universally manifest, not personally. Nor would the author define

himself as a genius with profound scientific capabilities that other people do not possess, and a healing effectiveness that rivals Mary Baker Eddy's. Far from it. The author's experience is more in line with that of a little child who takes its first steps into the world that it begins to explore, and stumbles and falls, but treasures those steps, especially those that were taken successfully, and the promise they invoke.

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## General historic references and projections.

In cases when historic, economic, or political events are useful in illustrating the operation of deeply fundamental principles, the details that are presented in this book are in most cases adapted from the published research materials by Lyndon LaRouche and his associates as this has already been indicated.\*<sup>22</sup> As was indicated, this source was selected because of its strikingly close relationship to the principles that have come to light in exploring the structure of Science that Mary Baker Eddy has outlined, which is explored in this book.

The work of Lyndon LaRouche has also a still deeper significance to what is presented here. This significance lies in his research into the dynamics of the unfolding of life and its implication for human development. Although the dynamics of the unfolding of life has long been understood and has been mathematically expressed in the geometry of the Golden Section and the Fibonacci series, it was Lyndon LaRouche who adopted the patterns of natural growth found in any living system, to the requirements for human development. He developed the advanced awareness of today that humanity is a living system that naturally expands according to the principles of life, and which, if it is suppressed financially, culturally, and technologically into devolution, begins a cycle of collapse into ever wider forms of poverty, starvation, and incurable diseases arising from a weakened population.

The technology of Christianly scientific healing that Mary Baker Eddy has pioneered, must be seen in the same light. It is no secret that its development has ceased with the passing of Mary Baker Eddy. The focus has been on preservation, not on development. The end result, therefore, is what we see today, namely that the hoped for preservation has not been achieved. The entire

organization structure of the Christian Science church and its field has collapsed into insignificance. The hoped for preservation has not been achieved, because there has been no development taking place. Today's Zero-Growth ideology, which is echoed in the ideal of preservation, has become its doom. One shudders, realizing that this is the same destructive ideology that the rulers of the world are in the process of forcing upon humanity, which will inevitably have the same effect on mankind as a whole, as it had on the Christian Science organization and its field, namely the collapse of civilization.

In order to rescue the science of Christ healing from the current phase of collapse, Mary Baker Eddy has provided that platform for scientific spiritual development which she presented in outlined form, which literally demands to be developed once its existence is recognized. The significance of this aspect was not recognized until it was drawn into focus by Lyndon LaRouche's work. Lyndon LaRouche has dedicated his life for the promotion of a similar platform in the political sphere of public policies. His strong commitment to human development, economically, scientifically, technologically and socially, ties his contribution for the advancement of mankind, and Mary Baker Eddy's, together into one thrust of universal Truth. Although the two individual's lives unfolded century separates in time, they share a common pioneering spirit and determination for the advancement of humanity through the Christ principle of understanding the truth - the principle that Christ Jesus had pioneered and commended to his followers.

The question may be asked why references from the works of Lyndon LaRouche are needed all for exploring the science of Christian healing? The obvious answer is, that scientific spiritual healing is built on the discovery of fundamental principles that underlie reality and their manifest in human existence. Metaphysical healing is drawn from the understanding and application of these principles. The economies of nations are bound to the same realities that underlie the universe, which are recognized in fundamental Science as divine Truth. References to economy and the operation of nations are useful, at times even necessary, in order to trace the operation of the fundamental principles into these realms, including the chaos that results when the principles that underlie reality are ignored, or intentionally bypassed, or vehemently rejected.

The science of Christian healing involves a variety of scientific disciplines and stages of development, even a certain mental infrastructure. It even requires the general background of a healthy economic development, for it to blossom, as we will soon discover. By this interrelationship, the question of the economic

development of the nations of the world is much more deeply intertwined with the operation and effectiveness of scientific Christian healing of diseases, even in regard to personal issues, than is generally recognized. The reverse, of course, also holds true, that the economic development of the nations is very much dependent on the scientific exploration of the fundamental principles that underlie all healing in Christian metaphysics. The development of both aspects of human existence are interlocked. They develop together, or they collapse together, for they are both related to the unfolding of the same truths or the same fundamental principles which constitute reality. The failures and successes in both realms are strikingly similar and have largely identical causes. A single path of exploration addresses both realms, although this path is as wide as humanity itself. Only the object of this exploration is singular, namely absolute Truth and its manifest in human experiences.

References to the scientific work of Lyndon LaRouche and associates are included in various places in this book, in order to present today's leading edge in the discovery and promotion of fundamental principles in the realm of economy and statecraft which coincide in their basic aspects with the principles documented by Mary Baker Eddy more than a hundred years ago. By this inclusion, both aspects of the relevancy of divine Truth to human living are set up to be explored, which is necessary because of their deep interconnection. After all, we of mankind, live in one common world and are subject to one single reality that unites every sphere related to human living and the science of it.

The book presented here, is dedicated to all scientists exploring the Science of Being. It is intended as a research tool for the advance of science, not a specific religion. All opposite pages in this book are left blank, which should provide convenient space for the researcher to take notes on, of the unfolding thoughts as the research continues. The pursuit of Science is one of the great hallmarks of human civilization that has contributed much to mankind's dominion over its world and the advance of its freedom and its status of living. Without a continuously strong dedication by humanity to its tradition of creative scientific discoveries, civilization is destined to suffer a collapse into chaos and death, even while having the means at hand of extending its reach to the stars and beyond. Thus, the link between the scientific and the political sphere is an essential one.

It is appropriate to close this introduction now with the Scriptural text that Mary Baker Eddy had used twice in succession as a means of pointing to the most fundamental part of the outline of the instrument of Science that she has provided to extend man's dominion

towards ever greater increments of freedom. But in considering the text, it seems useful to also consider its relevance to the sphere of public policy for world wide economic and scientific development. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it."<sup>23</sup>

This open door is the advancing realization of scientific discovery and creative understanding that drives human development on the whole front, individually, socially, and civilly, which development is the key to the future of civilization. This development can be realized in the individual realm in metaphysical healing, and in individual development for a fuller, richer, and more productive and satisfying life. This development in turn reflects itself in the moral, scientific and technological development of mankind, laying the foundation for a world without starvation, without hunger, without poverty, without war, and without disease. All these are totally achievable through scientific and technological development and are inherently practical as a goal. Christian metaphysical healing has the potential to uplift the whole of the human experience, and not merely to just lift a person out of the grasp of disease.

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## 1996, a year of two significant anniversaries.

The end 1995 marks the closing of a 650 year cycle of history that began with the total disintegration of the Venetian driven world-financial system in 1345. Today, we face the repeat disintegration of the world-financial system that has been structured on fundamentally the same Venetian model, and the same ideological background of feudalism that the Venetian model represents.

The year 1995 also marks the closing of a 550 year cycle of repression of the unfolding spirit of renaissance among mankind. The Renaissance that unfolded out of the spiritual developments of the 1440s, that generated the strongest period of progress in mankind's history, that gave us the nation-state, has stood in opposition to the oligarchic forces of feudalism that have brutally suppressed its appearance at every new stage of unfoldment. Still, though being suppressed, it continues

to unfold. In contrast to this natural dynamism, the powers of repression face an impending disintegration, as the structures that have been supporting the repressive force have become bankrupted by their own destructive force, in all respects, financially, physically, and morally. Mankind faces the greatest opportunity in its history to break with feudalism, and to accept the responsibility for its freedom from mental, financial, and physical oppression.

As 1995 draws to an end 1996 brings into focus the anniversary of a 175 year period of spiritual development that began with the birth of Mary Baker in 1921 and brought a new light into the world at its 45th anniversary in 1866 with the discovery of Christian Science. The year 1996 marks the 130th anniversary of this discovery.

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## **In celebration of the 130th anniversary of the discovery of Christian Science, and the 175th anniversary of the birth of its founder.**

This work is dedicated in celebration of the above anniversaries. It is dedicated to honor Mary Baker Eddy and her achievements for the advance of mankind. The sheer volume of cases of individual healing that have resulted for the efforts of Mary Baker Eddy, is uncountable, as the majority of the cases that have unfolded quietly in the background haven't ever been recorded. This tide of healing, however, pails in comparison to the scope of healing that is still required at this age, in which the tallest contribution of Mary Baker Eddy to mankind, her scientific development structure that may be named the Key of David, has the potential to aid significantly. It is fitting, therefore, that this work designed to bring to development structure to light in the world was completed at the Christmas season of 1995, celebrating the end of an era of development unfolding in the background over more than a decade of intense work.

The 175th anniversaries of the birth of Mary Baker and the discovery of Christian Science at the 45th anniversary of it, 130 years ago, are significant not because of any force of time-inherent numerology, but for the human aspect of mankind which tends to reflect

back at such occasions, coupled with a rededication to the significant principles that the historic anniversaries represent. Here is where the value lies of such anniversaries. It appears to be in part the anniversary driven periodic rededication of humanity to fundamental principles that causes history to appear cyclical in nature. This tendency, which none-the-less has powerful effects, indicates somewhat the potential for progress that does exist if mankind's dedication to fundamental principles becomes continuous and universal, rather than cyclical.

In very real terms, the whole of human development has been a continuous process of advancing discoveries of the power of Mind. Mary Baker Eddy's birth and discovery of the Science of Christianity were but aspects of this still ongoing much larger cycle of advancing discoveries of Mind and the infinite potential of its manifest. The beginning of Christian Science may be traced back to its real birth more than two years ago in the lower Paleolithic era, when the first human being shaped tools out of stone to improve his living. The birth-day of man coincides with the first discovery of the power of the mind that raised the physical platform of his living above the platform of the material universe, to a platform of ideas with which to create resources for living. Except this was but the first faint step in a chain of infinite development. The Christian Bible, in the first book of Genesis, presents a chain of seven major aspects of unfolding discovery. In the textbook chapter, Recapitulation, Mary Baker Eddy presents seven aspects with which she answers the question "What is God?" This chain begins with Mind. The other terms are "Spirit, Soul, Principle, Life, Truth, and Love." Each one of these aspects are areas of progressive discovery. None can be left out. Every one is vital for raising the physical platform of human living to higher levels of freedom above the limits of the material universe to where ideas and discoveries uncover realities that prove the matter-based theories of man as invalid, and matter itself as an erroneous concept. Mankind's very existence at the present population density proves that matter is not a factor of life, but intelligence is. Even the nuclear physicist doesn't see matter as matter, per se, but as energy, order, organization, the manifest of fundamental principles.

The last concept in the chain of terms with which Mary Baker Eddy answers the question, "What is God," is "Love." This term presents the most difficult concept, and cannot be understood except on a metaphysical basis which has not yet been established.

The development of man is an advancing process of discovery, the discovery of metaphysics, the discovery that will lead to the startling conclusion that man IS free, and always has been. Freedom is a discovery.



We are still in this mode of discovery. For instance, the year 1875 is significant for two momentous occurrences of opposite character. The year marks the first publication of the Christian Science textbook that united the nature of man with infinity. Ironically, this historic event took place in parallel with another historic event: the introduction of the Specie Resumption Act by which the United States of America surrendered its sovereignty over its currency and placed it into the hands of a private foreign system operated by a feudal oligarchy. Both these aspects are still developing. One has developed into global indebtedness, poverty, starvation, and the collapse of the physical economy, with a global financial disintegration on the horizon, while the other still offers healing, peace, and a platform for the development of mankind.

For the intervening years to the present 120th anniversary of both events (in 1995), we have seen the feudal monetary system become a global system, with global devastating consequences that lie at the root of a social decay covering two world wars and the moral disarray of what was once the greatest nation on earth. In the background to this, the significance of the Christian Science textbook has gradually increased, not in terms by which iconoclastic religion is measured, but to the point of becoming recognized as an integrated aspect of possibly the greatest scientific development ever created on this planet, which actually provides nothing by itself, but impels man to reach for the stars. In this sense, the 120th anniversary of the first publication of the Christian Science textbook and the introduction of the Specie Resumption act, should cause people to take note for the contrast that has become manifest, which has become nearly absolute.

With this recognition, the year 1995 closes. The future lies before us. The projection for the future indicates that the contrast may collapse. Whatever has an unnatural footing, always does. It is unfortunate that most of mankind's policy infrastructures, and thereby its physical resources and capabilities are based on this unnatural footing. Except, this is not cast in stone. The reality remains that **man is free**. The imperatives of the future, coupled with the reality of man's freedom, may become the governing factors to determine the present. The possibility exists, and a rich infrastructure in discovered principles, such as were developed during the Renaissance, supports this possibility. The past efforts of the pioneers of mankind have left their mark on present age in terms of these riches, neither have they left mankind impotent nor ignorant, but have unfolded clear options which are not actual choices, but represent truths based on the imperatives of discovered and demonstrated fundamental realities

and their underlying laws. The tallest of these realities is man's freedom as an 'infinite' being, which lies before us to be discovered and to be demonstrated.

## Chapter 3: Scientific Metaphysical Healing - A Quest for The Truth.

"And ye shall know the truth,  
and the truth shall make you free."  
Christ Jesus

Science is the term that describes mankind's search for truth. But what is truth? The physical sciences explore matter and the universe in search for fundamental truths. The biological sciences explore living organism to discover the truth about the chemistry that operates in them, and the DNA that constructs them. The aeronautical sciences explore the dynamics of gases and the truths that underlie the physics of flight. The psychological sciences explore the operation of the human mind, to discover the truths about individuals' behavior. Jesus of Nazareth explored and demonstrated the Science of the Christ, the science to discover absolute Truth.

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### What is the Science of absolute Truth?

Christ Jesus explained to Pontius Pilate, the Roman Governor before whom he stood accused after a marvellous career: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." It was Pilate who raised the momentous question: "What is truth?"

Little did Pontius Pilate realize that it would take another twenty centuries before mankind could begin to find answers to that question on a scientific platform. Certainly, Christ Jesus did bear witness to some momentous aspects of the truth. He healed the human body as no medical professional has been able to equal. He also healed the human mind as no psychiatrist has been able to come even close to. He spoke of the truth that few could hear. He wrapped his scientific

understanding in metaphor, and illustrated the basics of his Christ Science through parables and healing that gave the world a glimpse of the nature of Truth. Few could understand his Science. Still, he was able to empower people to heal in the name of that truth that he understood and demonstrated. The age was not ready, however, for a full scientific understanding of it. He could only present it by way of example.

There is a parallel to this found in mankind's quest for flight. For centuries mankind has observed the flight of birds which demonstrated the existence of certain truths to which the birds had become adapted. It took a considerable effort in searching before the laws that the birds utilized were discovered on a scientific basis, and could be applied to master flight and advance it beyond the level of application that the birds had been able to achieve. The same can be said about 'the truth' that Christ Jesus had understood and employed. There existed a time when it, too, had been understood on a scientific basis and was put into practice on a broader front than in the days of Jesus.

Fundamentally, there exists only one reality. Therefore, there exists but one truth. All pursuits of science unite in this one aspect, no matter what their nature and diversity may be. The quest of the ages, is to discover aspects of what is truth. We behold phenomena, we are touched by experiences, we feel deep feelings, we achieve great accomplishments, but we wonder what they represent, and what caused them to come about. With these situations, the search begins.

The search for truth has brought to light many useful inventions that have opened the door to capabilities without which modern life would be unthinkable. The search for truth has also opened the door to the spiritual realm and to metaphysical capabilities that open up a promise of freedoms yet barely imagined. In the spiritual realm we have come recognize the underlying and all-embracing force of existence under the term God, we recognize a God that is Truth. The great question, the answer to which has eluded mankind in regard to spiritual matters, is centered on Jesus' promise of a 'Comforter' who should come and remain forever, who would "lead us into all truth." Except, which corporeal person would be able to remain forever? Here Science intervenes and answers the puzzle.

The "Comforter" is the scientific perception unfolding in divine Science. For centuries mankind has looked for a person to fulfill that role, but no such person appeared. No individual could ever fulfill that role. If the Master's promise is to be fulfilled, it will have to be fulfilled in the manner in which some of the ancient legends are fulfilled today, which foretold the freedom of human flight. If Christ Jesus was a scientist,

he understood that mankind would inevitably reach that perception of absolute Truth from which he, himself, operated. Based on this recognition, he could most certainly promise that the principle of creative scientific discovery would unfold the platform of Truth that he understood, and he could promise that once this unfolding has taken place, the scientific understanding of Truth would remain with mankind forever. He even promised that greater works than his own shall be done.\*<sup>24</sup>

Over the last one hundred years, this promise has been fulfilled to some degree, and it is destined to be fulfilled fully. The human dream to be able to fly like the birds has been far surpassed in this age, and so will the capabilities that the Master had demonstrated. Like human flight, the spiritual capability of metaphysical healing will remain forever when it becomes sufficiently understood and practiced. Once a door of this nature has been opened, scientifically, it can never be shut again. Circumstances may hide its existence, but the door remains open.

For centuries Christ Jesus' works have been regarded as miracles. They are deemed to have resulted from special status or privileges. Instead, they should be regarded as natural occurrences based on a fuller understanding of reality. The by-product of this narrow way of thinking has been to obscure the native metaphysical capabilities of man that Christ Jesus had worked so hard to make understood. This cheap excuse of an explanation, that defines the highest manifestation of Truth as unnatural or miraculous, launched the most majestic coverup that was ever imposed against the human spirit and its limitless capabilities.

As it was, it took more than eighteen hundred years of waking up, before the chain of self-deception was beginning to be broken.

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## Mary Baker Eddy's touch upon absolute truth.

Mankind's most significant breakthrough occurred in 1866, when in moments of extreme need a scientifically minded woman had begun to ask the deep questions that had been avoided for centuries. Not surprisingly, it had become possible to her, on a scientific basis, to repeat the ancient wonders that were wrongly called miracles, and to have them repeated on a very

broad front by people from all walks of life, healing by scientific spiritual means literally all diseases known at the time. Many such cases had been cases given up as hopeless by the physicians of the day, - of types of diseases, some of which are still acknowledged as incurable by modern medical means. The healing that was accomplished resulted from the rediscovery of the workings of primitive Christianity.

Any effort to explore the phenomena of metaphysics that is commonly called spiritual healing, must be centered on the discoveries of the most accomplished practitioner and scientist in the field. This requires that one take a closer look at the woman who had achieved the historic breakthrough in the search for spiritual truth, and that one consider her work.

She was born on July 16, 1821, at a homestead farm of Bow, New Hampshire, operated by the Mark Baker family. At this time and place the Bible occupied a central position in the home, and in family life. This was especially so in the Baker household. This background may have lit a silent 'fire' within, that would shape her desires, disciplines, and searching for the next fifty years, until her first major discoveries were made, driven by the intensity of that cataclysmic event that had threatened her life. Another childhood background was her eagerness for learning, which was nurtured by the achievements of her older brother who was a fine scholar. She also grew up in an age of unfolding scientific understanding and industrialization. At the end of a long road of trials, discoveries, struggles, and enlightenment, lay the great victory, that itself, would prove to be but a beginning. She would work, from this beginning for another forty-four years, tirelessly. This period was rich in scientific breakthroughs and monumental achievements.

The greatest breakthrough, however, resulted from own initial healing and from the momentous scientific facts that were coming to light in her thoughts, which manifested themselves with the same enormous force and utility that was common in Jesus' time. From this point on, progress became driven by the application of scientific principles leading to creative discoveries. Within a year of her own healing, Mary Baker Eddy was not only able to assist a physician, taking his most difficult cases, but also found it possible to teach to others her newly discovered science of Christ healing, who, then, could achieve the same kind of results. She had taught for twenty-two years, both privately, and commercially through the Massachusetts Metaphysical College that she had set up in 1881 for this purpose. She had personally taught over four-thousand students in this college until she closed its doors in 1889.

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## The effect of teaching about the truth.

It is reported that Mary Baker Eddy would require the students in her classes (usually at the end of the third or fourth day of instruction) to go out and heal someone. The report states, that with a few rare exceptions, all the students did so, and this in spite of the fact that most of them were strangers in Boston where the classes were held. One student tells that he returned to his lodging and confided to his land-lady that he had no idea where to find a sick person, as he knew no one. To this the lady replied: "You can heal me: for I am totally deaf in one ear."

As the report goes; the student ran up to his room full of joy to have found someone, and instantly turned in thought to what he had just learned. At that instant the land-lady felt a report like a pistol shot in the ear, and ran after him, calling, "I am healed!"<sup>25</sup>

The healing work in those days, evidently, came about by a certain level of scientific understanding of Truth that was communicable in simple ways and had profound effects. While psychological factors have been cited as a possible cause for these healings, it is unlikely that psychological factors were involved, for the effects of the metaphysical treatments were too dramatic in most cases, to be explainable in terms of psychosomatic healing. Psychosomatic healing is rarely instantaneous and reminiscent in its efficacy of the Christ healing that was practiced by Jesus of Nazareth.

One case that may be cited as an illustration of the type of healing that Mary Baker Eddy had pioneered, was that of a helpless cripple whose limbs were so drawn up and rigid that he could not as much as brush a fly off his face. He had to be carried, or be lifted into his wheel chair. Occasionally, a certain policeman would wheel the man out onto Boston's Common, where he was noticed one day by Mary Baker Eddy as she was passing by. She stopped for a moment and spoke to him of the truth she had discovered. Then she walked on. The man felt that he was helped by her, and asked to be taken to the same place again during the following days and weeks in the hope to meet her once more. His perseverance paid off. One day he saw the woman again. She came the same way as before and stopped at his wheel chair, repeating to him more or less what she had said before, and then walked on.

The man reported that he was totally healed at this second encounter. He was not only able to move his limbs again, but was able to walk like any other man, and go into business for himself. Whereas, before he was so crippled that he had to be fed every single meal, he now became fully able to care for himself and earn his own living in a vigorous manner.<sup>26</sup> It may be added that such cases were by no means unusual at the time.

The this healing was no a case of personality induced psychosomatic healing is quite clear, as the man had no idea who the woman was. Modern concepts acknowledge the possibility of psychosomatic healing. We read in medical journals of remarkable spontaneous remission of certain diseases. The facts, however, that were presented about the crippled man who was healed in the above case, fall far outside the parameters that are accepted today for psychosomatic healing and spontaneous remissions. Remissions with such enormous impact, and with a timing that brings them about literally on demand, simply are not observed in medical practice.

While 'natural' spontaneous remissions have been observed in some types of cancer, - in a few isolated cases the remissions are even relatively dramatic and occur quickly in the space of a few days to several weeks and last for months, in some cases up to a lifetime, - the rate of such remissions that is observed, is extremely low. According to medical statistics, natural remissions occur on the average once in 80,000 cases, across all forms of cancers.<sup>27</sup> The real figure may well be much higher as spontaneous remissions are being masked by hastily initiated treatments. None the less, they are rare and cannot be induced at will.

Compared to such statistics, Christian Science healing, as Mary Baker Eddy called her healing work, stands in a class of its own. Something else is at work in this healing process that is not a fringe phenomenon, but results from an underlying principle being utilized. The metaphysical healing that was becoming a rather common occurrence in those early days, under the name of Christian Science, was more in line with that experienced by the celebrated Servite monk Peregrine Laziosi, of the thirteenth century, who was healed over night of an debilitating and unsightly cancer in his foot. He had simply, prayed.

Prayer can have a scientific basis. There is a unique type of 'prayer' involved in Christian Science, which rests on a scientific platform. This prayer does not aim to alter reality, but aims at aligning thought with the actual spiritual reality of being for the purpose of bringing the human experience into line with Truth. Here, the human thought pleads the case for Truth, and for the rights of man as the manifest reflection of Truth.

A woman from Fort Worth, Texas, reported that she was healed in 1887 through Christian Science treatment, of a cancerous growth that had grown to a weight of fifty pounds, which had hemorrhaged for eleven years. The healing was accomplished by the woman's own work in Christian Science. This scientific metaphysical work is frequently referred to as prayer.\*28

It could be argued that a special personal healing magnetism is involved in cases where scientific metaphysical healing is claimed. This could be argued to have been the causative agent by which the crippled man, mentioned before, was healed. It may be argued that the healing was brought about by a rare kind of mental force that Mary Baker Eddy has attained, that could even be passed on to others through teaching. Except, should such an argument be more logical than the argument that metaphysical healing results from a profound perception of truth, as Christ Jesus has indicated? Against the argument of privileged personal powers, stands the case of the woman who had healed herself by scientific means. Nor is her case in any way unique. Rather, it is a part of a unique body of evidence that must be considered in judging the processes of metaphysics demonstrated in Christian Science healing. According to the woman's testimony, she was healed by merely reading the textbook on Christian Science, by Mary Baker Eddy.

Mary Baker Eddy made a breakthrough discovery by which the ancient Christ healing was being reinstated. No personal Christ was required to effect the healing, but a basic understand of divine Truth. Mary Baker Eddy gave her Science the most logical name that would draw together the scientific knowledge that Christ Jesus had evidently attained, and the renewed practice of this knowledge in the lives of Christianity. She called it: Christian Science.

Some years after her breakthrough discovery, after clarifying her perception and demonstrating the principles involved, she documented her findings in a book, and founded a church on the principles so discovered. The book became widely known as the Christian Science textbook, with the title, **Science and Health with Key to the Scriptures**. Some decades after its first publication, sometime after the turn of the century, a final chapter was added to the book containing a hundred pages of testimonials of healing that came about exclusively by the study or mere perusal of the book.

This hundred page addition of testimonials provides a representative sample of the work that was going on at the time. The above case of the woman's healing of a tumor is one of the cases presented. The

woman states that she had obtained a copy of that book from a lady at her boarding-place. She wrote: "The revelation was marvelous and brought a great spiritual awakening." She tells, that while she was out walking one day, it came to her very suddenly that she was healed. When she returned to her boarding-place she told her hostess that she was healed, who "looked the picture of amazement." But what she had felt that day, during her walk, became true. She writes: "The tumor began to disappear at once, the hemorrhages ceased, and perfect strength was manifest."\*29

Another of the testimonies presented in the chapter on Fruitage, is that of a man who fell from his bicycle at high speed on the way home during his lunch break. He suffered a broken arm and intense pain. As soon as he made it home, he had asked for the book, and sat down and read. Ten minutes later the pain ceased. He returned to his work shortly thereafter, where he arrived no more than half an hour late and carried on his normal tasks. His friends insisted that the arm had not really been broken, for it would have been impossible for him to continue his work without having had the bones set and held in place in some fashion until the break would mend. At their insistence the man submitted to an x-ray examination, which confirmed that the break had indeed occurred, and that it had healed; and "whoever set it made a perfect job of it" was the physician's comment.\*30

The two healings are not in any way outstanding in comparison to the other testimonials of healing presented in that chapter. Since the healings were brought about by a wide variety of ordinary men and women, it is unscientific to assume that extraordinary mental powers were at play to produce the healings. This leaves but one explanation, and this corresponds to the pattern out of which Mary Baker Eddy's own healing unfolded. It leaves only the one possible explanation, that the healing action resulted from a scientific mental causation, from Truth being understood and acknowledged. This explanation has the most natural basis, a basis that is implanted in Truth itself. Any scientific exploration of Truth, if successful, must necessarily lead to a corresponding demonstration of the phenomena of the truth that has been discovered. By the same token, any phenomenon has an underlying principle that can be discovered, that explains the phenomenon and make it repeatable. Both of these aspects were involved at the discovery of "Christian Science."

Throughout the early years of Mary Baker Eddy's Scriptural study, she had already probed many deep questions regarding Jesus' work, especially against the background of her own rapidly failing health. The same process may have been at work when she lay on, what

was thought to be her death-bed. At this moment of her greatest need, when a person naturally marshals all available resources in a final effort, she found herself suddenly well. She wrote later, that she was determined, from this moment on, to discover the science of the processes that had produced her healing, and the truths that were involved.

The Science that she discovered, and the church that she founded thereon, have both survived to the present day. Unfortunately, the enormous efficacy in healing that marked the triumphant years of Christian Science at the turn of the century, has ebbed and faded in many respects. A stark contrast exists now between the effectiveness of Christian Science healing that had occurred in the early days, and what is currently being achieved according to the author's own experience.

During the time when Christian Science was still new, one of Mary Baker Eddy's students responded to a call from her to help someone in Littleton, New Hampshire. The student responded and wrote back to her, reporting: "There is a perfect rush of patients. Three M.D.'s are sending me patients... I am turning away ten to a dozen patients every day that I cannot find time to see... It is God that is doing this work, but when it is done I shall be so glad to go home. It is late in the night. I have no time to eat drink or sleep."<sup>31</sup>

She reported in a later letter, that during her eleven day stay in that city, she had treated seventy patients a day, and that most of them were healed quickly. The same cannot be said about the work of any Christian Science Practitioners known today, as far as the author has been able to determine. Christian Science practitioners are a professional group of healers associated with Christian Science churches throughout the world. Indeed, if the early efficacy had continued, the medical profession would have been long out of business. Rather the opposite has taken place. Reports are heard that the work of Christian Science Practitioners is increasingly resulting in failures rather than healing. Although Christian Science healing still continues today, the healing work is less effective and appears more difficult, results occur slower, also they are by no means guaranteed.

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## Mary Baker Eddy's response to impending collapse.

Without an impetus that powers constant development, every aspect of life is doomed to collapse. This recognition - that is only rarely made today as is reflected in the near universal opposition to economic redevelopment of mankind - was none-the-less made by Mary Baker Eddy in the late 1880s. That she was correct is evident by collapse of the efficacy of Christian Science healing, which has occurred although the basic reality of being has not changed from what it was in the days when Christ Jesus had practiced, or in the days when Christian Science healing first abounded. What was truth in those days, is still truth today, and so are the consequence of God, divine Truth, being understood. Nor has the science changed by which truth is being understood. Christ Jesus' words will forever echo through the ages: "Ye shall know the truth, and the truth shall make you free."<sup>32</sup> But something has changed.

It may be pointed out that the collapse in Christian Science healing is not much different than a similar collapse that occurred about a century after Christ Jesus' days. After the first century, the effectiveness of Christ healing had likewise become lost. It had flourished for some period after Jesus' passing, but then faded away. The conclusion that presents itself is that our modern situation appears not so much related to personal failures of the scientific practitioners, than it relates to an underlying trend in human habit that had already had the same effect centuries earlier. Was it caused by apathy towards the truth?

It is evident that Mary Baker Eddy was aware that the trend would repeat itself unless specific work is done to prevent it. Except, there was nothing more that she could do. The people couldn't reach higher than their thought models would allow. They couldn't understand more. Yet, more was needed. It was evidently in direct response to this situation that she set out to incorporate an outline of a very deep reaching scientific structure into the body of her major works, which when discovered by advanced perceptions, would germinate and put forward the work of development and discovery of Science that her own generation could deal with only superficially. Although this structure that she has outlined is profound and extensive, it had indeed remained unseen by her generation. Not the faintest trace had been discovered. It had remained hidden from view for over sixty years, when the very tip of it was recognized briefly, but was quickly obscured again. So it lay obscure for another forty years, and may remain so even now should mankind fail to recognize its significance.

The manner in which the structure was hidden indicates that it was not intended for any specific epoch in time, but for an atmosphere of progress when creative scientific discoveries are pursued. Mary Baker Eddy must

have recognized that the time for creative discoveries would not occur until some time after the initial momentum of Christian Science had worn off, for she is said to have predicted that a certain major part of the outline would disappear from public view before its value would be understood. It was as though she had said that the original Science and what came out of it must be rediscovered from the ground up in a sanctuary of thought where one is alone with God - with Truth. It was as if she had said that this work must be done individually whenever consciousness is ready to operate truly scientifically, and spiritually, rather than being moved along in the collective environment of a mass movement where discovery, development, and spiritual unfolding are of secondary importance.

Again, a credibility gap unfolded as the pioneer had moved beyond the models of the time. By it, there very Science, itself, became mystified, and the discoverer became deified. The only thing that was less and less focused on, were the fundamental principles on which the discovery was based in the first place. This sounds cruel, but it is still the problem of this modern age.

To explore this problem, let us explore the principles that underlie one of the great parables of Christ Jesus, which deals with the process of healing. It is the parable about a man who fell among thieves and was robbed and injured, and left by the wayside. The parable explores the reactions to the man, of three people that came by that way: a priest, a Levite, and a Samaritan. The priest, upon recognizing what had happened, made a detour, so as not to come near the man. Likewise the Levite. Both were honored classes on the society. But a Samaritan came, one held in low esteem. He had compassion on the man and cleaned his wounds with oil and wine, and put him on his own mule and brought him to an inn, where he paid for the man's upkeep and care. The question must be asked: What principle does Christ Jesus illustrate here?

Or let us rephrase the question: Was the response of the Samaritan to be regarded as a nice and noble one, an extreme ideal? Or did it represent a minimal demand? The parable was presented in response to the question, "And who is my neighbor?" The obvious response is: Everyone! This renders the Samaritan's response a minimal demand. In other words: Nothing less will do. Nothing less will meet the demand of the fundamental principle on which healing and the advance of civilization rests.

If one compares the world's response to the same setup, it is evident why Christ healing has all but disappeared. The wounded man was the human society on its course towards the greatest economic development project ever imagined, that would involve

a railway transportation link stretching from Paris to Japan, right across the vast expanse of Asia. This project came under attack by Britain's diplomacy and was destroyed. In the course of it a century of wholesale slaughter began that became World War I, World War II, The Cold War, the Korean War, the Vietnam War, the war in Yugoslavia, Afghanistan, Rwanda, Zaire, Desert Storm, and countless other little wars. Against this background of slaughter of human beings, the minimal commitment that Christ Jesus has laid out as a fundamental principle for healing was a far out of reach as the moon is to the touch of anyone standing on the planet Earth. Nor has the current reaction along this line ended. In the tiny country of Bulgaria, for instance, the prevailing IMF austerity demands have deprived most of the population of the country of food and heating fuels, so that a mass dying by starvation and freezing to death will be the lot of hundreds of thousands during the 1996/97 winter. As of this writing, none of the rich nations of Europe care to spare a dime in the form of emergency food and fuel relief.

The same must also be said about the world's response to Bosnia. No meaningful reconstruction aid is offered to rebuild this war-torn part of the world. Only debt service demands are raised. Mankind cannot afford to maintain this royal indifference to the suffering imposed upon these people, because in so doing it removes itself further and further from the fundamental principle on which healing rests. By this indifference towards its neighbor, mankind condemns itself. It literally does. It closes the door to its own renaissance, and a bright future for itself, and allows oligarchism, imperialism, and fascism carry the day.

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## Mary Baker Eddy's Outline.

The outline of that scientific structure that Mary Baker Eddy presents throughout her works, has many facets. As has already been stated, the largest part of her outline is specifically indicated by means of a biblical citation that she used twice in a unique fashion as a pointer to it. The citation is from a text from the book of Revelation; it talks about something called "the key of David." The text also talks about a door that is about to be opened that no one can shut, and a door that is about to be shut that no one can open again. The verse foretells a great overturning, a universal breakthrough that can never be turned back. The metaphor is similar

to that which Christ Jesus used to foretell the "new Comforter" that is destined to guide humanity into all truth. Mary Baker Eddy writes about this comforter: "This Comforter I understand to be Divine Science."<sup>33</sup> Her structure is evidently closely related to it. Except the nature of a key is quite unrelated to a process of development. The attainment of the key, therefore, must be the object of development. Logically, it must lie above and beyond the structure that supports the scientific development towards it - a dimension beyond the structure - while the key itself merely opens the door to infinity.

Please note, that Mary Baker Eddy does not speak about **Christian Science** in reference to the promised comforter. She said the Comforter is "**Divine Science**" with both words capitalized, indicating that the phrase represents a title. In contrast, she speaks about "**divine Science**" which is not a title and suggests something in the nature of a tool in the process of development that leads up to **Divine Science**. Mary Baker Eddy writes that "Jesus of Nazareth was a natural and divine Scientist." And she adds, "To one 'born of the flesh,' however, divine Science must be a discovery."<sup>34</sup> Still, Jesus' cycle of development in divine Science, which took thirty years to complete, evidently culminated in obtaining that "key of David," the key to infinity. Here we have a definite title again, for the scriptural text reads: "These things says He... that hath the key of David... behold I have set before thee an open door..."<sup>35</sup>

Mary Baker Eddy points to three consecutive dimensions here. She talks about a structure for discovery and development (divine Science), the product or application of this development (the key of David), and the open door to infinity.

The phrase, key of David, refers to something that exists not in physical form. The Scriptures do not say that it is the key of David itself that sets before man the opened door, but he who has the Key of David (in consciousness). This means, that the only thing that Mary Baker Eddy could outline specifically, was the structure for the development of the key of David.

There exists no evidence that Mary Baker Eddy has presented a fully completed form of that structure. She merely presents an outline of it, an outline for discovery, for development. Moreover, it is an outline for continuous unconfined discovery and development, an invitation to humanity to get to work seriously in divine metaphysics and build that significant monument of scientific understanding in consciousness that opens doors to infinity that no one can ever shut. Whatever door is opened by lesser means, such as personal vision or political doctrine, will close again as the force fades. This means that we are looking for a development

structure that takes consciousness a significant way beyond anything conventional.

Indeed, Mary Baker Eddy's outline of it is extensive. It is specific in many of its fundamental aspects. The specifics provide a basic architecture, but from there on she opens the structure up to the movements of discovery in regard to the deeper details, where the searcher is required to find answers increasingly for himself, or herself, within the science that is unfolding through discovery. The higher that this process takes one, the more will the process of building depend on one's own resources of individual consciousness in oneness with God or Truth. The strange thing about this structure is, that the more one works with it, the more questions appear. It provides more questions than it provides answers, which answers, then, must be found in life. Such is the characteristic of Mary Baker Eddy's structure for the Key of David.

It is evident that the deeper realm of spiritual understanding cannot be wrapped into a finite sheet of formalism to be provided by even Mary Baker Eddy. Christ Jesus was certainly aware that he could not provide it. If Mary Baker Eddy had provided a finite finished form in which was contained all that she understood, she would have created a negative development system. She would have suggested the existence of a high end limit to development, which being supplied, would have obsoleted the very process of discovery. With this she would have closed the door to infinity. She would have generated a foundation for spiritual apathy which would soon be the only growth factor left in the entire system. This spiritual apathy would in turn be echoed in political apathy as well. Indeed, this whole scenario has already come true as this is exactly how Mary Baker Eddy's work is looked upon today by her church and by society. The talk is about preservation rather than development, but preservation means **zero growth** and **zero growth** means **collapse**.

All this mean, as we begin to look at the outline that she has provided, we should not be surprised that it comes to light as a giant puzzle rather than a neat hand me down gift.

Her resolution is interesting. The problem was, to bestow on another what must result from individual creative discoveries that unfold the nature of infinite divine Truth in consciousness. Without the process of searching, struggling, experiencing, developing creative approaches to complex spiritual questions, the needed shift in human consciousness that is required for Christ healing - a shift out of man's self-defined limits into the infinitude of divine metaphysics - cannot be achieved.

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## Spiritual unfolding, a fact of life.

Spiritual healing is not a mind over matter exercise, but results from a deeply conscious scientific awareness of the truth, and the conscious recognition that what has unfolded is the truth about God, or Truth. Christ Jesus made this quite plain. He never indicated that there was any special magic underlying his works, but to know the truth - "and the truth shall make you free."<sup>36</sup> He worked in the realm of the real, the realm of the operation of God's law. Being is unfoldment: the unfoldment of metaphysical phenomena manifesting the divine reality. One either moves ahead towards the infinite awareness of the truth, or regresses towards mental dullness, impotence, and oblivion. There is no status quo in divine Truth, no steady state or zero growth, no standing still, only continuous unfolding of the infinite and its boundless reality. Truth and Life are interlinked as aspects of God. Life is the dynamic aspect of the divine expression. It unfolds continually in expanding stages of progress. There is no static life. Life is unfoldment of the boundless base of divine Principle. Life can never be static. No living entity is static. Apart from the dynamic expansion of life, mentally and bodily, there is inevitable regression and collapse, that which closes the door on life.

The human mental realm, even when infested with mortal beliefs, is evidently not exempted from the principle of dynamic unfolding. It becomes imperative, therefore, that we recognize ourselves scientifically as spiritual beings, according to the facts that Christ Jesus had illustrated. Ultimately, we have no choice but to discover ourselves, thus, spiritually. Ultimately, we cannot escape the unfolding awareness of spiritual existence, but we can hasten this unfolding through scientific processes, reason, and experiences. For this, we have to take the required footsteps and explore what lies before us, open our thoughts to inspiration and find its substance in demonstration. Truth demands that we take on this responsibility. God is not a controlling dictator that kicks mankind into heaven, but has set up the door through which one can come face to face with infinity.

When Jesus spoke about sending the new comforter that would remain forever, he may have pointed to the inevitable unfolding of divine Science which must unfold in human thought rather than being presented to it through stylized teachings or structured

organizations. Christ Jesus' words are significant in this respect, when he said: "I can of my own self do nothing..." or as he said to Phillip: "the Father that dwelleth in me, he doeth the works."<sup>37</sup>

There is a great temptation to regard Christian Science healing as a function of personal ability, which brings with it a sense of responsibility and ultimately guilt when the healing isn't forthcoming. But Jesus said that it is the truth that heals, and that knowing the truth would cause one to be free. This truth that Jesus referred to must be the Truth that God sees, which is reality.

There is a personal story attached to this. Many years before the outline of the Key of David had been discovered, I had struggled with persistent back aches. The pain started at night and often lasted till noon. All my efforts to treat the ailment in Christian Science, had failed. One day, during a church business meeting someone said that Christian Science has NEVER failed! I reacted with indignation; was I not a living example to the very opposite. Then came the thought that the person was right in a scientific sense. If he was speaking of the Science of Truth, it must necessarily be said that it never failed to produce results, for this is the nature of Truth.

Truth cannot fail to manifest itself as Truth, or it would not be Truth. Without being Truth, God would not exist. What Christ Jesus recognized is timeless, changeless, unconditional, reality. Jesus simply suggested that we know what reality is, in order to experience what it holds in store for us. I, on the other hand, had been thinking in terms of some personal mental gymnastics for healing, which I had regarded as Christian Science treatment. Christ Jesus had talked about the effects of knowing or understanding the reality of being, he did not talk about mental gymnastics as a means to alter reality. I realized that the truth that Jesus knew and illustrated was the same that very moment than it had been in his days, and was as effective in healing that very instant, as it had been centuries earlier when it was demonstrated in Galilee by Christ Jesus, or a hundred years ago by Mary Baker Eddy. I recognized that I had a right, based on the nature of the truth of being, to be free of all pain. And so it was. At the very instant the pain ceased.

Jesus had demonstrated sickness as not being included in reality. His demonstrations were based on what he understood about reality. Even Christ Jesus could not have overturned reality if he had wanted to. No one can alter reality or truth, for God is Truth. One can only bring the human situation into accord with Truth.

In my case, the recognition of the timeless

condition of truth was immediate, and astounding. The pain that had persisted all morning, literally flowed away. The problem never returned, not the next day, nor decades later.

In the Science that explores reality, one deals with absolute Truth. One has to. What has been illustrated as truth in one instance, must be regarded as an aspect of Truth in all instances. It is as simple as that. What Christ Jesus had demonstrated as the truth about the nature of God and man, can be our foundation upon which to build, even a superstructure of Truth "that rises to a mental monument, beyond the work of men's hands, even the outcome of their hearts."<sup>38</sup> The concept of Truth is singular in nature. Truth cannot hold a contradiction to itself. Mortals do that. Truth is reflected in all that is wholly spiritual, that is real. Any contradicting evidence is based on error. We must separate the two.

The necessity for separating fables from fact makes Christ Jesus' words to Pontius Pilate tremendously important for us today, when he said that he had come to bear witness unto the truth. For his determination to bear witness unto the truth, he suffered the cross, the superstructure of envy and hate, but he proved it to be powerless. The Christian Scientist must understand the nothingness of error, and the all-inclusiveness of Truth. The superstructure of Truth requires a foundation that is free of error. Mary Baker Eddy writes: "He, who understands in a sufficient degree the Principle of Mind-healing, points out to his students error as well as truth, the wrong as well as the rite practice."<sup>39</sup>

In a world of contradictory evidence, it is important to have an authoritative voice that sets apart the evidence of Truth from the evidence of erroneous concepts. Mary Baker Eddy explored this distinction in a scientific manner with demonstrable effects. The need for each human being is to achieve the same clarity of distinction and to go forward in this quest. Mary Baker Eddy was evidently aware that much more in this line of work needs to be done. She writes: "All of Truth is not understood; hence its healing power is not fully demonstrated."<sup>40</sup> If we gain glimpses of Truth in divine Science, we are healed by them as Christ Jesus had promised, and this healing is in proportion to which human thought reflects the conditions of Truth and the nothingness of that which reflects error.

The Science which provides the key for opening the door to the infinite is also coupled with the admission that the absolute or infinite is not yet fully understood. Science looks for expanding horizons rather than the finite limits. In the scientific world, no matter how slight or profound the current understanding may be, it is commonly recognized that the highest perception of reality is still nothing more than a theory that is necessarily incomplete. This perception sets the stage for further discoveries which in due course take us beyond the old theories and make them obsolete. This mind-set which recognizes no terminal limits makes any Science a positive development system.

Dogmas, on the other hand, close the door to discoveries for they are deemed final. Dogmas (or elitist theories) are advertised as absolute truth, yet they set up a negative development system which by the nature of such a system cause the destruction of individual consciousness, or of man and mankind physically. Every dogmatic structure stops development and discovery by imposing a finite viewpoint. The scientist, however, looks beyond to what the eye can see. He perceives with the mind what the eye cannot behold, visually. And he is reaching beyond even that, to what thought cannot yet comprehend. He looks at what was evident in the works of pioneers, even that which presents a certain absurdity to conventionality. Thus, a multitude of questions appear that cry for answers. That is how progress is won.

The scientist creates scientific models to order all that is known, and so sets up a stage to explore all that which lies beyond. In this pursuit of science, and this too, happens in literally every scientific endeavor, the concept of failure actually has no meaning, for in the absolute sense, any human perception is inevitably but an approximation until the human and the divine coincide. What has meaning on the human scene, is the tiny increment in one's understanding of Truth which brings to light newer perception, clearer ideas, easier demonstrations, and more progressive advances in freedoms gained. These scientifically attained discoveries of Truth outshine all so-called failures that have gone on before as the new knowledge opens the door wider towards the infinite.

In physical theory, Isaac Newton understood the universe with all its exquisite diversity in a profound, although rather limited way. None-the-less, his discoveries were momentous, with applications that revolutionized the way mankind understood the nature of the universe. Newton saw a world that was made up of a few hundred basic elements which he recognized as atomic structures consisting of nothing but empty space in which infinitely tiny particles interact at

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## The nature of Science.

enormous speeds, bound together with enormous energies. Newton saw a universe constructed out of patterns of particles and mutual attraction that causes them to interrelate with each other in an incredibly complex order. Of course, Newton was wrong at some points. The particles that he saw as solid entities, are recognized today as but patterns themselves, of still deeper interactions of energies within an underlying order. Physical science may well discover some day, that the universe does not really exist in any fundamental way, except as patterns of incredible energies, complexities of order, bound together by intelligent arrangements.

Here the discoveries of science, and the evidence that the human senses behold, are as far apart from each other as night is from day. What the senses behold represents an erroneous concept compared to the scientific revelation of the truth. This simply means, that with a background of science, the mind's eye can interpret the visual world in a more accurate fashion than the physical eye can. With the mind's eye, backed by scientific discoveries, a tree, for instance, is 'seen' in a different manner than it was seen before. The mind's eye interprets knowledge into patterns that can have profound practical applications. Today's field of microelectronics presents us with ample evidence of those more advanced concepts of reality. We find them in quantum mechanics that have overturned Newton's once revolutionary perception of particle mechanics. Literally, every person on the planet is touched by the advances made possible by what the mind's eye can see. The utility of clearer concepts of reality is thereby realized. The results that we benefit from come directly from a deeper insight into Truth.

Of course, neither Newton, nor today's researchers, have ever seen an electron, or a neutron, or a positron; they merely observed their effects. From these observations, the physical scientists were able to construct models of a reality that the eye cannot behold. When you see a block of granite in front of you, your eyes see a stone, while the scientific mind beholds patterns created by electrons swirling in what is literally empty space. In absolute terms, the block of granite that you think you see, does not exist. You take a hammer in your hand and strike the granite with great force. You hear a sharp crack and the hammer bounces back towards you. You will say, "but see, the granite does exist." In reality, what you have experienced was the effect of the interaction of electrons bound in their orbital paths, and energies that maintain them there. What you have experienced were the effects of quite a different world than what you imagined you saw, a world that the engineers of quantum mechanics deal with on a daily basis.

Mary Baker Eddy's work may be seen in much the same manner. Neither she, nor anyone else, has ever seen God in a physical sense. She had come to absolute conclusions through observation and experiences, and she presented these conclusions in absolute terms. She presents statements, such as these: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."<sup>41</sup>

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## The nature of divine Science.

Between the absolute statements of divine Science, and the immediate needs of a patient lying on a death bed overcome with disease, lies a great gap that must be traversed if the power of the fundamental spiritual truth, described in absolute terms, is to be realized in practical application. It is evident that Mary Baker Eddy was able to bridge this gap instantly, and so in a precise and scientific manner. Most of her students, however, appeared to have bridged the gap merely in a leap of faith. Evidently, no one came close to understand what she understood. After twenty-two years of teaching, both privately and through the Massachusetts Metaphysical College, she must have fully recognized this differential. She is to have said to a friend, that her present sense of heaven was, to have someone understand her one bit.

Eventually she closed her college, in 1889. There appeared to be a need to set up that structure of science that no one at her time could fully deal with, which enabled her to instantly bridge the gap between corporeal material evidences and what she understood as the truth. The structure that she outlined in her works, consists of two parts. One part has a mathematical basis. She presents a four by four matrix on which she superimposed a number of distinct areas of concern, which in turn unfold unique interrelationships that are of great importance to the scientific process of understanding the nature of divine Truth. This understanding is a prerequisite for spiritual healing.

Since there exists a biblical equivalent to a four by four structure, which happens to be the city foursquare presented in Revelation 21, she presents her scientific matrix of interrelationships of spiritual concepts in a metaphor that is closely related to the biblical equivalent, even though there is no literal relationship between the two.

The second part of her outline builds a superstructure above this matrix, through which the Key of David may unfold in consciousness. This superstructure is build out of a very large resource, the Glossary of Science and Health, which contains 144 definitions of terms, enough to superimpose a nine element structure, as a new dimension, above each of the sixteen elements of the basic four by four matrix. What unfolds out of all this, as will be illustrated later, is a structure so vast to be literally unlimited in definable ways, so that the heart of the Key of David comes not from a form, but from what the outlined structure opens up to consciousness.

When Mary Baker Eddy applied the principle of science to the phenomenon of Christ healing, she brought all the parameters that characterize the pursuit of science into an arena that traditionally belonged to doctrinal religion. Up to this point, religion and science were considered as fundamentally apart in their very nature, and were even treated as total opposites. To a certain degree, this view is still held. Indeed, her application of scientific investigation of the healing work of the early Christian era, turned the age old concept of religion upside down, and this in more than a merely superficial manner.

Doctrinal religions have reached an impasse. They lack the platform to allow thought the freedom of creative discoveries, even the freedom to bridge their own contradictions. The world's vast bodies of religion proclaim, collectively, the existence of a vast multiplicity of truths, each of which is claimed by its group to represent the one all-embracing God, or Truth which that group claims to understand, fully. The scientific approach stands in contrast to this approach. The scientific platform recognizes only one possible Truth, a Truth that is universally acknowledged as not yet fully understood. It is deemed to be understood only to the degree to which it becomes applicable in practical ways according to its Science.

If one compares the realm of dogmas with that of science, it becomes apparent, that in the realm of natural science, for instance, multiple concepts about a specific issue are tolerated until extensive proof has been gathered to establish a certain perception as near absolute. In the realm of dogmas, the situation is reversed. Each dogma claims to represent absolute Truth, allowing no deviation, but requiring faith for its acceptance, as proofs are largely impossible to attain.

## The Science of Christ healing.

Because of this fundamental difference between scientific and religious approaches, the great efficacy of Christ Jesus' healing works stood in contrast to the emptiness of Pharisical creeds and practices which had little practical implication. The institutionalized religions felt threatened by their inner poverty, a poverty which Christ Jesus brought to light; thus, the persecutions of Jesus begun which could not end until the man's destruction on the cross would close the case. Such it will always be. The inner emptiness of unscientific doctrine fuels violence, which is itself a symptom of emptiness within. Christ healing, however, operates on a different level. Jesus' destruction on the cross did not close the case of Christ healing. The Christ healing which he had pioneered continued to be practiced after he was put out of the way. Whatever proceeds from an underlying principle will continue to be relevant for as long as the principle is understood.

On the other hand, what the Pharisees believed, was miles off the standard by which Christ Jesus judged himself and his work. He said of himself that he came into the world to bear witness unto the truth. If the Pharisees had only 'heard' his words, they might not have tried to erase the impact of Truth by killing its messenger and demonstrator. No one can erase one iota of Truth, as the Pharisees soon experienced. Today's implication is, that if sickness is a facet of Truth, it would be equally as absurd for one to try to erase it. Likewise, it would have been absurd for Jesus to attempt such a thing. But Jesus did destroy sickness wherever he encountered it, and he did it effortlessly. This illustrates something about the nature of Truth, and the nature of sickness as not founded in absolute divine Truth. It also illustrates man's authority in this age, as in any other age, to pursue the application of Christ healing which is based on bringing to light the nature of the truth with corresponding effects in healing. The age of Christ healing has not ended, and will ever end. Only the age of mental poverty is destined to end.

If Christ Jesus' actions did bear witness unto the nature of absolute Truth and its expression, as he said his acts were designed to do, then, it cannot be said that he set aside reality, or Truth in order to ascertain certain effects, such as altering the face of reality, to establish health. It must be said that his healing works were illustrations that gave mankind a glimpse of the nature of the reality in which they lived, in which sickness is not an inherent factor. By his scientific healing, in accord with Truth, Jesus defined sickness as not having any place in reality at all - as not being founded at all in Truth.

This is a profound recognition, and one which sets the stage for the continuation of Christ healing, which is fundamentally a metaphysical process, rather than a physical process. If sickness is not a factor of reality, but an image of mortal thinking, Science and education can erase the image by erasing its mental basis through aligning consciousness with the spiritual facts of being. Jesus was an accomplished master of this process, he healed with a word, a gesture, a touch, a promise, with whatever he felt would move consciousness away from its mistaken beliefs. He didn't speak in modern scientific terms, either. He didn't speak of disease as being unfounded in Truth, or as an image of erroneous perception; he spoke in primitive terms. He referred to a sufferer as someone whom "Satan has bound." This Satan, in turn, he defined as a liar. It is almost as he spoke of today's humanity, bound to impotence by means of lies.

Whether seen under modern or ancient parameters, Christ Jesus' healing works were not designed to befuddle humanity with impressive displays of divine power, as some religions regard his healing works. They come to light, scientifically, as necessary elements of his appointed task to bear witness unto what is real. In fact, it is a basic element of every living being on this planet, to bear witness to the truth of being, to whatever extend this can be achieved.

In this context, Christian healing takes on a connotation that sets it world's apart from the medical motive for healing. Indeed, one may wonder why the great emphasis is given in Christian Science, on healing, when modern medical means exist by which healing can be accomplished. One may further wonder why Christian Science focuses so strongly on metaphysical healing, considering that almost all of Christianity has resigned itself to addressing nothing more than what is termed, sin. The answer, once again, can be found in Jesus' stated motive to bear witness unto the truth. In Christian Science, the same imperative exists. The healing element is an essential one for this same purpose. Scientific Christ healing, or metaphysical healing, must be seen in the context of a requirement for bearing witness unto the truth. If spiritual facts define reality, and sickness is not a factor therein, then, in order to bear witness unto the truth, one needs to focus on the spiritual facts and on the underlying unreality of evil, sin, sickness and death, and demonstrate these facts as Jesus did. The focus in metaphysical healing, thus, is not on restoring physical health, although this is the end result, the focus is on bearing witness unto the truth, on experiencing reality. The responsibility in this department of healing, is not towards any church structure, or a religion, or towards a God, but towards oneself. The pursuit to experience reality is always for

ones own self. The pursuit of bearing witness unto the truth is an inherently practical one.

However, if there is ever to be an honest scientific quest for truth, one cannot chose according to convenience, and leave some aspects unaddressed. The quest must include the parameters that the most able pioneers have defined by their healing works. Christianity, truth, and healing, are thus scientifically interlocked. This is not to say, that it will be easy to actually live by the spiritual premise that has been discovered. The distinction between erroneous images, and patterns of divine Truth, poses not a simple challenge when the mortal images go deep and its problems are felt as totally real to the suffering senses. The complexities are enormous. Not even the great Master, Christ Jesus, had been able to step up to the challenge without an extensive preparation. The Scriptures tell us that it took him thirty years to prepare himself for the task.

Today's practitioners of scientific Christian healing have the same uphill battle to fight, the same challenges to meet, the same obstacles to deal with. Fortunately, we have today's scientific principles available as aids in the monumental quest for gaining an understanding of Truth. Experience has amply shown that mere faith is no substitute for scientific understanding. Faith may be necessary as a kind of trust in the principles of scientific logic when the result goes against every facet of conventional perception.

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## The Science of Christian healing

It can happen that one stumbles into a healing that one can neither repeat nor is quite able to fully understand. In this case, as in any other case, one may be forced to go back to the beginning, to the basics, to the Science involved, to update one's model in consciousness in accord with what has been recognized as a facet of divine Truth, and start anew, and so to claim the scientific substance of that experience.

If the principles of science are to be applied to the spiritual realm, three significant features must emerge that reflect the accepted principles of science.

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**.1. The fundamental underpinning of reality (this includes all that is commonly associated with the term, God) must be recognized as Truth.**

**.2. It must further be recognized that ultimate and absolute Truth (or God) is touched upon only to the degree to which its nature is experienced in individual lives. At this stage of searching for the truth of being in one's experience, one must be alone with God.**

**.3. It must further be acknowledged that all aspects of Truth pertain to mankind universally, as there is but one Truth that encompasses all reality.**

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Under the umbrella of Science attached to Christianity, mankind as a whole, has but one God or Truth that no one fully understands. In this regard, Science presents itself as an open door for individuals to evaluate their experiences and perceptions, and to correlate them in their own consciousness with revealed absolute statements in the form of platforms or texts established by the most able scientists in the field. Out of the depth of the many documented facets of Christ Jesus' works and his sayings, all embodying aspects of his Christ Science may be drawn on for the healing work of today's Christianity. Still, the concept of metaphysical healing is revolutionary and the mental discipline demanding.

In this work of spiritual researching for the truth, there is a strong protection required to keep the spiritual unfolding in thought from being influenced by the many mental impositions that flood the world in this age of an information revolution that also opens up the channels of universal thought control. This protection is also required for individuals working in the various churches. Protection from the will of others and their individual range of perception which may unfold from their own individual needs. There is no group work possible in this Science that would be ethical. The development of human society is not wrought by controlling one another, but by the sharing of ideas on the basis of an scientific interchange of discoveries and experiences, as through this book.

The need for the protection of individuals, nations, even religion itself, from the grasp of direct or manipulative controls, has been recognized by Mary

Baker Eddy, and provided for under a By-Law enshrined in the Church Manual. Still, she could not enforce the By-Law, and cause it to be obeyed, which would be a form of control in itself. The By-Law will be fulfilled naturally, through growth in spiritual understanding which prohibits the willful control of one over another. While the church By-Laws specifically forbid any official control of one church over another, or individual over another, significant control is being imposed none-the-less.

It is important to understand this factor, for the scientific structure for the Key of David that was merely outlined, specifically meets the requirement for coming to terms with the truths that Mary Baker Eddy had recognized and enshrined into law, without exerting any official control of one over another. With this, Mary Baker Eddy sets the stage upon which spiritual facts can be explored in total safety. At this point, also, she pulls herself out of the picture and leaves the field to God and the individual. The structure for the Key of David is not an imposition of dogma or form. In so doing, Mary Baker Eddy has laid the foundation for an universal, scientific 'religion' in which no one dominates, no doctrine calls the tune, no final form exists, - a 'religion' in which the highest structure is an open door that demands each one to find the reality of Truth, scientifically, within one's own individuality and unity with God through inspiration, reason, discovery, and demonstration.

There is also a practical side to all this. With her By-Law, Mary Baker Eddy puts the focus on one of the most devastating aspects that has prevented the normal development of humanity. The control of one individual over another, or one church over another, may seem innocent. The root cause of this, however, is reflected in the more extensive form of control, in oligarchism and elitism. The term, oligarchy, applies when, according to dictionary definition, there is a control by a few over many. Usually the term is applied in the derogatory sense. The term oligarch is traditionally applied to describe the kind of rule that has resulted in human slavery on a huge scale, a kind of rule which also has turned the last five centuries into an epoch of repetitive cycles of intentionally created wars between nations, and economic devastation by various other manipulative means. The control of one over another is also reflected as fascism, which is a still more forceful aspect of it. Oligarchic powers frequently use fascism as a tool to achieve their ends, such as through assassinations, torture, genocide, or war. The control of one over another, is also the fundamental root cause of terrorism in which the principle finds its most extreme expression, in which people are murdered for no other reason than to stir up public reactions to accept irrationalist idealisms. Terrorism is frequently employed, both, by

oligarchic and fascist power structures.

The control by a few over is also found in the rule by an elite, even when the rule is deemed to be benign. Thus, elitist control is inherently oligarchic, and 100% contrary to the fundamental principles of divine Science. Mary Baker Eddy's By-Law that forbids any form of control over another, renders elitism as the most dangerous form of control which tends to render that as benign which is fundamentally destructive according to the underlying principle involved. In the realm of absolute Truth, there exists no justification for any form of control over another. Instead of being ruled by elitist dictates, mankind should be ruled by the fundamental principles of Truth as they have been demonstrated throughout history and have been proven to be benign.

Any form of control by one over another, be it elitism, oligarchism, and the entire pyramid that rests on this foundation, becomes impossible when divine Truth becomes the controlling factor in the lives of humanity. Truth identifies man as divine image, a spiritual idea of God endowed with the divine quality of reason and scientific understanding, an entity of worth and fundamental sovereignty that reflects the sovereignty of God. Any attempt to control another, by any means, is a denial of God, for such control rests on the perception of weakness or mental poverty in another individual or divine image, rather than on a perception of worth and dignity. This powerful denial of what is absolute Truth, as innocent as the denial may seem to be, is necessarily a fundamental factor in forestalling any possible success in metaphysical healing which is based on the truth. Christ Jesus attached a condition to his promise when he said; "and Ye shall know the truth, and the truth shall make you free."<sup>42</sup> That condition is that we we abide is his word. This goal will not be reached through a denial of the truth, no matter for what purpose, no matter of who does it. Thus, Mary Baker Eddy's focus on aspects of the truth, if honestly pursued, could by itself transform human society that has already suffered immensely under centuries of oligarchism, fascism, terrorism, and the control of one over another, or one religion over another.

Divine Science is the great equalizer that will universalize 'religion' through the sharing of scientific discoveries of divine Truth. Truth recognized and experienced bridges all boundaries. The practical application of an understanding of the nature of absolute Truth, demonstrated in effective healing, must out of necessity be mankind's final 'religion.' The very concept of religion, itself, is destined to be lost in mankind's advances in understanding absolute Truth scientifically. Mankind will inevitably identify itself scientifically, and in so doing, recognize itself under a new name as Truth Scientists, or divine Scientists, or whatever term most

precisely describes the scientific interconnection between the reality of Truth and its essential manifest in man's daily existence. The path of Science must necessarily include an awareness of the realities of man's being and its underlying Principle or God defined as Life, Truth, and Love.

Since a scientific approach to Truth draws on the wealth of evidence already established throughout the ages, Science must inevitably focus on the experiences imbedded in biblical history. These experiences are as valid, today, as they were then, for their focus is on spiritual aspects, aspects of Truth, which fundamentally shaped the lives of human beings.

Of the biblical accounts, the stories of Christ Jesus' demonstrations are the most significant in terms of spiritual evidence, but not exclusively so. Spiritual unfolding goes back to the dawn of recorded history and continues after Jesus' days. Thus, the accomplishments of Mary Baker Eddy and other Christian Scientists, need to be considered as well. It must never be ignored that Mary Baker Eddy was not only able to duplicate Jesus' healing work on a scientific basis, but was also able to teach others the principles involved. It must likewise not be ignored that she was able to do this to such an extend that Christ healing became a practical reality in the industrial age, and on a very large scale. For over a hundred years, the Christian Science Journal has carried testimonies of healing. Also at every Wednesday, for the same period, in Christian Science churches throughout the world, individuals have spoken of their experiences in scientific metaphysical healing. It is hardly possible to pay a greater tribute to Mary Baker Eddy's work than what is presented in the body of evidence that has accumulated in the form of these testimonials.

This body of evidence is so vast, that it likely covers the cures of every ailment known to man. Individuals have testified to having escaped certain death, or having experienced mental surgery, and having found their characters improved along with the healing. However, there exists also a body of evidence that is rarely presented in the periodicals, which testifies to great failures, to hopes unfulfilled, to years of painful sufferings while no healing is taking place.

The fact is being ignored, today, that no miracles are produced in Science; that scientific Christian healing is not won automatically through the use of formulas, or through special knowledge and procedures, but evolves from deep within consciousness, from a certain understanding of the truth. It is natural that failures should occur as the nature of Truth is continuously less understood under the pressure of today's increasing focus on material limitations. While Christian Science has opened the door to a fuller understanding of Truth, it

cannot guarantee that the required understanding is being attained by humanity. While the By-Laws of the church should prevent official control and encourage individual progress, the best regulations cannot guarantee that they are respected, and since they are not respected, regression results.

Mary Baker Eddy has been able to establish a fundamental platform of scientific facts on spiritual issues, but she could never provide for mankind what can only be achieved individually. The facts must be understood to have any meaning. If this aspect is ignored, history will repeat itself, as indeed it does. After the crucifixion of Jesus, Christian healing flourished for a time, but soon became lost under the weight of dogmatisms that closed the door to the search for truth. In today's world, Christian Science healing has become largely ineffective, repeating the ancient cycle. Numerous churches have closed their doors, or membership have dwindled, and all this is happening in spite of the fact that the land once resounded with Christian Science healing, just as Judea once did in the days of Christ Jesus. This decline, however, must be seen against the background in which a lack of development is overlaid with increasing tendencies of excerpting control over individuals through oligarchic, fascist, or terrorist means. A especially powerful negative growth system has been instituted through this double negative trend. The decline manifests a sharp decline in the respect for the truth.

Mary Baker Eddy's accomplishments need to be considered for yet another reason, namely for the simple fact that her greatest accomplishment, the outline for the structure for the Key of David, lies still hidden to the world within the pages of her works, unrecognized, unexplored, and unapplied, though set in full public view.



## Chapter 4: The Christ and Christian Science

The outline for that structure for scientific and spiritual development may be profound in the modern day environment where spiritual matters are all too often discounted to zero, but it was known in ancient times that such a thing exists and needs to be brought to light. The Apostle John foresaw the end of all evil, and he foresaw it on a scientific basis that embraces all relevant history. He described in this context a city, foursquare in shape, descending from God out of heaven. This foursquare shape is a reference to science, to a foursquare matrix for exploring the interrelationships of a wide range of spiritual concepts for the discovering of universal principles and the nature of Truth, or as the Bible puts in Genesis 1, man made in the image and likeness of God. John also refers to a more ancient concept of the same thing, which he refers to as the Key of David which ultimately must be built in consciousness, which King David is renowned for. In today's world it comes to light as Mary Baker Eddy's greatest accomplishment, an outlined scientific structure designed for spiritual discovery and boundless scientific and cultural development.

Ironically, the proof of this fact is regarded to be in opposition to the institutional structures of Christian Science. This opposition presently bears strongly against the development of Christian Science and its potential for elevating civilization as a whole. With this opposition, ancient history repeats itself. Opposition by institutional structures that see their status quo threatened, and vanishing, on which their authority is anchored, is a typical response to advanced manifestations of divine Science. But this is nothing new. Christ Jesus faced enormous opposition in his time, Mary Baker Eddy faced it agonizingly at her time, John Doorly faced it when he discovered the first traces of the structure for the Key of David had outlined, and so did the author's friend, Howard Meredith, who made some of the major breakthrough discoveries that brought to light many essential parts of Mary Baker Eddy's outline for it.

While institutional opposition, itself, does not prove the value of what has been brought to light, the historical precedents cannot be ignored. It hints at the fundamental nature of what has been presented in Mary

Baker Eddy's outline. Typically, the advance guard of progress is always met with strong opposition as it challenges narrow perceptions, misbased axioms, and traditions that are based on countless limits that are not rooted in truth, but in opinions and emotions.

The historic background of Mary Baker Eddy's work in the quest for Truth and a scientific understanding of it, also puts the Key of David on the map in the perspective of the next logical link in the chain of the forever re-appearing of the divine idea in clearer forms of recognition, and more certain and more powerful applications. The appearance of Christ Jesus was a natural step in this unfolding chain with a long and progressive culture of monotheism in its history that is dotted with many events of Christ healing. The appearance of the historic Christ Jesus was also in line with another strong historical precursor, that of scientific investigation, even the investigation of logic itself as practiced by Socrates, Plato and many of the great Greek philosopher who had set in motion a revolution in looking at the universe with the mind's eye, a truly scientific process that is still shaping thought even today, 2400 years later.

While the name, Christ, had not been applied to the early historical perceptions of divine Truth prior to the birth of Jesus of Nazareth, its applicability to the ancient events of spiritual healing is plain. The spiritual history of mankind - with the inclusion of Christ Jesus' illustrations and healings, and that of the apostles' - set up a platform that would channel thought into more spiritual perceptions which in time culminated in Mary Baker Eddy's discovery of the Science of Christianity that enabled the restoration of Christian healing in an industrial and scientific age. The Key of David, according to the name itself, is rooted likewise in that single train of history of the spiritual unfolding of which the emergence of Christian Science is evidently but a mile stone.

The structure of divine Science that Mary Baker Eddy had perceived and documented in a form reduced for general comprehension, which she called Christian Science, is now coming to light as a foundation on which this higher superstructure, which may be named the Key of David, can be built. Thus, in order for one to be able to understand the structure and its superstructure, it becomes necessary to begin with an exploration of the foundation on which both are built. This is, what the second chapter of this book is intended to accomplish.

Since a subject with such an extensive nature can hardly be compressed into the space of a few pages, the presentation in this chapter will be necessarily incomplete. It is presented in the nature of a high level overview, rather than as a deep and exhaustive study

on the subject. This high level overview is intended to focus on the most fundamental aspects of Christian Science, the kind of aspects that are essential for dealing with the outline of the structure for the Key of David in an understandable manner. The subsequent more detailed application of what has been outlined by Mary Baker Eddy, will inevitably involve a far deeper investigation of Christian Science than a merely high-level investigation of the subject can reveal.

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## The history of Christian Science.

The history of Christian Science, apart from its earlier representation in the works of Christ Jesus, the prophets, and that of the apostles, begins in 1821, the year in which Mary Baker Eddy was born. Her father, Mark Baker, was a New England farmer; a deeply religious man. The family operated a homestead high in the uplands of Bow, New Hampshire, overlooking the broad Merrimack valley. Here, in the 'back country' the Puritan ideals of New England were still interwoven into everyday life, with the Bible occupying a central place in the home. In this atmosphere Mary Baker Eddy grew up. The early years were also marked by powerful conflicting ideals, such as the rise of the Calvinist doctrine on one hand, and the rise of the new age of scientific investigation on the other hand, unfolding with a strong focus on learning and logical investigation. Mary Baker Eddy was caught up in the middle of it.

Also, Mary Baker was not blessed with strong health before her discovery of Christian Science. At the age of 46, her health had deteriorated to a point that caused her to investigate various forms of treatment, including homoeopathy, and later some form of mental treatment offered by a Dr. Quimby who held the position that disease is both, caused and cured, by the human mind. Under Dr. Quimby's treatments, her health improved dramatically, so much so that she embraced Quimby's idea, while inwardly she protested against it out of the background of her puritan upbringing, for Jesus said: "It is the spirit that quickeneth."<sup>43</sup>

Three years later, the Quimby idealism fell apart for her in a period of personal crisis and disintegrating marriage, overshadowed by the death of Dr. Quimby himself. Little did she realize at out of these dark hours, only three weeks later, a new light would dawn that would itself be born out of a still deeper crisis.

On February. 2nd, 1866, Mary Patterson, as she was then called, fell on an icy street in Lynn, Massachusetts. She was taken unconscious and in spasms to the house of a nearby physician. As was previously pointed out, a severe spinal injury was diagnosed, for which there was only the faintest hope for a recovery. When she regained consciousness the next morning, she asked to be taken home, which she was on the following day. On the third day, the local clergyman stopped by to see her before his Sunday morning service. He felt it necessary to prepare her for the worst. It was during the hours that followed, when hope appeared to vanish, that she turned to her Bible as a final resort. She read in the Gospels the familiar stories of Christ Jesus' marvelous, effortless healing. One account stood out, which furnished an upwelling spiritual light in which, at an instant, a full recovery took place. She suddenly found herself well! She got out of bed fully healed, as if the previous hours had been but a dream.

When the clergyman called back the same day after his evening service, as he had promised he would, she opened the door for him. It would be an understatement to say that the man was merely startled at seeing her up and about. It should be noted here, that in 1866 the mental climate was limited to acknowledging nothing but material causes for material results. After all, this was the age of scientific materialism. Metaphysical healing seemed very much out of place in this atmosphere, even to a clergyman who routinely deals with spiritual issues.

Dr. Quimby's methods, or the methods of homoeopathy, might have been more easily acceptable to the clergyman, since they did have a totally material basis. After all, these methods were based on theories in which the material mind was thought to be interacting with matter. Their disbelief was certainly justified, knowing as they did, that even these semimetaphysical methods had never produced the kind of startling results that Mary Baker Eddy had experienced. Divine metaphysics is resting on a different basis than anything connected with human mind force. Its basis is in a realm totally beyond material physics, as the term meta-physics literally indicates. Psychosomatic medicine and psychotherapy that are offered today, are still fundamentally material, though they were still far off in the future at the time. It might be suggested that Quimby may have unwittingly paved the way for them. It is doubtful, also, that any of today's modern agents of mind power have cases on record in which severe spinal injuries correct themselves spontaneously in the space of mere moments.

Theology, understandingly, was shocked at what had taken place. Theologians were shocked by the

'miracle' with which Mary Baker Eddy now confronted them. Medicine, too, was shocked. The theologians had regarded the occurrence of miracles as belonging to a distant past and to privileged executors of divine power. It must have appeared to the theological fundamentalist as some kind of spiritual treason for any person to claim to have access to the divine power that heals, much less a woman, not withstanding that the Scriptures define humanity as spiritual beings made in the likeness of God.

Years later, Mary Baker Eddy wrote about her healing: "That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this life being the sole reality of existence."\*44

She also writes about this experience in connection with the First Commandment (Thou shalt have no other gods before me.) Here she states: "It is plain that the Me spoken of in the First Commandment, must be Mind; for matter is not the Christian's God, and is not intelligent.... All must be Mind and Mind's idea; since, according to natural science, God, Spirit, could not change its species and evolve matter."\*45 (Note: The word, Mind, is in its capitalized form to indicate that the word refers to divine Mind. In contrast, the lower case form of the word refers to the human mind.)

Mary Baker Eddy's perception of reality goes beyond any mind over matter theory that modern psychiatry is based on, which also Quimby operated from. Mary Baker Eddy saw a totally different reality, a reality that is wholly spiritual, in which the concept of a self-existent material mind, even matter itself, is unknown. She saw a reality held in divine Mind, a universe that exists as an idea, a structure of infinite Spirit that is manifested in spiritual man and a spiritual universe. On this basis, what appears as a material universe, is being recognized in Science as a subjective image only, of the human mind. In divine Science "All is infinite Mind and its infinite manifestation, for God is All-in-all."\*46

Does this spiritual view, therefore, deny the evidence of natural history discovered through the science of paleontology? According to the best available evidence in planetary studies, the universe, as we know it, began approximately 15 billion million years ago. Then billion years from this time, the planet earth began to form. During the planet's first 1,000 million years of primordial existence, identified as the Precambrian era, the unfolding of life is believed to have begun on this planet.

Fossil records tell us that the first life began in the seas. That life was primitive at first, but developed over the next three thousand million years into a variety

of more and more complex shapes, including soft-body life forms. During the next 250 million years, the proliferation of life accelerated. By the end of the Palaeozoic era, the marine life-forms had become immensely complex and diverse in their individuality, and of vast abundance. Also, at that period, Plants began to emerge.

Fossil records further indicate that in the last forty million years of the Palaeozoic era, 90% of the vast profusion of life that had unfolded became extinct again. At this time, all of the earth's continents 'crashed' into each other under the forces of continental drift (15cm/year). The enormous collision temporarily combined all land-masses of the planet into a single super-continent, called Pangaea. Under the force of the collision, huge tracts of land were raised out of the sea, continental shelves and inland oceans disappeared, the climate changed. Out of the ensuing catastrophe that unfolded over millions of years, new forms of life emerged as the Mesozoic era began, the era of the dinosaurs.

A few species of marine life, especially reptiles, had found it possible to adopt themselves to living outside the water as the inland oceans drained away. From these the dinosaurs evolved, which became possibly the most successful species that ever lived, both in terms of proliferation and survival. The dinosaurs ruled the planet for close to 190 million years. Humanity, in contrast, sees itself put at such risks that its long term survival is hardly gaged in spans of millions of years, much less hundreds of millions of years.

Well, about 67 million years ago, the dinosaurs became extinct. Fossil records tell us that it happened quite suddenly. Scientists are divided over the exact cause for the extinction. A great catastrophe is thought to have occurred that caused the dinosaurs and all large life-forms from a certain size up, to die out, virtually over night. Still, life as a whole didn't end. A new unfolding of species began after the second great extinction, almost from the ground up, which is recognized as the Age of Mammals, the Cenozoic era in which we live. Man emerged on the scene barely seven million years ago, of which our modern man has occupied only a minute period of approximately 100,000 years.

There exists plenty of physical evidence from every stage of the unfolding of life, from the earliest beginning to the present time. With all this material evidence considered, how, can anyone say that there is no such thing as matter, or material history, or material life?

There exists a perfect reason for this insistence, none-the-less. The history of the universe represents a giant unfolding in itself. The only question that needs

to be answered, is: Whether or not the unfolding that has been discovered physically, including all its tremendous vitality of life, its order and resourcefulness, resulted from accidental interactions of nuclear processes that just happen to fall into place, or had an intelligent cause reflected in an underlying principle?

From the minutest to the largest manifestation, we see complex patterns of energy and intelligent manifestation. We see the unfolding of advancing species in near infinite individuality. The question should be asked: Does this unfolding represent a self-acting process of chemical accretion, resulting into ever higher manifestations of mind, or did the intelligence that is reflected, and its principle, exist before the unfolding order and its vitality began to be manifested?

The naturalist sees the unfolding of living species as a sequence of accidental mutations, coupled to a process of natural selection based on the survival of the fittest. He sees an order in which the most ideal characteristic of individual entities enhance their chances for survival, to be reproduced and be enhanced again and again. What the naturalist denies with this theory, is that the wonderful adaptability of species to an ever changing environment is more likely driven by intelligent means rather than by accidental abortions resulting from failures in the replication process of genes. If a single mental command can heal a leper, as Christ Jesus has amply demonstrated, or a single perception of Truth can cause a tumor of ten years standing to vanish, why shouldn't intelligent metaphysical processes not cause the progressive unfolding of qualities commensurate with intelligent living? There is more logic in the spiritual proposition, that mind can uplift the species, reflecting the patterns of infinite Mind, than in the proposition that life and its rich unfoldment is the result of infinite failures and a life/death struggle that preserves the most ideal mutations.

As spiritual factors become understood, the Darwinian theory of evolution will come to be recognized as substantially more unrealistic than the Newtonian theory of nuclear physics is regarded today in the light of modern discoveries, such as quantum mechanics. Darwin's work may be likened to the first step of a child in a world filled with potentials for discovery. What he had discovered was quite revolutionary against the background of 18th century mentality, but he stopped there, and strangely, the world's enquiry into the unfolding of life stopped with him. His theory became a standard that would never be changed, though it is hopelessly crude in that it ignores the impact of unfolding intelligence on the development of life, which is certainly a factor, and may well be the major factor of all. If the factor of intelligence is brought into the equation of the development of life, reflecting

the actions of infinite Mind, then, a whole new identity comes to light, for mankind, which lifts the human species far above the animal stage of existence, to the threshold of infinity itself. This may explain why Darwin's theory was carefully maintained as a standard, for it is politically undesirable for the oligarchic ruling powers that the development potential of mankind, which is truly boundless, be universally recognized.

Mary Baker Eddy defines the term, MAN, scientifically as "the family name for all ideas, - the sons and daughters of God."<sup>47</sup> This description, though scientific in nature, is still metaphoric. Mary Baker Eddy recognized the universe as unfolding metaphysically, rather than physically. Thus, metaphors must be used to enable thought to escape from the limitations that all material perception impose. With her advanced perception of man, as a spiritual being founded on a boundless basis of divine reflection, Mary Baker Eddy went 'miles' beyond even the most advanced structures of her time, most of which were still spell bound by the limits of the materialism of Darwin's theory or related theories such as the Newtonian theory of nuclear physics. Mary Baker Eddy's perception goes beyond even the more advanced views of quantum mechanics that are dealt with today, in which the so-called atomic 'particles' are recognized as being but structures of energy and order that somehow happen to function harmoniously. Mary Baker Eddy's metaphysical work goes beyond even the wholeness theory put forward some years ago by David Bohm, Professor of Theoretical Physics, who sees a few steps beyond quantum mechanics and recognizes a universe existing of interacting patterns of mere ripples on a vast background of immense latent energy, of which consciousness is an integral part.<sup>48</sup> Mary Baker Eddy saw a universe that she understood to be idea, an image of Mind, the reflection of Spirit, Life, and divine Principle.

Whereas the most advanced theoretical physicist and naturalist never healed a cancer or a broken bone, Mary Baker Eddy healed such ailments on a routine basis by realigning thought in accord with the revealed spiritual image of man that Christ Jesus had demonstrated as reflecting Truth. Her way of healing was an advanced scientific spiritual process in which metaphysics was taking the place of physics.

She writes about her own healing: "These facts enjoin the First Commandment; and knowledge of them makes man spiritually minded. St Paul writes: 'For to be carnally minded is death; but to be spiritually minded is life and peace.'" And she adds the following: "This knowledge came to me in an hour of great need; and I give it to you as death bed testimony to the day-star that dawned on the night of material sense. This knowledge is practical, for it wrought my immediate

recovery from an injury caused by an accident, and pronounced fatal by the physicians. On the third day thereafter, I called for my Bible, and opened it at Matthew ix. 2. As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed."\*49

Her experience must have roused incredible wonder and joy. It must have felt like stepping out of the grave as it were, and into a new life. And even, then, the 'magnitude' of that new life unfolded gradually. There were two short relapses, with a quick recovery in each case. Both relapses were in response to changing mental environments when an intense probing by the medical professionals began. However, soon, her convictions became firmer, and the scientific facts became solid, and very shortly thereafter these facts were provable in many ways with a near absolute certainty.

The next nine years of Mary Baker Eddy's life can best be described as an awakening. We are told that for some years before her healing she began to write down the result of her Scriptural studies, and circulate them to friends. Now the work had a far greater scope, and was planted on a much more deeply scientific foundation, that included not only reason, but proofs, and universal practical application through teaching and healing.

She wrote about her struggle to clarify what she had perceived: "The theories I combat are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. - The first theory, that matter is everything, is quite as reasonable as the second, that Mind and matter coexist and cooperate. Only one of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it? Matter and Mind are opposites. One is contrary to the other in its very nature and essence; hence both cannot be real. If one is real, the other must be unreal. Only by understanding that there is but one power, - not two powers, matter and Mind, - are scientific and logical conclusions reached."\*50

As already indicated, Mary Baker Eddy involved herself not only in fundamental research, but also in corresponding public healing and teaching. Already, before even a year had passed since her dramatic healing, she was engaged working with a physician, a Dr. H.S. Crafts, whom she taught the new Science, and supported by taking the difficult cases herself. She was also summoned by friends, for healing. The healings that are reported from those days are in many cases no less remarkable than her own.

One notable case involved the healing of her sister's

daughter, Ellen Pillsbury, who was dying of enteritis. The case had been given up by three doctors. For weeks, people entering the patient's room had to step softly, for even the vibration of the floor caused her pain. Mary Baker Eddy,\*51 entered the room and stood at her bedside. After ten minutes she asked her to rise from her bed and walk, which she did. Prior to this moment, the patient could only be moved on a sheet, from bed to bed. Now she walked freely. As she walked, she was urged to stamp her feet strongly on the floor, which she did without any pain. The next day she was up and dressed, and on the fourth day she took a hundred mile journey by automobile, which was no trivial exercise in the 1860s.\*52

Many more such healings are described in Irvin C. Tomlinson's book: *Twelve Years with Mary Baker Eddy*, published by the Christian Science Publishing Society. So many were the healings that she brought about in the early years while living in Lynn Massachusetts, that she commented decades later that the city once resounded with her cures.

One such cure was the case of a four and a half year old boy, the son of one of her students. The child had died. The boy had been seriously ill of a brain fever, and had died in his mothers arms as she brought him to Mary Baker Eddy's home. Mary Baker Eddy told the mother to leave the boy with her, and not return for an hour. According to her own account, her heart went out to God, and very soon the boy sat up in bed. She told him to jump down and come to her. She declared silently to herself that he is not sick. The boy made a fist and struck her, "I is tick, I is tick." He struggled in her arms, but love prevailed and he was soon at play with some spools and a darning needle. As she continued treating him, he struck her again, saying: "I is tick, I is tick," and then fell limp and lifeless at her feet. She took him up in her arms again, and reached out again to God. The boy became conscious soon, and was ready to play once more. When the mother returned, she nearly fainted to see him alive. The little boy talked of God on the way home, and of how good God is.\*53

This incident illustrates another facet of reality that Mary Baker Eddy saw, which she termed divine Love. She saw a reality devoid of evil, sickness, and death. She pointed to Christ Jesus as her authority on this, who overcame this triad of human misery in the context of bearing witness to the truth. She reasoned, that if these evils were realities instituted by God, no one, not even Jesus, could have annulled them. But as images of a mortal mind, they were neither attached to God nor to reality, but were errors in consciousness that Jesus, or any other man or woman, had total freedom and authority to correct. Her authority to heal, thus, was solidly founded on the scientific perception of God

as divine Love. This gave her that profound conviction that projected its remarkable power over all sorts of diseases. On this platform, all diseases can be understood as having one common denominator: that of not being founded in divine Love or reality.

The authority to heal on this scientific platform is open for anyone to claim. No extensive schooling is necessary to accomplish scientific Christian healing, nor are personal uniqueness and special instruction from the discoverer of this science required. Anyone can heal, anywhere in the world, so long as the basic concepts about reality that Mary Baker Eddy understood, can be comprehended and applied with the same scientific clarity that she had attained.

The following two cases should illustrate this.

In 1869 Mary Baker Eddy was called to attend a patient of a distinguished medical doctor. The patient was dying of pneumonia. Upon her arrival, the physician stood at the patient's bedside, declaring to her that the patient could not live. On witnessing with his own eyes the patient being healed, and this without any material aid, the doctor asked if she had any work prepared describing her system of healing. She answered that she had not, so he urged her to immediately write a book that would explain to the world her curative system of metaphysics.\*54 Little did the good doctor know about the great effort she had already expended towards such a goal, and how much more was still required before such a work could be published.

The work was completed six years later. It had its first publication in 1875 after a total of nine years of work on it. It became known as the Christian Science textbook. The book carries the title: Science and Health with Key to the Scriptures, commonly referred to as: Science and Health. Over three hundred editions with various alterations along the way, were printed during her lifetime.

As stated before, a chapter was added in later years, called, Fruitage, consisting of one-hundred pages of testimonials, of people who have healed themselves by simply reading or studying the book. The testimonies speak of a broad range of healing - the healing of heart disease, cancer, TB, fevers, an ulcerated tooth, Bright's disease, catarrh, asthma, stomach troubles, eye disease, deafness, insanity, astigmatism, eczema, and the list goes on and on.

One man testifies to having been healed of cataract. He wrote that he could only read for a few minutes at a time, otherwise his eyes would hurt severely. A copy of the book was lend to him. He wrote, that on the first night that he read it, he found the book so interesting

that he completely forgot about his eyes, until he realized, four hours later, that he must have been healed; which turned out to be so. His wife noticed the next day, looking into his eyes, that the cataract had disappeared.\*55

The striking commonality of all the testimonies in the chapter, Fruitage, is an almost universal lack of a scientific explanation of the specific 'shifts' in consciousness that had allowed the healing to take place. Mary Baker Eddy provides a general explanation in the preface to Science and Health with Key to the Scriptures, of how the healing process works. She writes: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,' - a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

'To preach deliverance to the captives (of sense),  
And recovering of sight to the blind,  
To set at liberty them that are bruised.'"\*56

Still, she adds a word of caution: "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing."\*57

She presents in Science and Health a most comprehensive summary of what she understood had caused her own healing. She writes: "When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truth in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth, - called error, sin, sickness, disease, death, - is the false testimony of false material sense, of mind in matter; that this false sense evolves in belief, a subjective state of mortal mind which this same so-called mind names matter, thereby shutting out the true sense of Spirit."\*58 And she adds: "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule.... The revelation of Truth in the understanding came to me gradually and apparently through divine power.... Jesus once said of his lessons: 'My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'"\*59

She has given her discovery the name, Christian Science, the Science that underlies the fundamentals of Christianity. She also says about Christian Science, that it is divine Science reduced to human understanding. As stated earlier, she writes about her own healing work: "...I healed consumption in its last stages, a case which the M.D.'s, by verdict of the stethoscope and the schools, declared incurable because the lungs were mostly consumed. I healed malignant diphtheria and carious bones that could be dented by the finger, saving the limbs when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had eaten the flesh of the neck and exposed the jugular vein so that it stood out like a chord. I have physically restored sight to the blind, hearing to the deaf, speech to the dumb, and have made the lame walk."\*60

The argument may be presented that Mary Baker Eddy was a uniquely endowed individual. But nothing could be further from the truth. If her healing ability exceeded that of others, which may have been the case, this must be attributed to her advanced understanding in divine Science, which she said had been reduced to common apprehension and presented under the name of Christian Science.\*61 The structure for the Key of David, is evidently designed to enable humanity to attain that same advanced understanding of divine Science that she had attained. The foundation on which this structure rests, must therefore be that which she said is reduced to human understanding, which she named Christian Science.

This observation sets up the background against which the nature of Christian Science, should be judged. While many reports of Christian Science healing indicate that other individuals have had experienced a similar effectiveness in their healing work, one must recognize that more than the letter of Christian Science was involved in any one these cases. The Christian Science textbook contains a wide range of statements of truth. The healing effect, however, does not come from these statements. It comes from the spiritual perception of God and man, that the statements inspire. The unfolding perceptions may be bright gleams of Truth, arising from a plateau of divine Science that no tongue can voice nor pen can convey. On the other hand, the resulting perceptions may also be mythological in nature, or emotional, or be intertwined with material concepts. They may still result in healing, to some degree, but their effectiveness will reflect the essential difference between the systems of pure metaphysics, and semimetaphysical systems of thought.

This may explain why the early flood of Christian Science healing activity has dried up over the years. The trend is undeniable. Christian Science churches are

becoming empty while the truths that are documented in the Christian Science textbook are word for word the same as they have always been. The question may be asked whether medical advances have made Christian Science healing obsolete, in that it offers a great certainty of healing and demands so much less of the patient in terms of honesty to oneself and to God.

In exploring this question, while there have been undeniable advances in medical effectiveness, it must also be recognized that the list of diseases that modern medicine is unable to cure is getting longer, rather than shorter. It must further be recognized that in contrast to the still largely uncertain medical procedures, Christian Science treatment affords, fundamentally, a greater certainty of healing, even at the present time. Although, it must be recognized that genuine Christian Science is becoming exceedingly rare, as this Science becomes overshadowed with will-power, psychology, formalism, personality, religiosity and indoctrination. Today's explosion of material humanism has taken the focus away from scientific principles and the experiences unfolding through creative discoveries. In this context, the Christian Science churches have become a very dangerous place for some people as the religious zeal is imposing a double jeopardy. While people's hopes are kindled by the once demonstrated capabilities, even to the point that medical treatments are refused, many find their hopes unfulfilled. Sometimes this is continued to the point at which death follows. Little is published about the failures that occur, and the lives that are destroyed through mental quackery under the name of Christian Science healing, which is quite possible as the name itself produces no healing. Wisdom urges caution, and vigilance. Mary Baker Eddy even suggests: "If Christian Scientists ever fail to receive aid from other Scientists,--their brethren upon whom they may call,-- God will still guide them into the right use of temporary and eternal means."\*62

We have a strange situation, here, don't we? We have a stark contrast of bright promise pitted against a deep want. The contrast needs to be reconciled. But how does one do it? Both aspects are so evidently real. On one hand we have the undeniable potential of scientific metaphysical healing, and on the other hand we have an ever increasing avalanche of failures according to today's experiences.

The contrast that is seen, implies that the current practice of Christian Science treatment that frequently results in failure, has evidently little in common with the operation of divine Science that Christian Science is merely a facet of. The fundamental concepts of Christian Science that are presented in this chapter, must therefore be recognized as mere starting points, though essential starting points that should separate mental

humanism from the metaphysics of infinite Spirit and divine Love. Only, how does one achieve the separation?

Many a person who has been healed has stated in talking about their spiritual healing experiences, that a certain passage from the Bible, or from Science and Health with Key to the Scriptures, suddenly stood out with a whole new significance as though that person had never read the passage before, while the fact is that the same passage had been pondered countless of times in the past. These gleams of Truth that bring a new light to the scene, are frequently cited by those who were healed as having been directly responsible for the healing that followed.

Whenever such gleams of Truth result in healing, it cannot be said that Christian Science has lost its effectiveness. In a logical sense, the nature of Truth is never effected by time, even the flow of the centuries. When Christ Jesus spoke and healed in Galilee, he worked from the same foundation of absolute Truth that exists unaltered today. It is certainly possible that the mental environment in which human perception unfolds has changed over the centuries. Today's perceptions reflect what the human thought allows itself to perceive of man's spiritual nature, based on a certain background in education. It may certainly be said that the world's modern systems of scientific materialism have isolated mankind, unwittingly, from a concept of reality that is wholly spiritual. This isolation has created a mental atmosphere in which God, or Truth, is no longer a factor, or at best is a factor that is far removed from the 'real' world. In such an environment of materialistic humanism, the fundamental statements of Christian Science appear in an entirely different light, which reflects itself in what is being perceived as reality. Mary Baker Eddy has dedicated her life to enable human perception to come into agreement with what Christ Jesus demonstrated as truth. She writes: "Entirely separate from the belief and dream of material living is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth."\*63

The current deterioration of the once easily attained dominion over diseases and bodily functions, evidently, has not resulted from Truth becoming less true, but represents a growing acceptance of concepts of limitation under which humanity has blocked its own path by an innate doubting that so fantastic a science (evidenced in such healing) can really exist. There appears to exist, however, a still deeper cause behind the lacking strength of conviction of the validity of God, or Truth. This deeper cause comes to light as a general lack of continuing discoveries. When a living Science is compressed into an institutionalized form with finite limits placed on it, it is held static, and with it, its

impetuous is being removed. Something as inherently dynamic as the Science of Life, cannot long remain in operation on a static platform. The thrust in consciousness must always be fresh, new, vital and vibrant, and be fed by ever deeper unfolding in divine Science. Without this unfolding, spiritual perception decays into formalism, narrowness, and impotence.

Mary Baker Eddy wrote on the subject: "The Master said, 'No man cometh unto the Father (the divine Principle of being) but by me,' Christ, Life, Truth, Love; for Christ says, 'I am the way.'.... To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important, his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind.... The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science.... The lack of spiritual power in the limited demonstration of popular Christianity does not put to silence the labor of centuries. Spiritual, not corporeal consciousness is needed... Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material thought must become spiritualized before the spiritual fact is attained.... The truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing to practice. It was enough for them to believe in a national Deity; but that belief, from their time to ours, has never made a disciple who could cast out evils and heal the sick.... The author became a member of the orthodox Congregational Church in early years. Later she learned that her own prayers failed to heal her as did the prayers of her devout parents and the church; but when the spiritual sense of the creed was discerned in the Science of Christianity, this spiritual sense was a 'present help.' It was the living, palpating presence of Christ, Truth, which healed the sick.\*64

Towards achieving this essential freshness of thought, Mary Baker Eddy appears to have created the outline for the Key of David, which in itself is of little use except for building a structure to channel thought into the land of divine Science where each one is alone with God and the universe of Spirit. Here we touch upon views that are vital, rather than old hat, that are infinite in scope, rather than finite in form. As stated before, Mary Baker Eddy said that her "highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science."\*65 The Key of David is set up in thought through a framework that commands immensely complex enquiries, that pushes the search



for Truth beyond the current limits of a comfortably documented religious science, to the exciting loneliness of divine Science in which there exists no human authority nor finite limitation.

She may have realized that all too soon, preciously little would be happening in Christian Science on a static platform, so that the great movements of thought that once sprang from a tremendous discovery were in danger of being lost. Evidently, she had understood that the introduction of the concept of the Key of David, itself, had to come by way of a discovery. Even she, herself, at the height of her attainment, saw herself constantly standing at the edge of the unknown, ready to gain a still clearer and wider vision of reality. She writes about it, and this statement is not dated, nor has it ever been revoked: "Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ."<sup>66</sup>

The remaining part of this chapter deals with some of the major fundamental concepts that Mary Baker Eddy has documented under the name of Christian Science. These concepts cannot be understood correctly from a material basis, but from a spiritual basis they make sense and are important to be understood before we can begin the exploration of the deeper realm of divine Science.

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## What is man?

Mary Baker Eddy presents to the world what may well be the most revolutionary concept of man that has ever been developed. While orthodox theology perceives man as a material being, interwoven with an immortal soul, Mary Baker Eddy presents man as a compound divine idea of infinite Spirit, whose being is wholly spiritual. She never defines man as a material being, nor does she define man as a corporeal spiritual being. In Science, man is recognized as entirely spiritual and incorporeal. She writes: "Man is idea, the image of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; 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."<sup>67</sup> At first glance, this definition appears to belittle man, as having no life nor intelligence of his own. Ah, but look at what honor it bestows on man!

Christian Science attributes to man all that belongs to his Maker: absolute intelligence, immaculate perfection, illimitable life, purity in love, harmony in being, dominion and power!

Still, the definition evades the open question of what to do with the material body. What is one to think of one's body? Mary Baker Eddy writes, emphatically: "Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit."<sup>68</sup> None-the-less, the material structure, called a body, is something we must deal with. The very essence of Christ healing reflects itself in that body, and that body is evidently material - all corporeal aspects are material. The Bible even exclaims, "In my flesh shall I see God."<sup>69</sup>

Mary Baker Eddy explains the apparent contradiction between what she recognizes as the absolute reality about man, a reality which is wholly spiritual, and the corporeal image of man in which people recognize themselves, which itself is wholly physical. She explains the contradiction with another revolutionary concept. She recognizes that all material or physical corporeal phenomena are fundamentally erroneous. She regards them as mistaken perceptions, subjective images of a material and mortal mind - images that we live with until a clearer spiritual understanding has replaced the last vestiges of mortal perception.

This is a hard concept to swallow, isn't it? Mary Baker Eddy appears to have been totally aware that the required shift in consciousness, from a material to a spiritual basis, is not easily made, but she also recognizes that this shift is inevitable, for progress will demand that the search for Truth continues until its absolute is realized.

That Mary Baker Eddy is correct in what she is saying, can best be understood when we bring the currently perceived identity of man, and of life itself, into this context. So, what do we see as being largely accepted in public thought about man?

Seen in broad terms, man is regarded as a worm, feeding of the earth. I am exaggerating a bit, but basically, this is how mankind has come to regard itself. The radical environmentalism of today has created that perception. The radical environmentalism, in turn, has been artificially created as a tool for human devolution. If the assumption were true, which is paraded today before mankind, that man lives fundamentally by the good graces of the Earth, 99.9% of today's population would not exist. In terms of its productive capacity to support human life, the Earth is fundamentally a desert.

Since the earliest stages of civilization, the very existence of man has had a mental basis. The creative intellect of the human mind has reflected itself in the creation of tools for hunting and agriculture, which has lifted man above the Earth bound plain of a scavenger and gatherer type of existence. Man's spiritual quality of reason has enabled the creation of a civilization whose population density, even at the very earliest stages, surpassed the so-called carrying capacity of the Earth. What identifies man most fundamentally, therefore, which is man's prime characteristic, is a mental base on which the human civilization was founded from the beginning. Man is not fundamentally material, therefore, as though he were the child of the dust of the Earth. Man's being has a mental base. This infinite basis has been developed consistently throughout all generations, reflected in a constant increase in technologies based on new discoveries of fundamental principles which enabled man to lift himself above the dust of the earth. The civilization that man has created is a reflection of the identity of man, and must be so understood in its Science.

To the environmentally brainwashed activist the site of a nuclear power reactor providing power for homes and industry, or a dam across a river providing water for irrigation, stirs a fascist outrage based on a fear that these products of the human genius destroy the earth on which human existence depends. The fact is, that the existence of humanity has depended on the power of reason and the creative capacity of the human intellect from the very beginning of civilization. The fact is, that this human genius is replenishing the earth. The fact is, that a single nuclear power plant provides the equivalent in energy resources that a forest would the size of Western Europe, by burning wood. The fact is, if it weren't for modern methods of energy production all continents would long have been denuded to supply the need for fire wood. The fact is, man's basis for existence lies in the mental and spiritual realm, rather than a material and Earth-bound foundation.

To the scientifically conscious individual, the sight of an irrigation project, or of a nuclear power generating station becomes a visible element of that person's own identity as a human being. The products of the human genius are a part of who we are, and they project an image of man as being fundamentally mental and spiritual, rather than Earth-bound and material. The very denial of this fact creates a feeling of poverty and hopelessness, and a fascist rage aimed at protecting a myth. This ongoing promotion of a devolutionary myth, will reflect itself in a very significant devolution in the standard of living. This is the consequence of a fundamental self-denial resulting from a mental blindness to one's own innermost nature.

Actually, this mental blindness is not a natural condition either, but is intentionally induced for the self-serving interests of an oligarchic society that rightfully sees no place for itself in an advanced civilization of intelligent human beings. But this is another story, for another time.

Mary Baker Eddy extends the concept of an intelligent self-perception into the absolute, with the proposition that all is Mind and matter is nothing. This extension of the already discovered and experienced reality about man, has opened up new channels of thought and experiences. If man has proven the capacity to replenish the Earth, then, man has certainly the capacity to maintain his own health on an intelligent basis, rather than through the use of unintelligent drugs. This type of logic has led to numerous fundamental discoveries of principles that underlie Christianity itself, as practiced throughout the ages, and projected forward into logical conclusions that Mary Baker Eddy was able to demonstrate. This is how modern metaphysical healing is based.

The unfolding understanding and demonstration of fundamental principles, also brought about corresponding changes in the way man is perceived. Someone who has experienced the healing effect of an understanding of Truth, cannot go back and regard man as fundamentally material. This door has thereby been closed, and the stage opened for even more advanced discoveries of fundamental principles.

Some of the statements that Mary Baker Eddy presents in her textbook appear irrationally radical at first reading, but if one understands the background against which the radical statements unfolded, one will find them to be inherently rational and fundamentally essential. One will also find that they endow man with a beauty, value, and sovereignty, that has rarely been recognized, much less acknowledged as fundamental to the nature of man.

It may be beneficial at this point to re-read Mary Baker Eddy's definition of man, as presented earlier in this chapter.

One of the reasons why Christian Science healing has become virtually extinct over the last hundred years, compared to its early days, lies not in any fundamental deficiency of its Science, but in the growing materialism and fascism of the age which promotes mental poverty. The correct scientific self-identification of man is such a fundamental platform for spiritual healing, that any devolution of it, closes the door to this most advanced natural capability of man.

Mary Baker Eddy evidently knew full well that any

form of mental devolution is not a natural process in itself. If it were a fundamentally natural process, human civilization would have never developed. Thus, she writes with the confidence of a scientist: "The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts." And she adds, concerning metaphysical healing: "Sometime it will be learned that mortal mind constructs the body with this mind's own mortal materials."<sup>70</sup> She writes: "If thought yields its dominion to other powers, it cannot outline on the body its own beautiful images, but it effaces them and delineates foreign agents, called disease and sin."<sup>71</sup>

The concept that Mary Baker Eddy presents by separating the mental and spiritual status of man, from the perceived material status that belies the true nature of man, is revolutionary to the extreme. However, it is that extreme realization which borders on the scientific absolute, which opens up a platform for healing. One would be greatly tempted to doubt its validity, were it not one of the fundamental factors in Mary Baker Eddy's outstanding ability to heal, which itself bears witness of the truth of what she presents. If the corporeal phenomenon is a subjective state of consciousness, its nature can be altered to reflect the underlying harmony of existence recognized in divine Science, and this will happen in proportion with which divine Truth is coming to light in consciousness, and man appears in his own perception as divine image.

Disease, in this context, is recognized as merely a subjective state of thought that embraces concepts of poverty and mental blindness which simply do not reflect the conditions of reality in the least. Disease reflects a deteriorated subjective state, therefore, that can be improved by aligning thought with the patterns of Truth. Though, ultimately, even the highest subjective state of so-called corporeal existence, even those that reflect health and vitality in a corporeal being, will be supplanted by ever more absolute perceptions of advanced fundamental principles of reality.

Corporeal existence is in effect a virtual reality game, created by a mind that exists as a virtual reality itself. Mortal existence unfolds in a multistage realm of virtual reality that may appear to be totally real, but has no footing in what is actually real. The grossest aspect of this virtual reality game that is currently imposed upon thought, is the material or Earth-bound sense of man's existence which is destroying man and civilization.

The scientifically advanced concept leads to the striking realization, that sickness of whatever sort, being not a facet of the dignity and sovereignty that has been

expressed in man throughout the ages, has never actually existed in real terms but is merely a phenomenon of a deficiency in self-perception. In real terms, sickness has no history, no presence, no future, no power, but that of a myth.

None-the-less, it is a hard thing to regard corporeal material existence as a basically erroneous concept, especially when the apparent evidence of sickness is strong, and when one's highest hope is that the corporeal body will undergo healing. More than a shallow formalism will be required to accurately translate the case at hand according to Truth. Deep questions must be asked: What does Mary Baker Eddy mean, when she says that man is Mind's infinite idea, whose existence is spiritual, perfect, and complete, incorporeal in being, existing on an entirely different level than the material dream? In contrast to this question her absolute statement echoes in thought: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth." Then she adds: "This understanding casts out error and heals the sick, and with it you speak as one having authority."<sup>72</sup>

This platform may appear totally irrational in the context of the general experience of humanity, however, it cannot be put aside, for Christian healing is not possible on any other platform than the one stated. The very same spiritual sense that is materially irrational, comes to light as scientifically beautiful and natural when the irrationality of the material concept is understood. When the spiritually real is impressed upon thought, mortal thought is urged to relinquish its erroneous, mortal, patterns, and the subjective state will reflect the harmony and perfection inherent in the spiritual patterns of Truth.

The healing process, thus, is quite simple in its basic principle. Mary Baker Eddy writes: "Become conscious for a single moment that Life and intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love."<sup>73</sup>

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## The scientific statement of being.

The complexities of the scientific separation of the real and the erroneous, are summarized in a profound, but also simple, statement. Mary Baker Eddy has labeled it "The scientific statement of being." According to testimonies, this single statement by itself, has been at the heart of many a healing that resulted as it stirred the human consciousness to great depths. It represents a scientific prayer of the highest order.

The statement appears in Science and Health with Key to the Scriptures as a single paragraph. From a scientific standpoint, however, each sentence covers a whole world of its own. For this reason, the statement is presented here broken down into its individual components. The following, is the statement presented with its sentences numerically identified.

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- .1. There is no life, truth, intelligence, nor substance in matter.**
  - .2. All is infinite Mind and its infinite manifestation, for God is All-in-all.**
  - .3. Spirit is immortal Truth; matter is mortal error.**
  - .4. Spirit is the real and eternal; matter is the unreal and temporal.**
  - .5. Spirit is God, and man is His image and likeness.**
  - .6. Therefore man is not material; he is spiritual.**
- 

If one considers the statement so presented, something else comes to light. A perfect symmetry becomes apparent in the arrangement of the sentences, in which the first and last sentence coincide (and the second and fifth, etc.) so that each component of the pair strengthens the other's presentation of fact. As an exercise, please put together sentence 1+6, 2+5, 3+4, and note the results.

It needs to be noted that this unique interrelationship was evidently built into structure of the statement with clear intentions. The unique manner in which the structure is presented here invites a deeper pondering. It reveals in a small way the nature in which the much larger structure for the Key of David has been designed. The larger structure, of course, has many more aspects and dimensions, and contains not just six, but a hundred and forty-four elements, all of which have been specifically designed to strengthen each other's scientific signification, and to invite an immensely more deep pondering and investigation.

This characteristic will be taken up again in some later chapters when we begin to look at the structure for the Key of David in greater detail. Before this exploration can be taken up, however, a few more fundamental aspects of Christian Science need to be considered.

One of these important aspects is related to the very concept of a God, itself.

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## What is God?

The reason that God seems dead to modern humanity, is rather quite simple, from a scientific standpoint. The kind of God that mankind has worshiped to a large extent, has never existed. If God appears dead, one should celebrate one's sense of honesty, for the God that is likely perceived, never was. Those who have made successful careers in spiritual healing, like Christ Jesus, or Mary Baker Eddy, have consistently declared that God is incorporeal infinite Spirit, universal divine Principle, divine Love. This is far from what is generally perceived as God. Christ Jesus said: "God is a Spirit, and they that worship him must worship him in spirit and in truth."<sup>74</sup> Mary Baker Eddy defined God as follows: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love."<sup>75</sup>

But, really, what does humanity expect their God to be? With few exceptions, humanity sees its deity as some form of corporeal entity, ghost-like perhaps, a type of mythical dictator. Perhaps the ancient view of a mighty potentate who dictates his will on a helpless humanity, whose favor must be sought, is fading from general perception. This concept of God has been found to be so illogical and unsupported by evidence that the whole idea of a God went out of the window altogether. By the same token any concept of God is doomed to oblivion by the lack of supporting evidence, including the scientific sense of deity. Christ Jesus had some harsh words to say about that: "An evil and adulterous generations seeketh after a sign," he said, "and there shall no sign be given to it, but the sign of the prophet Jonas."<sup>76</sup> The only acceptable, rational sense of God is one that comes to light through tangible evidence in daily experiences.

The reality is, that mankind has been patiently demanding this type of evidence, but have seldom seen

in. But what do people expect to see for evidence? It is quite possible to be looking for evidence that, logically, can never be found. It appears, that even the most advanced thinkers who adore a spiritual concept of deity, demand to see material evidence of infinite Spirit. If God is infinite Spirit, should it not seem illogical to look for its reflection in matter? A wheat farmer wouldn't expect to harvest cucumbers from his wheat fields. He would expect to harvest wheat. Mortals, however, expect to see material evidence for the existence of a God that is wholly spiritual. Since the hoped for evidence is not forthcoming, the whole idea of a God is being scrapped. This doesn't seem rational, does it? Still, those who have gone this path may well be the lucky ones, for those who continue to seek what cannot be found are certain to sacrifice their lives to the various gods of their own creation.

In order to recognize the existence of what may be termed God, requires that we look for evidence of Spirit, Soul, Mind, Life, and Love. Here is where the evidence lies. The problem is, that this evidence must be recognized in an entirely different manner than we have become accustomed to. The question is: What is incorporeal Life, and Love, and their necessarily manifestation in man and the universe? Working from this premise, we may begin to gather evidence that will serve as a platform from which we can work heavenward.

Christ Jesus' healings are still regarded as physical evidence of the operation of Spirit. The scientific fact is, that this so-called material evidence is the metaphysical reflection of spiritual processes. The Christian Scientist sees health, harmony, and strength, as spiritual qualities. He cherishes these, as evidence of God's existence as Truth, of Life reflected in life, and Love in love. He cherishes infinite Mind reflected in intelligence, wisdom, creativity, intuitiveness, understanding, etc. To the genuine Christian Scientist the evidence of the existence and the power of God is always at hand. Christ Jesus used this evidence as a basis for his healing work. The metaphysical reflection of Jesus' work merely imaged forth the underlying nature of the absolute ideas of Truth that he understood in divine Science, and acknowledged in full. To Christ Jesus, God was a total reality, undoubtedly, absolutely, demonstrably. Thus he was able to say with assurance: "Ye shall know the truth, and the truth shall make you free."<sup>77</sup> He was able to say it, based on his own experiences.

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## What is the nature of God as Truth?

This question may best be answered by exploring what has killed the concept of a living God. Has this concept been destroyed by the utter inconsistency between the rampages of evil in the world, and the old religious image of an all powerful deity that is deemed to be a force for good? If one sees a child murdered, or the loving father of a family wasting away in disease, not to mention the ravages of wars and famines (physical or economical), one finds it hard to believe in a compassionate God whose nature is good. Here, a total shift of perception is required to bridge the inconsistencies and to restore honor to God. This, of course, cannot be accomplished without a scientific spiritual sense of God as Truth. Without this breakthrough, the door to Christian healing remains closed.

The bridging of so wide a gap cannot be done on a merely religious basis as an act of faith. It is possible only on a scientific basis that traces its threads of evidence into an entirely different arena than religiosity does. The scientific perception that is involved is rather beautiful in its simplicity and logic. It begins with a God that is All-in-all; absolute Truth; infinite Mind; divine Spirit. It begins with a divine reality that is wholly harmonious, complete, and perfectly functioning according to the combined nature of omnipotence, omniscience, and infinite divine Love. It begins with a God who is not at war with itself, but is harmonious, intelligent, infinitely good in nature, a divine Principle that reflects itself in a universe of spiritual ideas in infinite individuality, all bearing the nature of the underlying fundamental allness of Spirit. Christian Science recognizes such a divinity and acknowledges that it is the only creator, and it recognizes a creation that reflects the nature of the creative divine Principle which can manifest nothing except its own nature.

Logic dictates that infinite, omniscient, Mind must be incapable of error, nor be conscious of it as a reality, for nothing exists outside its infinite allness. In Science, infinite or absolute Mind is conscious of Truth alone. If infinite Mind were conscious of erroneous concepts, it would contradict its own infinite nature. Infinite Mind is conscious of reality as it applies to every facet of divine reflection, but it cannot entertain the illusions that mortals cling to, for such delusions are not founded in Truth. In fact there is nothing there to see about an illusion that intelligent, infinite Mind could entertain. Mind recognizes and expresses all that exists in the infinitude of Truth. That is all it can do. This is also

enough.

If infinite Mind entertained illusions, and subsequently manifested these illusions as a facet of the operation of Principle, the whole concept of truth would be meaningless. God, Truth, would have no representation, and the universe would be subject to the effects of errors expressed with the power of omnipotence. But this is absurd. The only scientific conclusion that can thus be reached, is this: that God is incapable of perceiving evil or material concepts manifest in pain, sickness, and death; that God is intensely conscious of His own aspects that are Truth, that are spiritual and eternal and include man and the universe as spiritual ideas forever reflected, complete, harmonious, and free.

If it were possible for God, infinite Mind, the all-operating Principle, to entertain error or evil, God would be self-destructive. If Mind were conscious of error, the opposite of its own nature, it would be inherently self-destructive. It would have to produce a subjective reality outside of reality, and so deceive itself? But all this is nonsense. One cannot conceive of a logical scientific platform on which one could combine error and truth as the outcome of infinite mind, or good and evil as the outcome of omnipotence. One cannot conceive of God as embracing two opposites such as good and evil, or truth and error, and have both understood as Principle, projected with the force of omnipotence. Such amalgamation would destroy reality. One can therefore perceive of divine Principle only in terms of a quality of perfection or good, and divine Mind as capable only of perceiving reality. Errors and evil, therefore must be understood as unrealities no matter how irrational such a stand appears in the midst of sickness and destruction.

It is certainly possible to perceive of humanity as able to deceive itself, by imagining unrealities to be truth. Humanity has played this game for millennia, and may continue to do so for as long as it likes with no impact on reality whatsoever. Errors, by their very nature of being unrelated to truth, simply have no impact on reality. Errors have an effect only on those who entertain them. Ultimately, the old question must be asked again against this background, can the bullet that strikes down a child, really destroy Life or its manifestation in absolute terms? In an absolute sense, the answer must be, no. Truth and Life reflect a reality wholly apart and above all forms of corporeality and finity. Christ Jesus proved the Cross to have no power. He proved a reality that mortals have great difficulties in finding tangible evidence for. The only evidence we have, is when gleams of Truth penetrate the night of errors as metaphysical healing turns the perceived mortal universe upside down.

None-the-less, the spiritual law of Life contains

an imperative rule against murder in any form. While it does not effect God, Life, and the divine manifest in man, it does violate the fundamental right of an individual to life and the development of the human potential. Murder violates the right of society. If murder is tolerated to the slightest degree, society is unfit to survive in the long term. Nor does it matter whether the murdering is done in the name of war (such as WW1 and WW2 to protect the oligarchy's base of power), social policies (such as cutting social support below the physical minimum), political ideologies (torture, persecution, capital punishment, euthanasia), property rights (the extortionist power of wealth), financial rights (starvation imposed through debt collection), environmental dictatorship (the ban of DDT that is causing millions of deaths from malaria, etc., each year, and an increase in starvation from crop losses), geopolitical games (such as the ideologies of global population reduction, carried out by various means, politically, financially, economically, ecologically, and induced genocide), personal preference (abortion, infanticide). Murder is murder, whether it is perpetrated with a knife, a pen, with money, or with mental manipulation. The motive is always a disregard for Life in its highest manifest in man. It is a disregard for God, divine Principle, the foundation of reality. In this environment civilization is doomed to collapse, not withstanding the eternal fact that God is good. Every advance in civilization is build on the respect for life, and for man as divine image manifest in human development to bring to light the potential of man as the image of God. This is what it means to focus on reality, that which God embraces held in infinite Mind and contrary to the murderous notions of erroneous concepts that are not founded on divine Principle and are contrary to it as any human mythology is.

This concept of God, or divine Principle, as incapable of error, is logical only in divine Science. In Science, light cannot manifest itself as darkness, or good as evil, nor infinity as limitation, etc. Here, the scientific question presents itself, with variations: Can God - infinite Mind - be aware even in the least, of sickness, sin, and death, the great scourges of humanity? Mary Baker Eddy answers such a question: "If God could be conscious of sin, His infinite power would straightaway reduce the universe to chaos."<sup>78</sup> God's perception of Truth, which excludes the possibility to recognize evil, must therefore, be absolute, that is without the slightest exception. But what about us? Shouldn't we strife to work on the same level? Shouldn't we focus on Truth, rather than to allow errors to rule the human scene? This is the basis on which Christ Jesus had healed the sick. If sickness had been a condition of divine Truth or reality, he would have stood helpless against it, even in prayer. It would have been preposterous, if sickness was a condition of Truth, for Jesus to petition Truth to set

aside its reality on request, that is to take a specific case of disease outside the realm of reality in order that it may be healed. The divine Principle is imperative, it does not include disorder, imperfection, disease, or fundamental limits for mankind. In human development this imperative comes to light as world upheld by intelligence, without disease, hunger, starvation, murder, war, crime, and limitation of any sort.

The question must be asked: Is it legitimate for man to be conscious of evil, sin, sickness, and death? Can we allow ourselves to remain conscious of the deepest errors imbedded in mortal concepts and expect to get away with it without inviting chaos manifested in a life based on false premises? No! This suggests the priority to focus on metaphysical treatment that deals with the fundamental errors involved, rather than with Band-Aid treatments that deal merely with the symptoms of errors entertained. We must work as God works. We must focus on Truth, and accept it as absolute and develop its reality in human existence to fullest possible extent, for this is the nature of Truth to be All-in-All. Through the spiritual facts revealed in Christian Science, we can become precise in our work to gain a perception of what is the truth in human existence. We can indeed, as strange as it may seem, accept divine Truth as absolute and recognize deviations from this absolute as errors, which errors we can recognize and deal accordingly as being without substance.

When the absolute is recognized as real, it becomes a natural reaction of consciousness to focus directly on the specific aspects of Truth that the human errors in concept do deny. Truth corrects errors. That is where our main focus in healing must be, onto the truth that is being denied by every disease situation. It does little good to dwell on the erroneous concepts that have their manifest in disease, and patch up the resulting tragedies. We must demonstrate the infinite nature of man, economically, technologically, and socially, by developing man's spiritual resource of intelligence which links man to infinity. It makes no sense that we try to accomplish anything in divine Science, without also adopting the mode of operation of divine Mind and its necessary omniscience. Infinite Mind should be our role-model. We should not be conscious of anything that infinite Mind cannot be conscious of; if we are, we are steeped in self-deception, self-limitation, and open ourselves to collapse, disease, and death. Any recognition of sin, evil, sickness, and death (the result of human errors) as real, is an act of self-deception with all that the concept includes.

The Scriptures project this scientific concept in a rather simple manner, saying of God: "Thou art of purer eyes than to behold evil, and canst not look on iniquity..."\*79 This should be understood to apply to us

also. In reference to the Adam mythology, beginning at the second chapter of Genesis, Mary Baker Eddy writes: "God never said that man would become better by learning to distinguish evil from good, - but the contrary, that by this knowledge, by man's first disobedience, came 'death into the world, and all our woe.'"\*80 Could the platform of confusion be a fit foundation for metaphysical healing? Of course not! It can't be! Metaphysical healing is based on correcting human perception with scientific concepts of Truth.

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## There is no divine penalty for evil.

It may be argued that the revolutionary scientific concept of God - a God that can have no knowledge of evil - leaves the field wide open to murderers and thieves, to do as they please.

Indeed, this must be so. The evils that cannot be recognized by divine Mind as reality, cannot be punished. The whole concept of a divine punishment is illogical in divine Science, where all is based on Truth and its reflection in man and the universe. Any notion that would justify punishment is based on error, for it would involve the recognition of something that God can have no knowledge of. The divine knowledge is the standard of Truth. It is the scientific fact, therefore, that God would not, and could not, impose the slightest penalty. To do so would be an act of self-denial for God, it would amount to accepting an impossibility, namely that infinite Mind and its reflection as infinite Love would manifest itself in chaos and evil.

The entire concept of penalties, by its very nature, does not fit the patterns of divine reality, but is a human concept based on an erroneous perception. The age old concept of divine penalties that would strike down a murderer in some fashion, is entirely illogical. Such concepts are the stuff that the movies are made, of the type that put people mentally asleep. The concept of penalty does not fit into the divine reality in which God, Truth, reflects the nature of itself in its infinite creation, regardless of what humanity beholds.

The concept of imposing penalties to deter evil has had a long history in the human world, however. But has punishment eradicated evil? Even the 'song of Moses' - a type of moral law that is squarely based on penalties - has not been able to eradicate murder and

theft throughout the history of its reign of several thousand years. Punishment is merely a legal form of violence that spawns more violence and ultimates in anarchy. The fact is, no form of punishment has ever eradicated crime. Instead, the opposite can be observed. Statistics on crime tell the same story. The nations with the highest rate of incarceration per capita also have the highest crime rate. In these nations, the rate of crime has steadily increased with the penalties, reflecting an increase in the disregard of spiritual values to which the penalties, themselves, have added. The civil murdering in the name of justice as a means to increase penalties, as well as the legal murdering through wars, does not raise the status of man, it degrades it in mankind's own perception. It spawns a type of spiritual suicide, with tangible results. It is impossible for the electric chair to reduce crime. The result of its continued use has been to enthrone yet another facet of degrading the sanctity of human life. The legal penalties have increased the intensity of human suffering, in some cases to monstrous proportions, instead of diminishing them.

In contrast stands the song of the Gospels, the scientific song of the spiritual idea of God that uplifts the image of man to a divine dignity, wrought with healing, and unfolding divine Love.

It should be acknowledged, that what prevents murder on the human scene more than anything else, the thing that causes public outrage against murder and war, is the recognition of man as being bestowed with a higher dignity than a material, chemical machine, compressed into corporeal existence and subjected to so many limits, failures, diseases, even death. What prevents murder and crime is a still wide spread recognition of spiritual qualities in man. In today's world, the great preventer of crime is not fear of punishment, but active intelligence. The real factor that prevents crime from happening, is the general recognition of the dignity in human beings, a respect for human life, and a certain consciousness of love. If it were not for these spiritual factors, rampant crime would have consumed the human society long ago. Today's increase in crime reflects not a weakness in penal effectiveness, but a breakdown of the real deterrent. This breakdown, however, is being ignored, while societies try to patch up the failure with penalties. This patch-work can't establish safety. There exists no foundation on which all the penalties of the world can accomplish anything.

If murdering is ever to cease, including the legal murdering through war, the initiative must not come from the force of penalties which cannot stop crime, but on the note of Truth that reflects the spiritual image of God onto man, an image that is cherished and protected by spiritual sense, and is acknowledged intelligently and scientifically. The only penalty that is

rightfully attached to evil under the operation of divine law, is the inevitable consequence of evil to destroy itself. That, which has no place in Truth, is destined for oblivion. The penalties of chaos or disease that human beings impose on themselves by entertaining erroneous concepts, tend to hasten humanity on to replace the fundamental errors with truth.

This scientific concept of God as Truth, or infinite Mind that cannot have any knowledge of evil, puts the evils of the world not in conflict with the concept of God as all-powerful and inherently good, but puts the evils and their effects into the court of human devices in which form they come to light as self-imposed agonies that should alert us to turn away from the processes that cause them. Christian Science deals with the mental failures that are found at the root of all self-imposed agonies. In fact, it explores vast realms of human errors that God can have no knowledge of as infinite divine Mind is incapable of conceiving error. Christian Science explores evil as a phenomenon unfolding from erroneous concepts enthroned as truth, created in a mortal mind, which itself, has no foundation in reality. Christian Science unmask the apparently monumental face of evil as unfounded in Truth, as a mirage that has no other reality than that of a sensual misconception. Mary Baker Eddy writes: "...the only reality of sin, sickness, or death, is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise."\*81

As shown in Christian Science, the so-called 'penalties' for 'sin,' or agonies self-imposed by false beliefs, will last as long as the erroneous concepts or beliefs are entertained in thought. An error in thought cannot project the image of Truth. An error about the nature of good, involves necessarily a self-imposed experience of discord, apparent as sickness, evil, and death.

Mary Baker Eddy presents the following thoughts on the subject: "Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect.... Mortals must change their ideals in order to improve their models. A sick body is evolved from sick thoughts. Sickness, disease, and death proceed from fear. Sensualism evolves bad physical and moral conditions. Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth. If we array thought in mortal vestures, it must lose its immortal nature.... Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and



the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.... We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice, health, holiness, love - the kingdom of heaven - reign within us, and sin, disease, and death will diminish until they finally disappear."\*82

here, as a tool that may aid the human thought in this process, by demanding attention in areas in which scientific approaches are required, which are thereby put within the reach of individuals to attain. It demands attention in areas where one is able to comply, thus preparing the ground towards the day when the absolute demands can be met.

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## Honesty with oneself.

The current decline in the effectiveness of Christian Science healing may be linked to the answer of this question: Is the world ready to deal with a spiritual concept of reality that operates so deeply behind the scene of the apparent materialism which is strongly entertained today? Is the world ready to work from a platform of spiritual reality, superseding all material aspects of being; a reality that comes to light at the increasingly rare event of scientific Christian healing? Those who are willing to work on this platform will find that more than a simple adjustment in perception is needed. It involves a great deal of honesty with oneself. This honesty with oneself may be more demanding than one is willing to concede.

Christ Jesus presents a parable on this point: "A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."\*83

Mary Baker Eddy writes in *Science and Health with Key to the Scriptures*: "The sinner sees, in the system taught in this book, that the demands of God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects. When all men are bidden to the feast, the excuses come."\*84 She also points out: "Truth is revealed. It needs only to be practiced."\*85 The practice may require a consistency that one may not be willing to bring to the table. More than just a mere rehearsal of a statement of revealed truth may be required to translate the absolute into corresponding facets of daily living. The Key of David comes to light,

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## Prayer

The above, necessarily reflects itself in the way Christian Science deals with the concept of prayer. Ask yourself: It is illogical to pray for the recovery of the sick in the form of a petition? It is illogical to do so, isn't it, if God can have no knowledge of sickness, evil, or lack? Prayer is obsolete in this context. But is prayer, therefore, obsolete as a tool for spiritual advancement? Hardly! As treated in Christian Science, prayer retains its essential place. It takes on a more intelligent form. The scientifically based prayer is far from being a grovelling at the feet of infinite divine Love begging for mercy. Such prayer bestows little honor on man, nor on God who is recognized in Christian Science as divine Love. In Christian Science, the whole concept of prayer is turned around. Here, prayer takes on the form of a mental affirmation of the purity and perfection of God as absolute Truth, and of the essential completeness of reality due to God's infinite nature in which sickness does not exist and cannot be known. With this affirmation of the spiritual and real that God beholds, securely entrenched in consciousness, one is half-way home in the process of healing. The other half of prayer consists of some detective work. It includes diligent work and great alertness to details, to ascertain the specific error in human perception on which the particular disease, which is to be healed, is founded.

It may appear that God is totally put out of the picture in this form of healing prayer. This is not the case. The scientific search for Truth, which alone is able to unmask the human error which has manifested itself as discord or disease, brings one to the knees at the altar of divine Love. This is done mentally, of course. It translates into a longing for the light of the Christ to illumine consciousness. This prayer focuses on the laws of divine Love, and one's willingness to surrender all material preconceptions. Prayer, really is for the benefit of the individual, to achieve a shift in consciousness away from linear thinking. If one's perception shifts from a material to a spiritual basis, instantaneous healing can be achieved that correspond to this radical shift.

On a material basis everything has to be linear and organic. On a spiritual basis manifestations can be as radical as the overturning of some fundamental error. If a profound truth dawns in consciousness, suddenly, a whole new world opens up, with corresponding phenomena in corporality and uplifted lives. We are talking about jumps here - you stop something in your life, and something new starts. There is no linear metamorphosis from one state to the other. A door closes, and another one opens. You look in prayer for the spiritual resources within, that enable you to make the jump. You acknowledge the "open fount, which is pouring forth more than we accept."<sup>86</sup> This type of prayer, alone, honors God. It doesn't ask for mercy or help, but seeks to utilize what we already have as the living image of God. God, the creator, is reflected in individual creative spiritual discoveries that lead to demonstrations of the reflected nature of Truth.

Prayer, above all, demands honesty with oneself. It demands that we come to recognize the material aspects we would rather not put onto the table as we gaze into Spirit, that we examine the contents of our hearts that we would rather not look at too closely, at times. Should this honesty not result in healing? It brings to light more easily the fundamentals of truth that we would rather resist. The reverse can also be observed, for morality and healing are closely linked. One finds a rather interesting coincidence in some testimonies of healing, in this regard. People testify occasionally that scientific prayer has not only erased their ailments, but has also brought fundamental changes of character at the same time.

The question must be asked whether prayer is consistently approached in a scientific manner that honors God as ever-present Love, and perfect Principle? We answer in the affirmative if we find the following two checkpoints met?

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**.1. Is our prayer an affirmation of truth, that honors God as the eternal standard of perfection, the ever-present reality of good?**

**.2. Is our prayer an honest desire to unmask the errors in consciousness that manifest themselves as human woes?**

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If one of the two checkpoints is missed, prayer

can not work, can it? Scientific prayer is based on the actual coexistence of God and man. Prayer brings together divine Truth and the acceptance of its necessary manifestation. Coexistence means that God and man are one in being. We must be ready to let go of that which does not reflect the nature of the divine image in man, no matter how precious or necessary it may appear to be. What has no inherent reality is not worthy to be held onto. This letting go, however, is an infinite goal.

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## Infinity.

The structure for the Key of David involves in its fabric a number of other groups of checkpoints, all of which are essential for correct scientific advances towards infinity. The concept of infinity, itself, is also a tricky one to contemplate, at least it is so in a materially oriented world where everything is bound up into limits of one kind or another. Mortality is bound up within the limits of the birth and death concepts, both of which represent finity, the opposite of infinity.

Although finity has no place in the divine 'economy,' it must be dealt with in the human mental realm where finity is rooted and causes havoc on the scene of daily living. From a material standpoint, such a challenge is impossible to meet. In a linear context, infinity can never be perceived or accepted as pertaining to man. In the linear context, we always recognize limits - a beginning and an end. On this platform it is totally impossible to perceive of man's existence as without birth, and without death. Theology has made some feeble attempts to circumvent the terminal limit by introducing various concepts of heaven or hell after death. Birth, on the other hand is a limit that is not being regarded as addressable by theology, although it involves a similar concept of finity. In the scientific sense, the perception of a beginning is as deeply founded in the mire of finity as the concept of an ending. Christ Jesus once said to the people in this regard: "Verily... Before Abraham was, I am."<sup>87</sup>

The facts about spiritual reality in contrast to corporeal human perception are incompatible with materially oriented thought processes, for they involve different modes of perception. One mode, invariably denies the other. The perception of a beginning amounts to measurements of time or space, representing a denial of the infinity of God and God's reflection in man and the universe which cannot be defined correctly with such measurements. Limiting measurements are tragic.

Christ Jesus said, "With what measure ye mete, it shall be measured to you again."<sup>88</sup> Therefore, we must know the truth. God, Truth, is infinite. We must find out the meaning of that reality.

If God is infinite Life, Truth, and Love, then, limits do not apply to either God, or to God's reflection in man and the universe, which are of necessity both spiritual, and are both the manifest the infinite nature of what they reflect. It is unscientific to assume that God is infinite, and then assume that this infinity reflects itself in finiteness, mortality, birth, growth, maturity, decay, all being inherently subject to a multitude of limiting conditions that infinite Mind can have no knowledge of. Logically, can there be anything that could limit the reflection of omnipotence? Can omnipotence be curtailed, its manifest be held back, distorted, or denied? In Science, what is true about the nature of God, must also be true about the nature of God's reflection in man and the universe. God's nature and reflection must be understood as fully matched, invariably, immutably.

If limits exist for man as a natural part of reality, these limits must logically also apply to God. If man is God's reflection, and is fundamentally bound to a framework of birth and death, God must be bound to the same framework, also. But who can perceive God as bound to birth and death, or any other limits?

In Christian Science, birth and death, are invalid concepts of a limited or mortal mind, and have nothing in common with reality. This statement reflects Jesus' saying to the people as they questioned one of his answers about the patriarch Abraham: "Your father Abraham rejoiced to see my day:" he told them, "and he saw it, and was glad." They answered: "Thou art not yet fifty years old, and hast thou seen Abraham?" He replied to the people with total sincerity: "Verily, verily, I say unto you, Before Abraham was, I am."<sup>89</sup> He could not have said this about a corporeal mortal material entity, but involved a much higher concept of man which is unrelated to history of time or expanse of space.

Was Jesus mistaken? No; he was scientifically correct beyond what anyone could accept in that age. He spoke of his incorporeal selfhood, a spiritual idea of God, the Christ. Could anyone have seen him in this manner? Not likely. In response they took up stones to cast at him in a rage of indignation.

When seen from a material basis, what he had said was impossible to perceive and constituted nothing less than an insult to common intelligence. But when seen from a spiritual basis, life must not be recognized in any way that conflicts with what has been revealed about the nature of God, whose image is born out in man as a

divine idea, spiritual and eternal, existing in a spiritual, not material, universe.

Christian Science recognizes stages of unfolding, but no limits. In Christian Science, heaven and hell are reduced to symbols that define little more than the present state of consciousness. When perception is aligned to reality, heaven unfolds on earth, and when it is encumbered with limitation and finity, all hell breaks loose, so to speak.

Infinity is necessarily an absolute condition. It defines that which is absolute in quality and invariable in perfection and being. It defines divine Love, divine Principle, Spirit, Life, Mind, Truth, and Soul. Whatever is absolute does not vary, end, or begin.

Infinity is also a definer of individuality. Mary Baker Eddy writes; "The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things."<sup>90</sup>

Infinity has a relationship, in Science, to the concept of body. The term body defines a material superstructure of so-called mortal mind, which cannot be infinite. An infinite body is a technical impossibility. Body is a mortal concept, a formation of mortal mind which constructs its own image with its own mortal materials. These are necessarily finite, as the mind that holds them is finite and limited by its accepted limitations.

Spiritual healing of a body is not a divine Mind over matter process. Infinite and finite concepts cannot mingle in the same mind. Being finite in nature, mortal mind's strata or matter are not to be understood as a reality in their own right, but must be understood in Christian Science as a subjective state of a consciousness that recognizes finity. The process of scientific Christian healing is a mental process that addresses itself to the mind that controls the body. Christ healing, therefore, is not an acceptance of finity as a means to gain access to a finite body, but is a process of spiritual 'light' that lifts mortal mind somewhat out of itself, out of its environment of limitations and finity, into man's native air of spiritual understanding and divine Science. When the true model patterns the actions of thought, the body will function harmoniously according to its natural patterns.

Mary Baker Eddy's profound definition of man, as not material, but as spiritual, has already been presented earlier. It appears in the textbook chapter: Recapitulation. The statement is given largely in the form of a single sentence, broken down into its individual elements by semicolons. It has been

recognized that the same principle of presentation can be applied to Mary Baker Eddy's definition of man, that was previously used for presenting Mary Baker Eddy's Scientific Statement of Being. In the following presentation of Mary Baker Eddy's answer to the question: What is man? the individual elements are separated from each other, and are numerically identified as they had been before. In this manner, the first and the last facets, etc. can be drawn together to amplify each other.

So what is man? Mary Baker Eddy answers:

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- .1. Man is idea, the image of Love, he is not physique.**
  - .2. He is the compound idea of God, including all right ideas.**
  - .3. The generic term for all that reflects God's image and likeness.**
  - .4. The conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal.**
  - .5. That which has no separate mind from God.**
  - .6. That which has not a single quality underived from Deity.**
  - .7. That which posses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his maker.\*91**
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Can you see how a great deal more comes to light to be pondered if one relates the first sentence to the last sentence, the second to the sixth, and so forth. Except, in this case, the procedure leaves the fourth line standing in the middle by itself as it were the essence of what man is, around which everything else revolves as if it were secondary or supportive to the central idea. Did you notice how the remaining central line leads up to infinity and eternity?

The central line defines God and man as complete, as 'eternal,' instead of as 'mutable.' This spiritual sense of infinity appears to be of great value to the process of understanding man aright. With this association of the two terms, the nature of infinity is shifted away from a time related concept, towards a concept that highlights the 'immutable' aspect of reality or spiritual existence. It is unlikely that Christ Jesus would have stirred a progressively volatile situation to the breaking point, as

he did with the saying "Before Abraham was, I am," if the idea of infinity, in the spiritual sense, relating to the relationship of God to man as being immutable, had not been of such great importance. The spiritual fact had to be brought out, no matter the consequences. Christ Jesus certainly wouldn't have stirred the emotions of the people for the sheer fun of it.

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## **There is no death.**

Christian Science recognizes a distinction between the real and eternal - the unchangeable, incorporeal and spiritual image of man - and the corporeal concept of man which is bound to limits and mortality. Scientifically speaking there can be no such phenomenon as eternal corporeal existence (an eternal mortal), or a mortal incorporeal idea. Unlike concepts cannot mix. Light cannot be darkness, nor darkness be light. This simple comparison may present self-evident facts, but if one takes the logic one step further, it demands a perception that is not so easily accepted. Science reveals that the so-called death experience, cannot, and does not, end mortality! The acceptance of finity, such as the acceptance of death as a factor of reality, cannot, and does not, open the door to infinity or the acceptance of immutable being.

Corporeal death contains no element that could cause man to become spiritual and 'eternal.' The belief that death translates man into a spiritual sphere, denies God or Truth, and man's coexistence with God. The very notion that death is a door to eternity, invites suicide. This notion has been cruelly abused by ruthless politicians. But even in the everyday life, this notion robs man of the opportunity that exists now, to experience the eternal state of immutable spiritual existence. This opportunity translates into man's authority for healing. In a scientific sense, death is not a friend of man, but an enemy, an erroneous concept that has no footing in anything that is real, and should be dealt with as an error in concept.

In Christian Science, the concept of death does not apply to truth. It cannot be reconciled with man's eternal status of spiritual being. It comes to light as a concept that needs to be rooted out of consciousness as soon as this can be achieved, rather than be submitted to as a necessary stepping stone to gain immortality. In Christian Science man's immortality is understood as already intact.

The mortal mind's corporeal dream may dissolve as thought becomes more conscious of the reality of being. This step is inevitable. However, the physical destruction of the body cannot spark this process. The body, itself, has no affect on the mortal mind that manifests itself in a corporeal form. The specific form of corporeality may change if the body becomes destroyed, while the erroneous concepts will continue to manifest themselves in some form, in whatever sphere an individual may find himself, until the mortal concepts are corrected.

Christian Science brings to light man's inalienable right to overcome death here and now, and to accept the truth of man's eternal incorporeal existence, even while the mortal corporeal phenomenon appears to exist. The biblical utterance: "Death, where is thy sting?" need not be delayed until the "last trumpet has sounded." It can be uttered on the present plane, and the perception on which it is scientifically built can control the body with Truth and Love, which are the true foundation of man's being. In the 'economy' of truth - reality, eternity, and infinity - sickness and death are ruled out as inapplicable.

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## The Christ.

Reality is now! It should be sought out, explored, experienced, be cherished as the natural status of man. By it, man gains victory over death at the present stage of existence so that the corporeal 'temple' or body manifests more of the eternal and entirely spiritual nature of being and its invariable perfection. Christ Jesus was the most God-like man that ever walked on this earth. He addressed himself in the most extensive manner to the eternal nature of being, and was able to prove it to the utmost degree. His resurrection was nothing more than the final, logical conclusion of a long train of unfolding demonstrations of the eternal nature of being.

Throughout her works Mary Baker Eddy draws a clear distinction between the real man and the corporeal concept of man. Nor does she regard Christ Jesus as an exception from this scientific perception that she had gained. Jesus was a corporeal entity, though he presented to mankind the highest concept of the divine idea, man, the Christ concept, whose nature is neither corporeal or finite, but incorporeal and infinite. The two are separate. Mary Baker Eddy says of Jesus, emphatically: "There was never an incorporeal Jesus of Nazareth,"\*92

Man's real selfhood is not, and cannot be corporeal, it is spiritual now, and this status will blossom in consciousness into 'noon day glory' when all that is limited will be laid aside. Until this day, however, the corporeal will have to be patterned scientifically after the divine. This is done consciously, as Christ Jesus did, and is scientifically demonstrated in proportion as reality is understood, even as Jesus brought the light the Christ idea of man, and demonstrated the divine reality in countless individual restorations of health.

This is what is meant by the demand arising out of the logic in divine Science that the whole concept of death be laid aside for the true status of man which is incorporeal and immortal. The song of Christian Science is: Eternity is now! Existence is spiritual and boundless, incorporeal and eternal. Here begins the absolute perception of the Science of being.

It is amazing how far away humanity is from even contemplating such a concept. Have you ever noticed how strongly mankind is attached to the notion of mortality, and how far it removes itself from its spiritual right to possess the Christ consciousness, now? Every facet of life is focused on death, rather than on the Christ coming to light in human experience. People exercise their bodies to extend their mortality a little further into the future. They retire early to enjoy their "last" years. They accept age and decrepitude as demanded by the course of mortality. They fear diseases, for diseases can hasten mortality. Their attachment to mortality has become so deeply rooted that the human society can be likened to a race car driver who is running the race at full speed in reverse.

This attachment to mortality is, in a scientific sense, an attachment to external living. External attachments are the most powerful factors that shape the course of human society today. We see attachments to families and organizations, spouses, friends, jobs, towns, fame, possessions, nationalities, religions, color, race, philosophies, political movements, and the list goes on. Shouldn't the primary attachment be to one's innermost self, an attachment to the Divine Being that is inherently reflected in man, even to the Christ - man's native identity for consciousness? The scientific attachment to the Christ that is an inherent part of man's nature, is an attachment to immortality, to the eternal status of man's being.

This reflects what Christ Jesus said unto the people: "Verily, verily, I say unto you, If a man keep my saying," (that is to say: whosoever accepts what I stand for - who recognizes the Christ being alive in consciousness) "he shall never see death."\*93 Can you imagine how much healing can be realized if that attachment to Truth that Jesus had demonstrated, takes

over the reign from mankind's current attachment to mortality and 'external' living?

As Christ Jesus demonstrated so dramatically, man is not, never was, and never can be subject to death. If God is Life, and man and the universe are God's reflection, then man is subject to the laws that Science reveals about the operation of divine Principle, unfolding eternity and immortality. It took Christ Jesus thirty years to develop that conviction to the point at which the operation of divine Principle could be demonstrated at will, and most importantly be demonstrated in his own experience. Corporeality and immortality are opposite concepts. One is external and finite, the other is God-centered and infinite. This separation of concepts is important to keep in mind, for it governs our experiences. Mary Baker Eddy states, that while Jesus has suffered agonies on the cross, "The eternal Christ, his spiritual selfhood, never suffered."<sup>94</sup> This is a fact that can impact on human experiences, here and now.

The Christ, which animated Jesus, reflects man's true selfhood. This is our divine and only true selfhood. In Christian Science, "the human concept of Christ is based on the incorporeal divine Principle of man."<sup>95</sup> All Christ healing, is a facet of man's native immortality coming to light, manifesting man's impossible deviation from the divine design, reflecting the nature of God.

Immortality coming to light in divine Science can be seen as metaphorically indicated in Revelation: as the Christ in divine Science (the great Revelator) transforming human experience. John put it this way, metaphorically: "He that openeth, and no man shutteth; and shutteth, and no man openeth..." saying to mankind, "behold, I have set before thee an open door, and no one can shut it." This open door, however, represents not a freedom to err. It represents the scientific freedom to acknowledge what is spiritual and real. No limits inhibit this acknowledgement.

Immortality is not something that can be demonstrated with will-power or formalism; it unfolds with spiritual alertness and creative experiences that furnish a platform for existence that the eye cannot see, but which consciousness can be fully aware of.

Ironically, the 'miracle' theology with which mankind tried to explain away Jesus' work, put the Christ so far out of reach that the phenomenon of Christ healing became a dead issue for nearly two thousand years. The general disbelief that Jesus' works brought to light the natural status of man, was so strong in human thought, that Jesus' works appeared unnatural and miraculous. It appears so even at his time. It is rather remarkable that Jesus was able to accomplish anything at all against such a background. To judge by his own

remarks, it appears unlikely that anyone understood him one bit. "How long shall I be with you?" he uttered on one occasion. "How long shall I suffer you?"<sup>96</sup>

Still, the people understood enough to recognize the divinity he reflected. The 'miracle' theology, however, put Jesus personally on a divinely royal throne, where the scientific perception should have elevated man universally to that level of high esteem. Christian Science recognizes Jesus as endowed with the Christ beyond measure, and restores the Christ that underlies the identity of man, generically, into the domain of the truth pertaining to all men. The term Christ, should therefore be mentally attached to every human being when the real man, in God's image and likeness is referred to, just as it was attached to the man Jesus.

Scientifically speaking, it was the miracle theology that nailed Jesus to the cross, that denied to mankind its own selfhood which Jesus came to prove. By raising Jesus into the heavens of mythology, the budding concept of Truth was destroyed. This mentality represents a denial of the Christ. Jesus spoke of this mentality that denies the divine status of man as the 'devil' who was "a murderer from the beginning, and the father of it."<sup>97</sup> Together with the miracle theology, the dark ages begun.

The scientific awareness of what constitutes the real man of God's creating, may knock quietly at the portal of human thought as a 'still small voice' of Mind communicating its ever-presence. Or it may appear strongly in times of the deepest needs when all material supports have failed and materiality has lost much of its supposed substance. Then the substance of Truth, the Christ, may be reflected in consciousness and be born out in life. This unfolding of the reflection of Truth, the Christ, may also come in moments of prayer when God's allness is affirmed, and the nothingness of Spirit's opposite is understood and is being unmasked as inapplicable to reality. The unfolding may also come as a light dawning in moments of scientific investigation, as the limits of material sense are put aside and the 'face' of God begins to appear. The avenues for spiritual unfolding in divine Science are many, but they are always reflecting one Truth, and their paths are bound to open up as the mental direction is being turned Spiritward.

## Christian Science, the motive for healing.

The decline of Christian Science healing may be attributable to the general perception of it as a sectarian religious activity involving controlled practices that in some cases deeply affect individual's lives. To a certain extent this has become true. In contrast, Mary Baker Eddy has defined the metaphysical healing effect as the evidence of divine Science being understood and acknowledged. She speaks of it as a universal activity of coming to terms with the nature of the truth of being. She requires no faith, but points out the possibilities for actual demonstrations. She writes in reference to what caused her own healing: "It was the living, palpating presence of Christ, Truth, which healed the sick."<sup>98</sup> In the early days, when the young unfolding Science of Christ healing had not been tarnished with the label of sectarianism, when the revealed divine Science, alone, was at the center of the attention, the Christian Science healing activity flourished.

Mary Baker Eddy was evidently aware of the success of the continued practice of Christ healing in the first century, which was being practiced on a fairly wide basis and had generated a new identity for a large portion of society that became later identified as Christianity. She had hoped that the scientific rediscovery of the principle of Christ healing would be welcomed by the churches, which was not to be. As a consequence she set up her own church dedicated to commemorate and reinstate the lost element of Christ healing. What was achieved in the first century could be repeated. She saw it as a theoretical possibility, embracing all mankind, depending on certain factors being put in place. She understood the potential that Christian Science has, which was being amply demonstrated, but she could not guarantee that the potential would be immediately realized. She writes: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."<sup>99</sup>

There is no evidence in today's world that this has happened, or is happening, or is about to happen. What are understood as metaphysical phenomena in today's world, are in real terms largely the result of mental effects that are fundamentally materialistic in nature, resulting from an emotional exercise of faith rather than scientific understanding, or from psychological

conditioning, rather than from the presence of the Christ governing human consciousness in divine Science. Christian Scientists are not immune to the temptation to regard the actions of the human mind as a factor in healing. If the human mind is deemed to be causative, the healer unwittingly looks for a material process, a process to control matter mentally. These processes work to some degree, producing subjective manifestations of material beliefs, thus casting out one false belief with another. These types of mental processes are fundamentally degenerative. It is self-evident that a multiplication of errors does not lead to Truth, but to intensified confusion. The mental healer has no option, but to evoke a scientifically based spiritual process that moves thought away from the very notion of the existence of a material reality to be controlled with the human mind. This is an important factor that sets Christian Science apart from any other platform for healing. In this regard, Christian Science stands isolated by itself, as though it were but another one of the world's many religions.

In divine Science all is infinite Mind, and its infinite manifestation. Matter is not a factor in the reality of being. Divine Science brings to light this scientific fact in human understanding. Experience has shown, that understanding, not blind belief, causes consciousness to adopt a new platform for perception, reflecting the ever-presence of divine Mind and its sunlight of Truth. The motive in Christian Science healing is not to manipulate the body, but to acquaint individuals with their divine right to freedom, which includes health, harmony, and happiness.

Is it any wonder, then, that Baker Eddy expected a far greater efficiency in healing than can be accomplished through faith or psychological manipulations? She had touched the hem of the garment of Truth and had felt its promise in her own experiences. Perhaps the flood of Christian Science healing has ebbed out over the years by reasons of a general decline in seeking creative discoveries in divine Science, as people seek formalism instead. Formalism involves material processes, never inspirational processes that focus on discovering and unfolding ever more of the infinite realm of Truth. Formalism should be regarded as a closed door. Formalism involves a linear mentality which does not allow room for the infinite factors on which metaphysical actions rest. Formalism protects the status quo that closes the mental 'eye' to the wonders of 'heaven.'

Another factor in the decline of Christian Science healing may be a tradition that has developed, to measure Truth in a clinical manner, thus measuring the infinite with finite judgments. As was stated before, Mary Baker Eddy warned about this: "If we array thought

in mortal vestures, it must loose its immortal nature."\*100

There were times when registered Christian Science practitioners were stricken from the published list of healers if ever they required medical attention themselves, in an emergency. The effectiveness of Christian Science treatment must not be measured in this fashion. It undermines its very foundation for healing. Christian Science healing is bound to fail if it is regarded as a substitute for medical practice, when physical healing is regarded as the sole and center of Christian Science, for then the focus is far off the mark of Truth. In real terms, bodily healing is a secondary function of bearing witness to the truth about God and man as did Christ Jesus.

The Master's healing work was the secondary result of bearing witness unto the truth. The physical healing of disease was an implied part of the greater task of giving the people a glimpse of the nature of reality, which he understood to be spiritual, perfect, and complete. Healing became an inevitable phase of his own awareness of God or Truth, which expressed itself in elevating the perception of his fellow men to the discernment of spiritual ideas. Healing was the proof of the existence and the nature of absolute Truth. It was inevitable in this context. A totally different focus is set up when healing is sought for its own end, to establish physical ease. Christ Jesus did not say to humanity: I am come to heal your sick, blind, and wounded. He said: "...For this cause came I into the world, that I should bear witness unto the truth."\*101

Metaphysical healing through divine Science is derived at on the same basis, it cannot be separated from it. To attempt the separation, that is, to attempt spiritual bodily healing for its own sake, results in failure. The Christian Science healer must focus thought towards infinite divine Love and Truth, and leave the actual demonstration or unfolding of the spiritual fact to God. It is enough that God is Truth, and Love.

This may be a hard concept to put into practice in times of pain, lack, and fear. It is much easier to regard the restoration of physical well being as the primary function of Christian Science, and to look to mental thought forces for healing. But this is quackery. The healing in Christian Science involves the restoration of the image of man to the likeness of God, so that it matches the divine image that God, Mind, beholds as reality. Christian Science does not exist for the advance of physiology.

The primary function of any Science is to explore the domain of Truth. The primary function of Christian Science, as a science, is to explore the nature of God,

the absolute of Truth, and of man as reflecting the nature of Truth, providing a platform for dealing with the erroneous perceptions that culminate into sickness, and death. The Christian Science treatment must be based on the infinite image of Truth and its reflection in man. The individual treatment may be tailored to focus on specific aspects of the infinite image of Truth, accordingly as these aspects pertain to the specific human need.

True Christian Science treatment is not magic, nor is it chancy in its effectiveness. There is substance involved, and this substance is divine Truth and Love, unfolding Life in all the richness that the word can possibly include. Except, this is a tall order for the materially grounded consciousness to embrace, and demonstrate. If we accept, as the Bible declares, that man is created in the image and likeness of God, it becomes imperative that we discover the nature of God, fully, and reconstruct from this scientific discovery the true nature of man. For this to be realized, it becomes imperative that we discover the nature of infinity, eternity, and the necessary reflection of infinite Spirit in incorporeal spiritual being. This cannot be done, however, while we focus on the body for physical healing. Bodily healing can only be realized as thought is elevated to a much higher level than any focus on physiology. The healing must be accomplished spiritually, in consciousness, before it can take shape visibly, for being is spiritual.

Healing comes to light, therefore, not as a goal, but as a necessary effect of man's primal activity in divine Science, of recognizing and accepting reality which is a spiritual state. Naturally, it must be found that in this state, sickness and material conditionalities have no place. If this conviction is reached scientifically, fully, and honestly, without the slightest reservation - because it is a condition of Truth - it's substance will be so experienced.

The practice of Christian Science is not aimed at delivering 'band-aid' treatments and should never be regarded as such. It requires a great deal of mental discipline to avoid its application for 'band-aid' treatment. Its application is towards allowing man to become visibly whole as man forever is as God's idea or reflection. Thus, the focus is on God, divine Principle, on Truth, Spirit, Life, and Love, rather than on bodily humanity. This involves individual work and responsibility for one's life-experience, rather than blind faith.

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## Blind faith - antagonistic to Christian Science.

Mary Baker Eddy goes as far as to say: "Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error."<sup>102</sup> The irony is, that the very thing which most religions strife for, is rejected in divine Science. Blind faith does nothing to foster understanding, it dulls intelligence, closes the door to creative experiences that unfold as thought explores the infinite facets of Truth and their relevancy to individual being. Spiritual understanding is the bread of life. We must eat it and live. Faith must be replaced with an understanding of the divine substance that is reflected in individual being, the substance of Life, Truth, Love.

Blind belief doesn't foster the responsibility to pick up the substance of Truth. Blind belief makes great demands on God, on the church, on religion, on individuals for help, etc., but closes the door to the very act that makes room for the spiritual perception of Truth; of what Life and Love are; of the Christ inspired processes that open the door to the scientific acknowledgement of man's unbreakable coexistence with God and the harmony that this reality includes.

Blind faith is a killer. It fosters thoughtless living, which opens the door to the most dramatic disasters. It opens the door to acting without understanding the consequences of one's actions. People subject themselves to the demands of organizations, religions, despots, emotional attraction, false beliefs, - without any true appreciation of what they give away by this subservience. In contrast, once an individual understands fully the nature of his being, the reflection of the infinite divine idea manifest as man, spiritual rights are recognized that are upheld strongly. Then, no one is likely to become a willing slave to matter or the demands of a material universe, or is spell bound to the lure of personality, the illusion of sickness, the fear of death. Blind belief in God cannot break this self-submission to the bidding of those who would be masters. Blind belief is blindness. Even blind belief in Truth, is blindness.

Blind belief in Christian Science is actually an evil. Whoever rattles off some statements of truth from the textbook, like the Lord's Prayer is rattled off in so many churches to conform to the form of a service without thinking about what the words have to say, is acting from a position of blind belief, for the thoughtless process of voicing the truth causes no moves in consciousness towards a fuller appreciation of Truth. In contrast to this, there have been times in many a person's

life, when a spark of intelligent thought caused a certain passage from the Scriptures, or the Christian Science textbook, or the Lord's Prayer, to stand out with a wholly new meaning, as though these passages had never been read before. Often such moments create a whole new awareness of the underlying reality of being. These are moments of a deeply conscious scientific awareness of some facets of spiritual truth. Healings are frequently associated with those moments. They are examples of the very opposite to blind faith.

Also, people are inclined to want to win the ultimate by storm. They demand to experience what they theoretically perceive as a possibility, while the basis for this perception is far from being understood. Such a disposition is a reflection of human will, rather than of an intelligent recognition of the everpresence of divine Love. Mankind knew for millennia that birds can glide through the air, they had seen millions of proofs that the feat is possible, none the less it took a great deal more than just this knowledge to make air-travel a practical reality. Likewise, mankind has known for two centuries that the Christ unfolding in human consciousness heals, but it took all these years of growing up scientifically and spiritually before metaphysical healing became a commercial reality, and it will take more yet, until it will become a continued and universal practice.

Blind belief involves apathy. We hear it said that God is good, and God is all. Whoever stops here, is like a hiker who marches on with his eyes closed, tripping over the first rock in the path. The revealed fact in Christian Science, that God is good, and is All-in-all, should be taken as an invitation to begin to search out the questions: How do we know? Why must this statement be true? How can we begin to demonstrate this fact? What are the prerequisites for the actual experience? What responsibility do I carry? The hiker must be aware of a great many things, not the least of which are hidden dangers, the effects of the weather, etc. before the hike can become a productive experience. Hiking and apathy are contrary to each other, and so are apathy and life. Intelligent awareness is the bread of life.

Towards this end, Mary Baker Eddy counsels: "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. Not death, but the understanding of Life, makes man immortal. The belief that life can be in matter or soul in body, and that man springs from dust or from an egg, is the result of the mortal error which Christ, or Truth, destroys by fulfilling the spiritual law of being, in which man is perfect, even as the 'Father which is in heaven is perfect.' If thought yields its dominion to other powers, it cannot outline

on the body its own beautiful images, but it effaces them and delineates foreign agents, called disease and sin."\*103

One of the cases of healing presented earlier, illustrates somewhat the nature of the none 'band-aid', none-clinical, scientific work that characterizes true Christian Science healing. The case is that of the cripple who was so thoroughly disabled that he could not as much as wipe a fly from his face, who had to be lifted into his wheel chair. As already stated, he was taken to Boston's Common one morning. As Mary Baker Eddy passed by, she stopped and talked to him briefly. She spoke about man being God's perfect child, and some other aspects of Truth. Afterwards the man declared that she had helped him. He continued to look for her many a morning as he did not know who the lady was, until, one day, Mary Baker Eddy came again that way and stopped at his wheel chair as before. She repeated essentially, what she had said the first time, and then walked on. This time the man was healed to such an extend of completeness that he was not only able to move and walk, but was strong enough to go into business for himself.\*104

Note, the report states clearly that Mary Baker Eddy did not wait around at the man's side for the evidence of healing to present itself, she simply walked on after the work was done and left the field to the laws of God to manifest the shift in consciousness that had been achieved. Was this an act of blind faith on Mary Baker Eddy's part, or did it reflect a deeply scientific understanding of the situation which enabled her to say precisely what was needed, and stop at the right point? Christ Jesus excelled in this type of healing. Through his great sensitivity to the human need he managed to tailor his spiritual response into exactly the right words to say to address the problem head-on. Often a single phrase was sufficient.

The acceptance of the certainty of healing, which is quite evident in Mary Baker Eddy's treatment of the above case, echoes the same kind of expectancy that was displayed many centuries earlier by the Apostles Peter and John as they came upon a crippled beggar at the temple's gate. Some people would call it faith, but Peter and John spoke from understanding and experience. The Scriptures report that Peter addressed the crippled beggar with a strong voice: "Look on us... Silver and Gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." This was a bold and dramatic gesture, but it was born from the depth of experience. We are told that Peter took the man by the hand and lifted him up. In response, he that was lame "leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."\*105 There was nothing timid about it, like: Let's try this and see what happens.

While the Master touched the dead, he dealt with life; while he touched the maimed, the blind, and the lepers, he dealt with wholeness; while he faced the multitudes in the desert who had come out to hear him with their human need to be fed - although there was nothing at hand, - he dealt with abundance from a position of man having unlimitable spiritual resources.

The decline of Christian Science is probably not attributable to a single factor. One thing is certain, that the face of reality - the face of divine Truth, Life, and Love - has not changed. That which was possible once centuries or decades ago, is still possible today, and will be so forevermore. Humanity is in the same position today in which the Wright Brothers found themselves when they observed the birds and deduced from their movements the applicable laws of areodynamics. We have been given the historic facts, the backgrounds, the scientific foundation, the final steps should be imminent, as we bring together the rich heritage on a scientific platform.

The temporary failure of people to experience the full possibility of scientific Christ healing, may be attributable in part to the fact that the divine Science, out of which Christian Science was born, has not fully taken off in general Christian Science practice. It appears, that the whole subject may have been left in a state of limbo, awaiting such time when the final aspect of the Science that Mary Baker Eddy understood, - imbedded in the structure for the Key of David - can be recognized and established in consciousness through creative experiences. To be a force in consciousness, the face of Truth must unfold individually, from within, from active searching, from intelligent reasoning, from scientific creativity which unfolds in human experience the patterns of Truth. Mary Baker Eddy writes: "Reason is the most active human faculty."\*106

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## The structure for the Key of David.

The structure for Key of David, as outlined in Christian Science, emerges from a complex scientific matrix outlined by Mary Baker Eddy, that requires individuals to dig very deep into consciousness for answers to questions about Truth. The structure for the Key of David takes the searcher beyond its own foundation, beyond the revealed aspects of Christian

Science, into realms upon realms that consciousness has not yet explored. In so doing, the structure for the Key of David does by no means obsolete Christian Science or alter it. Christian Science will always remain the foundation against which every advancing thought may be judged, for Christian Science is complete as a foundation. The structure for the Key of David merely draws together into tighter focus what already exists in a fundamental way. Nor does the Key of David, once it has been established in consciousness on that structure, add anything that has not already been revealed. It merely brings to life the riches of it. This has been the experience of those who have worked with that structure for the Key of David, as far as can be determined, and it has been a resource for individual metaphysical healing.

Mary Baker Eddy incorporated the major elements of that scientific structure for spiritual consciousness quite early into her work, though it took a hundred years before the realization could dawn that such a thing even exists, and that it exists as a structure which clearly comes to light as a platform from which she herself had worked. The original flood of healing that she had personally been involved in may have projected her full awareness of what this Key of David had brought a light into her own experience. This awareness may have given the early unfolding of Christian Science healing its thrust, which now, after decades of its absence has been eroded? If this is the case, the thrust of her example stands to be restored through diligent work with her most advanced scientific model that points directly to Mind as the source and circumference of man's native understanding in divine Science. Here, is where the Comforter may at last be found who was foreseen by the Master, who was to remain with mankind forever - a scientific structure or platform where the mental thrust towards Truth will never again stagnate, but remain vibrant without end.

Speaking of this Comforter that Christ Jesus had promised, as has already been stated, Mary Baker Eddy writes: "This Comforter I understand to be Divine Science."<sup>107</sup> It was pointed out earlier, that she understood this Comforter to be: not Christian Science, but Divine Science. She employed the phrase with both words capitalized. This is one of only four times, in all of her many writings, where both words of the phrase are capitalized. Another rare capitalization is given to the phrase Divine Being: "The Divine Being must be reflected by man..."<sup>108</sup> The Key of David that is to be constructed in consciousness, may be the evidence of God as: "Divine Being," - a step beyond science itself, through which the divine becomes directly reflected in individual man, woman, and child throughout humanity. Is this the open door that no one can shut?

Mary Baker Eddy writes in reference to the bright image of the spiritual idea (represented in the Apocalypse as "a woman, clothed with the sun,"<sup>109</sup> who was persecuted through the ages, but not defeated) asking: "What if the old dragon should sent forth a new flood to drown the Christ idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave."<sup>110</sup> Here, our work unfolds.

Volume 3 is designed to present Mary Baker Eddy's development structure in detail, in its fundamental dimensions. It is a major work and the only one published at the present time that addresses Mary Baker Eddy's provision for future ages. This publication breaks the chain of silence that would hide the greatest platform for metaphysical discovery and deny its existence.

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**The end**

## Postscript - The Lateral Lattice of Hearts.

The following postscript has been added to extend the exploration of healing. It consists of a story of a chapter of one of my novels, *Discovering Love*, of the series, *The Lodging for the Rose*

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I was tremendously grateful for those few hours that I had been privileged to share with Helen. I had gained a glimpse of a world I hadn't known to exist. I only hoped that some of it would remain with me. Being with her had started like a dream that seemed beautifully unrelated to this world. Now it came to light as an image of the real world with a bright promise.

When I awoke that morning the room was filled with sunshine. I saw her face gently illumined by the glow of the morning sun.

"You are an angel," I said to her.

"No I am a healer," she corrected me. "Learning to love, means learning to heal." She suggested that the greatest damage that the distortion of Christianity has caused remains virtually unknown today. "It has taken away our capacity for healing."

Since I didn't respond, she explained what she meant. She explained that the original Christian ideal of love was a lateral love, born out of a deeply conscious self-love. Jesus called himself both the son of man, and the Son of God. He brought the entire interrelationship onto a laterally interconnected basis. On this platform, healing was possible and became natural. But this threatened the imperial model of interrelationships, which is inherently a vertical model. Consequently Rome fought the Christians. Eventually it was deemed wiser by the Romans to pervert Christianity and turn it into a tool for imperial goals. This was achieved by perverting the lateral model of love into a vertical, hierarchical model. God was put into the infinite sky, humanity down into the dirt of the Earth, and the Christ was put on a pedestal into the middle as an intermediary. This model served the empire well. The church, controlled by the oligarchs, became the intermediary.

Helen explained that this vertical model totally disabled the healing process. She said that this model still rules today. Before Rome collapsed, a portion of the Roman Empire split itself off and became the Byzantine Empire that dominated the Middle East and Russia, while on the European soil, the so-called Holy

Roman Empire emerged. The Renaissance defeated some of that perversion, but too much of it had remained.

"Why does it destroy the process of healing?" I asked perplexed.

"I challenge you to answer that question yourself," she said and grinned. "Think of the difference between the vertical model that prevents healing, and the lateral model, where we all exist on the same level side by side, which furnishes healing. Think of the birds of prey and their effect."

"You spoke of love as a process of self-love," I answered her cautiously. "You spoke of a love for our humanity by which we are laterally connected to one-another. You referred to this structure as a sphere of sovereign individuals bound together by a universal truth, a truth that envelops us all in love. But, what has this got to do with healing?"

"The vertical model prevents all that," said Helen, "because it causes isolation." She confided to me, that as a child, she had been taught to look up to God in prayer and pray for his love for her. She suggested to me that this type of hierarchical model for identifying ourselves isolates us from our humanity and from one-another. It isolates. It doesn't heal anything.

Moments later she described to me what it means to heal. She described it by her own experience in helping to heal a friend. Her friend had been in hospital undergoing extensive surgery. She told me that twenty minutes after the procedure had been scheduled to start, she had felt a sickening feeling.

She said that she had focused on that person and become sensitive to his needs. She said that she had sensed an urgent need for help. She said that together with that feeling, images came to mind of the truth about our humanity. She said that she saw images of a wide array of human hearts, all connected horizontally with one-another, standing side by side in a lateral relationship. She said that she saw a vast network of hearts bound to each other in this lateral lattice of our human world, sharing and supporting one-another physically, with each heart contributing some of its strength in support of the strength of her friend's heart during his operation. There appeared to have been a need for some extra strength. She said that she saw images of a universal flow of support that reflected the lateral flow of our love for our universal humanity. She said that she clung to this image until the mental atmosphere became quiet again and a sense of peace returned. Soon, however, the awareness of a crisis reasserted itself.

She told me that this process repeated itself two more times. At three different points, altogether, she had become aware of a need for help, and three times her response was the same and with equal clarity, with images of what she had felt to be the universal truth drawn from her own experiences. She explained that this image of a lateral lattice of interconnected human hearts was not a dream image, conjured up in the

intensity of the moment. She said it reflects a profound perception of a reality that she has long understood and learned to love as the reality of her being and that of the whole of the human universe.

She said that after two-and-a-half-hours of these repeating cycles of supporting realizations founded on an underlying discovered truth, the need for that process suddenly stopped. "The mind became very quiet," she said. "Even though the surgery wasn't supposed to be finished for another hour, the mental atmosphere became totally still. A great peace came over me. Evidently, the point of crisis had passed."

She told me that her friend looked wonderful when she came to visit him into the hospital that afternoon. She saw a glowing face, a brightly radiant expression. She said that what she saw surprised her for a moment, because it was so radically inconsistent with someone coming out of surgery just hours before.

"That is what love is," she said to me. "Love is really a scientific process. It unfolds as healing."

"A scientific process?" I said astounded.

"Of course it is," Helen replied. She explained that healing involves nothing more than an intensified form of the same scientific process that we are engaged in all the time.

She explained that normally, when we explore complex issues in our mind, or even lesser issues, our thinking processes involve a linguistic dialog with ourselves. We speak to ourselves in our mind. We construct ideas based on what we know, and we explain them to ourselves, pro or con, in a linguistic dialog that is focused on what we recognize as truth. "But in the intensity of a crisis where immediate healing is required, the linguistic process is too slow and too shallow," said Helen. "In critical situations, where healing is required urgently, we reach deeper into consciousness for everything that we acknowledge and understand as the truth. We bring all of that together at once, which results into a visual construct. We see the functioning of the construct. The linguistic dialog still happens in the background, but the whole realization of everything that one knows to be true, becomes ever more focused on exploring and verifying in a visual construct what comprises the absolute that we recognize, acknowledge, and understand."

She explained that normally a spiritual healer sends her love in the form of one's personal light and personal energy to help someone in need. She said to me, "I was able to go beyond that. I knew that our common humanity unites us all into a single comprehensive bond. Thus, I was able to draw on the light that constantly flows from each one of humanity and the universe that we all share, and focus that light and its energy to where it was urgently needed."

Helen began to laugh. "In a way, I was able to send my friend the light of the world, focused to support my friend's critical need of that moment. That's what

lateral love is, Peter. That is how it functions. Healing is a part of this process. And, Peter, it is a beautiful process."

Helen added that sometimes in the process of healing, the truth that we know inspires us to take some direct action in support of one-another. This may be seen as a kind of visual process in which we become more directly involved. She said that this process takes us miles further than the simple process that we had committed ourselves to go in the case of our combined effort in helping her pianist friend in his time of great need.

She explained to me while we were getting dressed, that she had also sensed such a need for help when she observed me in the pub being lectured by the professor who knows nothing about love. "I am not in the habit of running after men in the middle of the night," she added and laughed. "I just sensed that a healing needed to be accomplished. I also realized that I could play a role in bringing it about. That's what I acted on."

"Yes, there was a need for healing, of my distorted sense of love," I agreed. I couldn't say more. The right words didn't come to mind. A hug seemed not enough, but it had to do. But then again, perhaps it was enough. Or was it?

"There is something more that I must do for you now," Helen said smiling. "I must complete the healing that you require, because learning to love involves an active process of healing."

She stopped getting dressed and sat down on the bed.

"You mean healing me?" I asked. "Am I still in need of healing? I thought I was healed of the problem. I've got no more love pains. I am totally satisfied."

"No, you are not," Helen countered me gently. "You still don't know what love is."

I shook my head and smiled.

"Please sit down and let me prove it to you," she said gently. "Let me prove it to you with a paradox."

"With a paradox?" I repeated and sat down, somewhat astonished. "OK, what's the paradox?"

"You met Erica and fell in love her," she said. "I believe you really loved her and still do. That's obvious by the way you talked about her. Would you agree that what you feel for her is a deep seated love?"

I nodded.

"After that you met me, and I believe you fell in love with me likewise. It's plain to see that you did. Am I right?"

"Of course you are right," I said with a smile and leaned over to her. "I am in love with you. But what's the paradox?"

"We have a profound paradox to resolve," she answered and smiled. "We have two examples of love here. In one instance a deep love unfolded on a platform that is totally devoid of sexual intimacy. And in the other

instance your love unfolded on a platform that was extensively interwoven with sexual intimacies. It is plain to see that sex plays a role in your love for me. This means that you have embraced two apparently opposite platforms of love, both of which are totally valid. They are both valid according to the evidence that you just confirmed, but they are opposites of each other in a respect that is important to you. They are both valid, but they are opposites. How is this possible? That's a paradox, right? So where does the truth lie that unites opposites? What truth unites those opposites, Peter?"

I shrugged my shoulders. "I can't answer that, Helen. I am not as far advanced as a scientist, than you are? Maybe there exists no clear answer. Maybe sometime in the far future some saint will be able to figure that one out."

"No Peter, you are wrong on all counts," she said gently and continued to smile, "because the problem has already been solved 5000 years ago in the cradles of civilization and in all the brightest periods after that."

She told me that her 'friend' Nicholas of Cusa, one of the founders of the Golden Renaissance, had understood how to unite opposites. He had applied it to the challenge of uniting religions, a seemingly hopeless task. She said that Nicholas had developed a rather unique approach. He had created a story that he used to illustrate the solution. The story had been widely circulated. "Let me tell you about that story," said Helen.

She explained that once upon a time the sages of the seventeen religions of the world came together for the same kind of problem, which they couldn't resolve. So they asked God, the divine wisdom, for guidance.

"Why is it that we are so divided and fight against each other in your name," they said. "Why is it that we denounce and even kill one-another in your service?"

"Oh, you should know the answer yourself," the Divine Word replied. "You are all wise men, you should be able to understand that there is only one truth. What else could there be, but One Truth?"

They replied, "Yes, we can understand that. But why do we fight each other over that Truth?"

Helen turned to me. "How should the divine word have answered that question?"

"Maybe the answer should have been that they were all mistaken," I suggested.

"You are getting close," said Helen. She continued, "I would have asked all the sages of the religions of the world to travel to the nearest seashore and have each one pick up a grain of sand. I would then have told them that each one of them had taken a single grain of sand and magnified it into something very big, and made a religion of it, and gave it a name."

"So tell me Peter, what would you suggest I should then tell the sages, that they must do to resolve their problem?" she asked me.

Ah, here something clicked in my mind. "Of course, the answer must be that they must drop their

single grain of sand and embrace the whole seashore, the beach, the ocean, and all the gains of sand. The answer must be that they embrace a higher idea, a higher concept. This way they don't have to fight each other anymore. But neither will they have to go back to their people and tell them that what they had fought each other for in the past had been invalid. The good they found before, is still valid. They should be able to see that. Only now, this good exists in the much larger context of a greater and higher idea that is reflected in all good, that unites all diversities. Would you have said something similar to them, Helen?" I asked.

Helen nodded. She told me that in Nicholas' story the divine word had answered the sages that they had made one fundamental error. They had mistaken the words of the prophets for the divine word of truth. They had created many prophets and many traditions and given them names. The Divine Word explained to them that the real truth is obviously something far greater. It is something that they must open themselves up to. They must allow themselves to be "snatched up" to, as it were, to the higher standard of that one universal truth that can have no name or combines all names.

"That's how we must look at love," said Helen. "If we do that, love pains become an impossibility. All the questions about sex, marriage, traditions, doctrines, etc., are no longer determining factors when the focus begins to shift towards embracing the entire seashore as a higher idea, instead of just a few gains of sand, or just one single grain."

She referred to my love for Erica, and now to my love for her too, as but grains of sand. She said that she herself, was constantly aiming to look up from the sand and embrace the entire seashore which opens up to us such a rich world, a world of truth and love that we may never be able to fully embrace it. She told me that she had been lonely for most of her life until this new perception dawned. She explained that out of this perception the principle of the lateral lattice began to develop in which we are all invariably linked by the threads of our humanity. She told me that this development changed her life. She said that from this moment on her life became ever more 'explosive' with new horizons coming into view, and new aspects of love, and new people to share her love with. She said it was amazing how rich life had become.

"This image of the lateral lattice has no room for vertical domination, or a reaching down to lift somebody up. Nor is there any room in it for division and isolation, such as religious division, political division, or sexual division. The very concept of sexual division becomes totally invalid on this platform. It can't exist in any shape or form. There is no such thing as sexual division in the realm where love is universal principle. No principle supports this notion of division and isolation. There can be no division in love, because love, which is rooted within, cannot lose its object. It begins with us and

encircles the universe. It exists, because we exist. The lateral lattice is a lattice of love in which we are bound as one by our love and the threads of our humanity."

"When I asked you to tell me what you desired most in your life," she said a while later after thinking about it, "you couldn't answer me. I was tempted to ask what you felt is your greatest need as human beings. It would have been unfair to ask that. I think our greatest need as human beings is not to be loved, but to love, and most of all to love ourselves as the most precious gem in the universe. That takes us way beyond what Cusa saw. In ancient days a man named John once contemplated what the world would be like at the end of all evil, meaning a world in which all human needs and hopes and wishes are fulfilled. One of the images that he saw that of a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars. We are not there yet. But what precisely did John see? How do we see ourselves in this sense? What do we see ourselves presently 'clothed with' in real terms?"

I hesitated answering.

"Surely, you can answer that," she said and smiled.

"To be honest, I feel often quite naked," I said. "What I surround myself with doesn't amount to much in global terms. It's all so inconsequential. Even my job is. I have become a pawn in a game that someone else is playing. Sometimes I am ashamed of myself to be living that way. I can see in myself what the ancient writer saw who created the Adam and Eve mythology. I use a different fig leaf of course. I wear a pinstriped suite, but I feel just as naked. I fully agree with the writer of that ancient mythology. That nakedness is a terrible position to be in. I only disagree with the ending. I would have written the ending differently. I don't think God would have said, you disgust me, get out of my sight, get out of my garden, and get out of my paradise. That wouldn't have been necessary. Adam had already kicked himself out at this point. Yes, I suppose, my greatest need is to find a way to reverse all that and get back in."

"You are getting warm," said Helen. "But is your pin-striped fig leaf all that you surround yourself with? What about all those mortal measurements, the kind of measurements that kill your soul, that murder your humanity? Don't we all have mile long lists of complaints about our society, our world, and ourselves? We wrap these around ourselves constantly. They become a barrier. They isolate us. By being clothed in these 'garments' we effectively place ourselves outside the universal lateral lattice. We isolate ourselves from the reality of our being. We find ourselves alone. Do you want to know how to get back in to the garden of the lateral lattice that humanity has largely expelled itself from? The answer is simple, Peter. Shed all the other garments and clothe yourself with the sun. Begin to love in the realm of universal principles, which are exceedingly rich. That means loving yourself. Love your humanity in all its brightness. If you can't love yourself,

how can you love anyone else? But if you truly love yourself you automatically love the whole of humanity. There is only one humanity in the world and we're all a part of it; and one universal Soul that comes to light in every one of us. To love yourself, therefore, is the most natural thing, and it is universal love. Any other form of love, which is not rooted in our universal Soul has no validity. It is a badly written play as you have pointed out yourself; a play that doesn't work. The universal lateral lattice of love that defines the reality of our being is the most correctly written image that I know. In it we are all clothed with the sun of our self-love of what we are as human beings. We should find ourselves in that lattice and not try to live outside of it."

"That is our greatest need?" I said with a note of astonishment in my voice. "You are right, but I would have never recognized that before now, even if you had told me the answer."

"Don't feel too badly. You are not alone in this," she said. "The whole of humanity is far from recognizing its most urgent need, much less has begun to take steps in fulfilling this need. That man John, in ancient times, seems to have felt that it is inevitable that some day we begin to take these footsteps. If we do, we will have dominion, but not over one-another as the imperial masters now seek, but over the Earth and all that surrounds it, and the stars in our crown will indeed be stars of our rejoicing."

"Ah, I see. Here in this room, the sunrise has already begun," I said to her.

She paused. She looked startled. Then she began to laugh. "I had asked you what you desired most in your life," she said. "You couldn't answer me. You were honest, because the core of the answer, the lateral lattice, was still unknown to you. You were searching for its substance and its reality, but you couldn't define it. In a lateral relationship we are all at one with another. You were trying to find yourself in that lateral lattice, because you could feel its essence, but you couldn't put your finger on it."

"But this was yesterday," I said emphatically. "When the first atomic bomb was dropped the world was changed for all times to come. The knowledge to build these bombs won't go away, and we will find a way to live with that knowledge securely without blowing ourselves up. In the same sense, when you recognized the principle of the lateral lattice that defines the reality of our being, the world was changed once again. That knowledge, too, will remain forever, Helen. The door to that New World has been opened. The sunrise has begun. Or maybe just the dawn has begun, but don't you see, the full sunshine is now inevitable?"

"Inevitable, its is," she said slowly, pausing between the phrases. "Begun, it has not. Universal love isn't that easy to define. I created a model to define it, but the model needs to be translated into life. Love connects us with one-another by the strands of our

humanity. It seems that we need to see this element of our being coming to light in our life. That won't be easy. Self-love is hard. It won't be easy to shed our fig leaf and whatever else we wrap ourselves up with, and to envelop ourselves instead with the sun of our love for ourselves, and to let this sunshine envelop everyone else too. The model is simple, but to translate it into life is not. Nor can one take sex out of it, which is deeply rooted in our humanity. But have we indeed begun to take those first steps? The days and years ahead will answer that question. By all that I have seen, universal love is a challenging and scary thing in the real world. It is a new country for all of us, as you said yesterday. Sure it is one that we need to become familiar with. I even think that this is what we all wish for the most in our life. At least I do. But are we willing to take the footsteps? Just look at sex in terms of universal love and the social scene becomes immensely complex. I agree, the door is open, but have we taken any decisive footsteps yet?"

"How then do you define sex in this complexity?" I asked perplexed.

She smiled. Ah, but instantly her smile became a grin. "Sex can't be exempted from what we must envelop with the sunshine of our self-love. But how to do it? Take away the fig leaf. Bring in the sunshine! That is so easily said. On the universal platform that poses huge challenges. In the lattice, I suppose, sex is defined as the universal kiss, the inevitable kiss, the kiss that extends its threads of love to bring light to humanity. That kiss is both universally real and infinite in its individual forms of expressions, but it never falls below the level of being the universal kiss. I think that if we see sex in any other context we are reading a defective script. That wide sense of universality also brings your love for Erica and for me onto the same level, and all the other loves too, that will ever unfold in your life. The individual aspects are unimportant. The principle is important. The unfolding sparks of it must be seen in every possible way, as boundless in their form as all the grains of sand on the seashores. And so they will be, but their principle will always be the universal kiss that is rooted in our Soul. With that we embrace one-another. That alone is important. The universal kiss is the measure of our sunshine. Any other measurement is really irrelevant."

She leaned back onto her bed. "You say that sex is important to you, and that you could have bought it from a prostitute, but didn't, because that would not have been enough. Indeed many people do go this route. The prostitute exploits a need that is as old as society is. She exploits a need which society refuses to even acknowledge, and therefore refuses to fulfill. She exploits this unfulfilled need. She fulfills it to earn an income. However, the exploitation of the need doesn't fulfill the need. Thus, the process doesn't help anyone. It can't help a person to locate itself in the lateral lattice

and experience the light and warmth of it. You can't buy the universal kiss. But this doesn't mean that I, for one, or you, can't be sensitive to the need that we all share, and recognize it, and help fulfill it as much as you and I are able. I find my own needs fulfilled on this basis. I have many friends. We support one-another as best as we can. Nor does that stop when it comes to sex or to money, or a lot of other things. The universal kiss has countless expressions. I can only say that I've been truly blessed. Universal love is the richest thing that one can bring into one's life. At least, this has been my experience."

"Is that the star on the eastern sky that the Wisemen had seen in days of old?" I said and began to smile. "They followed it to the manger of Jesus. They had seen something in the direction of the sunrise, but they didn't know how to define it. Still, what came out of it changed the world. History itself would later be measured against this event. A new image of the dignity of mankind was put on the table. The brightest image of universal love, I would say, was this star that illumined mankind."

"It was the beginning of the universal kiss," said Helen. "Except, humanity didn't see it as that and made a terrible mess of it. It became privatized and drawn into the imperial domain. Still, the little that remained sparked the Renaissance fourteen centuries later."

"And the sunshine of this first universal kiss started with a profound manifestation of healing, as it did again in your case?" I said to her, and added a kiss of my own.

She nodded and smiled. "Don't belittle what has happened," she said. "I believe the process of healing that I became drawn into hasn't stopped since that very day," she said. "To the contrary. That universal kiss became brighter and more universal, as you have already experienced yourself."

I nodded in agreement with a smile. I let the smile suffice to be representative of the universal kiss. I was going to say, thank you, but she spoke first.

"It is important that we enrich one-another's existence with the substance of our humanity," she added a while later. "That is what is what is most important for all of us. That is also what binds you so closely to Erica, and what binds us together right here. The proof lies in one simple answer: Has anything happened between us that we must be ashamed for, in front of any other human being? Has anything happened that had been in any way degrading? I'm sure you agree that the answer is no, on both counts. But you may also agree that you would be glad to proclaim it from the rooftops with joy, telling the world what has happened here, if anyone would listen and could understand. This means that something rich has unfolded here that has enriched our life. Maybe that defines the nature of the universal kiss. That's the process that I see unfolding in the lateral lattice in which we are all enveloped with



on another by the sunshine of our love that enriches all and the universe."

I nodded with a great big smile.

"And that perception too, is only the beginning," Helen continued. "The lateral lattice of our universal humanity is also one of universal economic development. I call this aspect our universal joy. It is impossible, for instance, to starve Africa to death or kill its population with diseases as your American government aims to do in order to preserve the continent's natural resources for itself. It will never work that way. That kind of process will destroy the whole of humanity. Humanity is one. There is either universal self-development promoted throughout the world, or humanity disintegrates into nothing on a universal scale. This has already begun. Mankind is allowing an oligarchy to destroy its very existence. This phenomenon tells me that humanity is dying inwardly. The fire of our joy has gone out. There is no movement happening anymore on the entire global front for economic development. The wind has died down. Our humanity has become stale. This disease is what we must heal."

"Thanks for the healing," I replied.

"No Peter, the healing process has just begun. It may never be fully complete. The lateral lattice of our universal humanity also represents something else. It represents science. Science is a universal human dimension. It is our universal power. We need scientific development, because we are human beings. Not a single human being is isolated from this need. We need scientific development in religion, art, music, culture, technologies, on the whole front of our existence. Nor can we isolate certain aspects of it. We cannot focus on science as a utility to generate technologies that we need. That happens secondarily. We have to embrace science for its own sake, because we are human beings, and scientific development is a part of the human dimension. It is a part of our humanity. It is our power. Unfortunately, we allow this element also to be annihilated by the same oligarchy that has lost sight of its humanity eons ago and is now determined to destroy the whole of humanity as well."

"Wow!" That was all I could utter in reply. "But where does one begin? Which is the most important of the three?"

"None is unimportant," Helen replied. "There is no such thing as, most important. The universal kiss is our peace; universal economic development is our joy; universal science is our power. These three elements, peace, joy, and power, are the outcome of our universal love for ourselves, for our humanity, and for all humanity. You cannot remove one element without losing the whole. Our love is for all three, Peter, or else it is fake. A rainbow includes all colors. Can you reasonably ask which of these is most important? They are all important, or else there would be no white light. This means that we must move forward on all fronts. In

science we can never assume that we have reached a point where we cannot move further. There is no end to the infinite. No boundary exists where development ends. This is true also for economic development and social development. Today, we see sex with newer eyes. We see it as the universal kiss. But what does that mean? What visual image do we create for it? This image can only be created in life, and I know from experience that it becomes always brighter as we move forward and develop the principle that it reflects."

I embraced her and kissed her. It seemed hardly possible to take it all in as we sat there on the bed in the morning sunshine, in our underwear, exploring the scientific foundation for our universal love of humanity.

"So you see, the seashore is vastly greater and more profound than any grains of sand," she said. She said this after our kiss, with a great big smile. "And that is how vast, wide, profound and beautiful we should see our humanity and our love for it," she added moments later, "don't you agree? In this manner we will embrace infinity as an aspect of ourselves, and we do it just for the joy of being alive and for the power of it. Then love becomes much more than we ever gave it credit. It becomes our universal kiss indeed. It enriches our life and the world for the sheer joy of it, as we enrich another's existence."

She paused and looked at me, waiting for my comment. "That is how we elevate civilization, brighten the world, and uplift society," she added moments later. "The point is that far too few people understand what love is, and you my friend are not there yet, either. Even I hadn't reached this point for a long time. All that changed only when I discovered the lateral lattice. I always thought that two people being intimately in love with one-another is the ultimate. Now that comes to light as akin to poverty. It's too narrow; too shallow; it's minuscule. In fact, it isn't love at all. Love can exist only as universal love. It unfolds in the lateral lattice, and can only be found there. My friend Carl Gauss called this the complex domain. Love can only be found there."

"Don't say this too loud," I interrupted her. "They'll lock you up for it."

"You are right. Saying this makes me a dangerous person," she said and grinned. "If what I say were understood, that would take all the dreamers' dreams away. They might even kill me for it. Still, the fact remains, love can only exist as universal love. It can only exist inside the lateral lattice. Outside of it, love has no object. It is a fantasy. Love can only be correctly understood in the complex domain, in the form of universal love. It is impossible for one to perceive of it in any other way. Gauss understood something of that."

"Now wait a minute!" I said and raised my hand. "Are you talking about Carl Friedrich Gauss, the great mathematician from the 1800s? I never knew he was an expert on love."

"I didn't say that he was," Helen countered me. "I only said that he was an expert on the complex domain."

He was its champion. He understood that the most horrendous problems, those that appear totally impossible to solve in the Aristotelian way of looking at it, can be resolved very simply in the complex domain. Love falls into this category. We haven't understood it for centuries, Peter. In fact, we have moved further and further away from love, rather than closer to it. The last century, therefore, has been a century of war. Nor has anyone got a solution at hand to get us out of this ever growing dilemma, especially now that we have a world that is bristling with nuclear weapons. We've been struggling with this problem for fifty years without any solution in sight. And when you talk about love as a solution, people just laugh at you. They try to look for solutions outside of the complex domain of universal love where no solutions can be found. But in Carl Gauss' type of a complex domain, where love comes to light visually as a profound universal principle, there is not only a solution possible, that solution is also extremely simple. The most impossible problem, from an Aristotelian standpoint, has a simple solution in the complex domain. That's essentially what Carl said. That's what Carl proved. That's what made him famous."

"Are you talking about your lateral lattice as existing in the complex domain?" I asked.

Helen nodded. "Actually, that idea didn't come for Carl. That's my adaptation of his method of seeing in the complex domain. Carl did something much more spectacular than I have."

"Like what, Helen?"

Helen grinned. "Picture this. It is the year 1799. Carl is 21, barely past his teens. He wants to do research at a particular university that has the kind of library and other facilities that he needs. To be able to get in, he is required to submit a doctoral thesis to the evaluation committee. Guess what he gave them?"

I shrugged my shoulders.

"Gauss submitted the long outstanding proof of The Fundamental Theorem of Algebra," said Helen. "The Flemish mathematician Albert Gerard proposed in 1629 that equations with the degree  $n$  must have  $n$  solutions. That was a revolutionary concept, Peter. More than hundred years later the famous French mathematician, D'Alembert, tried to prove it, but he failed. Nobody had been able to prove it for hundred-seventy years, not even the most famous mathematicians of this time, like Leonhard Euler or Joseph Lagrange. Then, along comes this young chap, barely past his teens. He not only proved what no one had been able to prove for almost two centuries, but he rebuked in his paper all of his leaned colleges as a bunch of fools who tried to solve that puzzle outside of the complex domain where no solution of it is possible. His thesis hit like a bombshell, of course. It changed the course of mathematics. Not only did he prove that a solution is possible in the complex domain. He showed that the solution is simple. Apparently it was so simple for him that he developed

a couple more methods of proving the theorem. He stunned the world with it."

"What a showoff!" I commented.

"That's not a good comment," Helen scolded me. She waved a finger at me as I had said something naughty. "I tell you what a showoff is," she said. "When Tchaikovsky wrote his first violin concerto, every violinist said, 'I can't play this! Nobody can play this.' Eventually someone did play it. But he didn't just play it. To prove to the audience how good a violinist he is, he inserted a showoff piece of his own, like an intermission between the movements of the concerto. But that wasn't enough for him. He played it with the violin held behind his back. After that intermission stunt, he continued on with the concerto."

"Yes, I agree, that's what I too would call a showoff," I said.

"My friend Carl Gauss wasn't like that," said Helen. "I think he developed all the other proofs, probably because those extra solutions virtually popped into view as this happens so often in the complex domain. He was probably exited about the fact that more than one solution was possible to prove the underlying principle that no one had been able to prove before. He probably just said in essence, eh look here, just look at that, doesn't all of that fit together? So he wasn't a showoff then. He was merely working in the complex domain where things are simple."

"That doesn't make any sense, Helen," I protested. "Working in the complex domain shouldn't be simple."

"That's just the beauty of it, Peter. If you don't believe me, let me prove it," said Helen, grinning again. "Or better yet, you can prove it for yourself."

"How can I prove what I don't believe is true?" I asked.

"You can do it the way Socrates proved it, working with a slave boy," said Helen and went to the kitchen for a piece of paper and pencil. She called my to come to the dining room table where she handed me a pad and a pen. She went back to put the kettle on for coffee.

"Plato wrote about such a complex problem in the Meno dialogs," she said from the kitchen. "He wrote that Socrates wanted to prove to his friend Menon that any human being can understand complex problems without prior intellectual training. Menon called on a slave boy. Socrates asked him to double the area of a square. It sounds simple, right, but it isn't. Still, he recognized the solution, because any human being has the capacity to work in the complex domain. Socrates gave the slave boy a few hits. He told him to use the original square as a building block and build from it a big square that is four times a large, made up of four squares. Then he suggested to the boy that he simply divide every one of the four squares in half along the diagonal, and to do it in such a way that all the diagonals together form another square. The he asked the boy to count the triangles inside the bigger square. Low and

behold, the boy realized that there were twice as many triangles inside the bigger square than were contained in the original square. With that the boy's mission was accomplished. He had doubled the square.

"Helen, that's simple," I agreed, "but what does it prove? He made a big square, four times as big, and divided it in half, whereby he created a square double in size than the original square. What's so complicated about that? Anyone could have done it." I handed the paper and the pencil back to her, saying that I didn't need to draw it out. I told her that I could see the solution in my mind. I also suggested that this doesn't prove anything.

"The solution is simple only in the complex domain," said Helen. "In the complex domain one can actually see the principle that is involved," she said. "I gave you the same hints that Socrates gave. I invited you to enter the complex domain. There the solution was easy, wasn't it? Outside of the complex domain, doubling a square is an extremely challenging problem, Peter. In fact, the problem cannot be solved outside of the complex domain."

"You can't be serious," I said. "Just go out on the street and ask. I bet that almost anyone will come up with the same solution."

"This is one bet I am sure you will lose," she said and began to laugh. "In fact you have already lost. My friend the concert pianist reacted just like you did. So he and I did exactly what you just proposed. We set up a table in front of the railway station, right at the main gate. We put a sign on it which advertised that we would give a hundred marks to whoever could double the area of a square. People lined up at our table from ten in the morning to four in the afternoon. Nobody was able to do it. A lot of people argued with us. A professor wrote down a formula, something like "a-square times two equals X." He wanted his 100 marks for that. It took us half an hour to convince him that he merely stated the problem, but not the solution. No one came up with the solution that day. We kept the hundred marks and treated ourselves to a wonderful dinner that evening.

"The next day we published the solution in the paper. Only one person wrote us back. He commented that we did what Carl Gauss had done in 1799 by shifting the problem into the complex domain where the solution is not only possible, but is easy. He even suggested that humanity may some day solve its nuclear weapons crisis in the same way, for which apparently no solution exists in the Aristotelian way of thinking that has become the standard around the world."

"That man may be right," I said quietly to Helen. "If we were to shift the nuclear weapons problem onto the level of your lateral lattice, the platform for universal love, the solution would be easy. Unfortunately it isn't as simple as that. Doubling a square is one thing, but implementing the Principle of Universal Love, even in conjunction with the lateral lattice as a model, is quite

a different ball of wax."

"No Peter, there is no difference between the two," Helen protested. "The difference is only in the limitation that you place on yourself. There is no real difference. You can prove this too, to yourself. Whenever a more perplexing problem confronts you in the complex domain, all you have to do is build on the principle that you already know and discover new principles, and build on those. That's all you need to do. Let me challenge you to prove the Pythagorean Theorem on this basis. You can do this Peter. Just give yourself a chance. The theorem states that for any right triangle, the sum of A-square and B-square equals C-square."

I threw my hands into air after puzzling this thing out for fifteen minutes. "I give up Helen!" I said. "Do you want me to prove to you that even in the complex domain things can become too difficult? If that's what you want, you just proved it. What you ask seems impossible, as impossible as solving the nuclear weapons crisis, even in the complex domain. I'm not a mathematics genius, as you should know. I'm just a diplomat. I'm not like your friend Carl Gauss."

"Are you telling me that you cannot understand what the Pythagoreans all understood 2,500 years ago?" Helen replied. She had fun mocking me. "Remember Peter, you are limited only by the limits you place on yourself. The problem that I propose to you is simple to resolve in the complex domain. The principle for the solution is as easily to recognize as the Principle of Universal Love in the lateral lattice. In your case, all you have to do is build on the principle that the slave boy understood in the Meno dialog, to discover a solution for proving the Pythagorean Theorem. Just reshape the four squares that the slave boy had dealt with, into four rectangles, and divide those in half with the same diagonal. You can do it in same manner as did the slave boy, so that the diagonals together form a new square. This new square is C-square. You'll discover that you have as many triangles inside the new square, as you have outside of it, just as the slave boy had discovered. However, in order to make an outside structure twice as big as the inside structure, as in the Meno dialog, you have to add the equivalent of the area in the middle of C-square that is not covered by the triangles. You sort of add it to the outside of the larger area. With this done, you have the solution right in front of your eyes." She handed the pad and pen back to me again.

"Go ahead and draw it out," she said.

It took me just a few minutes to prove that she was right. "I don't know what to say," I replied, totally perplexed. "You are right! Building on the Meno principle makes it possible to prove the Pythagorean Theorem. I can place two A-squares and two B-squares into the larger area that we made deliberately twice as big as the C-square. The two B-squares overlap a bit,

but the overlapping area is equal to the area that we had to add to the larger area in order to make it double the size of C-square. You are a genius Helen. It all fits. It really is that simple. It's a beautifully simple solution. You used the Meno principle to prove Pythagoras. I must admit, I was wrong, Helen, this isn't a perplexing problem at all on this basis. Do you really think that our nuclear weapons problem can be solved just as easily? It probably can't. It can't be as simple as proving Pythagoras."

Helen shook her head. "You are wrong about two things," she said. "The problem that you just solved wasn't an easy problem. In fact, it is an extremely perplexing problem. A friend of mine showed me a book that suggests that over the last 2,500 years only forty-three different methods have been devised to prove the theorem. Most of these involve some extremely convoluted reasoning. You may surprised to know that not one of the official solutions is as simple and as plain as the one you just developed yourself without any special skills whatsoever, by simply visualizing the problem in the complex domain where you can see the principles that are involved. It was easy for you to develop the solution, because you have looked for a solution in the complex domain like my friend Gauss had done. So, it was easy for you. Outside of the complex domain, however, no one has yet discovered this simple solution. It hadn't been discovered until just recently when I made the discovery myself. It seems that this simple solution hasn't been discovered for the last 2,500 years since Pythagoras stated the problem. It certainly wasn't listed in the math book. If this is the case, what do you think that our chances are that we will find the solution to the problem of nuclear war in the complex domain? I think our chances are excellent, because the solution is apparently just as simple. Doesn't the Principle of Universal Love offer such a solution that is not only possible in the complex domain, but is inevitable when the lateral lattice becomes understood for what it represents? Of course, outside of the complex domain there is no solution possible for the nuclear weapons crisis."

I nodded quietly, being almost afraid to say it out loud that she seemed to be right. "You may be right Helen," I almost whispered so as not to break the spell. "Your solution to nuclear war appears even simpler than proving Pythagoras."

"This may be so," she said just as quietly. "Unfortunately, that's not the main issue. There may be hundreds more solutions possible for proving the Pythagorean Theorem. The important thing is not that the solution is simple. The important thing is that a solution is possible at all, and that there are as many solutions conceivable as we can imagine in the context of the Principle of Universal Love. Humanity has struggled with the nuclear war problem for over fifty years, with no solution in sight. It's like we've been

beating our head against a wall. Nothing seems to work with any degree of certainty. All attempts so far seemed so futile. You probably felt as frustrated about it as I did, because outside of the complex domain there is no solution possible for this problem. So we go on and on, struggling and scheming, without ever getting anywhere. Outside of the complex domain people mess around blindfolded. They're looking for a solution where none can be found. They try this and try that. They take a stab in the dark. That's when accidents happen. That makes things very scary, Peter. In an environment where there is no clear solution in sight, everyone is liable to make mistakes and cause accidents. That's what happens when people are fumbling around. Governments are in a terrible predicament that can easily cause nuclear accidents to happen. Nor are they alone in reacting to the challenge. Frightened patriots can cause nuclear accidents too, or hired terrorists, or greedy schemers. In real terms, nuclear war is always an accident. Nobody wants it. The whole nuclear environment is accident-prone. We've been messing around with threats and counter threats. There is no safety for anyone outside of the complex domain. Only when we as begin to live in the complex domain, in the lateral lattice that represents the Principle of Universal Love, will a solution become possible. That's the only platform where true security can be found. That should be obvious. Unfortunately it isn't yet."

I nodded. I fully agreed with her. I knew the statistics. We had built over 120,000 nuclear weapons since the mad race began that no one had been able to stop for half a century. Sure, some of those have been dismantled over the years, so that the world's arsenals of the 'active' warheads rarely exceeded 65,000. I told Helen about those frightful numbers and the futile attempts at disarmament that reduced that number to 50,000. "They shouldn't call this reduction 'disarmament,'" I said to her. "In real terms that may simply reflect the simple fact that there aren't enough worthwhile target in the world for which more bombs would be needed. The nuclear war planners probably have to look fairly hard to find 50,000 cities in the world for them to destroy, or military installations. If one missile with only sixteen warheads can destroy the US Pacific Northwest in one blow, one really has to work hard to find targets for 50,000 warheads."

"We can't talk about disarmament until the count is zero," said Helen. "That won't happened until it is acknowledged that owning a single nuclear bomb is already an infinite crime. That acknowledgment can only be made in the complex domain."

I almost laughed when she said this. "To anyone living in the Aristotelian world the Principle of Universal Love looks just as impossible to implement as does freeing the world of nuclear weapons," I countered her.

"That is true," said Helen quietly, "but only until humanity begins to understand the lateral lattice. Then

things can change rapidly. The lattice is real. It is not a dream. Nor am I alone in thinking in this way in the complex domain. I have another friend who works with a similar lateral lattice. Her name is Mary. She developed a vast lateral lattice of interlinked ideas and concepts. She described her lattice structure as an exploration of the structures of truth, civilization, and our humanity. She sees her lattice as a pedagogical array of spiritual ideas and concepts which represent the complex domain in an area other than mathematics and geometry."

"You mean spiritual ideas like Love, Truth, or Soul?" I asked.

"Not precisely, Peter," said Helen. "She doesn't define these concepts directly. She defines them by their reflection in the world of our humanity. But you don't have to trouble yourself with any of that, Peter. The main thing is that you should realize is that there is such a thing as the complex domain where the solutions to the most impossibly seeming problems do unfold, and this rather simply. Once you begin to work in the complex domain, you will undoubtedly begin to make discoveries of your own, and you may even remember some of the discoveries that I have made. The most important step for you to take right now is to recognize the existence of the complex domain. If you do that; if you take that step; you will move forward. That is why I invited you."

"That is why you invited me?" I repeated.

"Sure, Peter. I told you that I would teach you what love is. That involves recognizing the complex domain where love exists and is universal. That is also the key element that the old professor in the pub knows nothing about, or more correctly, refuses to open his eyes to. That is why he doesn't know what love is, and possibly never will. He looks for love in the simple domain, the small domain, the Aristotelian domain, where it cannot be found. Nor does he understand Gauss who pioneered the idea of the complex domain."

"I suppose the professor can't visualize the lateral lattice, then," I said sadly.

"He can't see it, Peter," said Helen. "And neither could I until it came to mind suddenly during that process of providing healing for my friend in crisis. Suddenly I could see before my eyes what I had looked for all my life. Of course I can't stop there. None of us can. We must take the process one step further. We must apply the complex domain of the lateral lattice to the healing of humanity and its nuclear weapons madness, and to other sundry problems of that sort. The principle that applies there is the same as the Principle of Universal Love, as is our visualization of it as a lateral lattice. Everything else is secondary."

Yes, Helen had been right, I could see that. There is no other solution possible, even to understanding what love is. I hadn't known what love is before I met Helen. "Indeed, how could I have?" I asked myself.

"Thanks Helen, for opening my eyes," I said quietly, almost speaking to myself. "And you say that all of this was known 5000 years ago?" I asked her out loud moments later as we continued getting dressed again.

She nodded. "Historical records from the four cradles of civilization: India, China, Egypt, and Mesopotamia indicate that there have always existed references to perceptions that border on the complex domain. According to a very early Hindu concept, the truth of the infinite and absolute can have no name, no attribute, no description, because, by adding attributes of any kind, the face of truth becomes narrowed to what the attributes impose, and thereby limited and distorted. Ultimately, this is true about love and sex too," she said. "It must never be given a name, or be seen with attributes attached. We must let it be. The lateral lattice isn't an attribute therefore, but the visualization of a principle that is still in the process of coming to light. The idea that I came up with, that this illustration represents our universal kiss, comes closest to meeting the underlying requirement of universal love in the complex domain as worlds upon worlds become defined by it. Those worlds give it meaning and define it in return."

Yes, I was able to agree with her on that too. It all made perfect sense and at the same time none at all. But it was beautiful; it was tangible; it was real; I had been touched by it for a brief span and given a new life by its touch.

"Do you think that the healing has really begun?" she asked. "No more love pains, right?" she said and smiled. "If this is so, rest assured my friend that you won't step back into that Old World that you've outgrown."

"Right," I answered and smiled back at her. "Except the start of this healing comes a whole bunch of years too late."

I told her about a New Year's party that I vaguely remembered when we were kids. After midnight, all the kids had been sent upstairs to bed. We were two boys and two girls, all in the early stages of discovering the dimensions of sex, love, loyalty and so forth. I had my heart set on the younger cousin, but she had her eyes on my brother, while the older cousin had her heart set on me. We all had narrowly confined expectations that were contrary to one-another, which we stubbornly expected to have fulfilled. The end result was that nobody's hopes were fulfilled. All that we got, were tears and miserable memories. I suggested to Helen that my attitude should have been: "Oh Life, Truth, and Love, here I stand, snatch my little feet up to whatever wonders you have in store for me."

Helen laughed. She thought that was funny, but she agreed that the whole experience could have been rather wonderful if we had all been aware of her lateral lattice of hearts. Instead we were stuck with narrowly

defined hopes, desires, and aspirations. We were looking for grains of sand instead of at the seashore. She suggested that outside the complex domain the mental focus is always hopelessly narrow and confined, and focused on getting and having, instead of on uplifting each other. "If one struggles honestly to uplift another," said Helen, "the scene suddenly widens to encompass infinite possibilities and countless shades of color. Also, don't ever think that a healing comes too late, Peter, if it is drawn from the complex domain. Can't we reach back into the past and uplift that too? The universal kiss doesn't have to have a physical dimension or a lock into time. Its universal principle is a part of our humanity that existed eons ago, just as it exists now."

"Isn't it amazing what a shift in focus can accomplish?" I replied.

"Not a shift in focus," Helen replied, "but a widening of it. That's what the seashore signifies. In the complex domain it becomes a reality. That's what the lateral lattice is all about. Its principle is universality. It embraces everything that is good and beautiful; all aspects of love and all shades of light. It does not take anything away. Do not invalidate anything that is good and beautiful, but reach out for the fullness of it. That puts us on track to universal love in your life. Don't be satisfied with anything less. Life is too precious. Universal love is a natural principle. All human beings whose humanity is still alive want to love one-another. It's in their soul, and they will respond to this natural principle if you give them a chance. That principle opens doors that would otherwise remain closed. Of course, that can also get you into deep trouble." She began to laugh as she said this.

"What do you mean, Helen? What kind of trouble?" I asked. "What's so funny about getting into trouble that you laugh about it?"

"Small-minded people can be terribly funny in their silly narrow way of thinking," she said. She told me a story, which she said really happened. One of her friends, a rather good-looking woman, had caught the eye of a man who fell deeply in love with her. "He said hello to her in public places. He even brought her flowers one day. He told her one day that the world is so much richer and brighter with her being a part of it that he just wanted to thank her for being in the world. However, one day her husband noticed their exchange of smiles and intervened. He stopped the man. He actually bumped into him, and told him off. 'Keep your eyes to yourself!' Since my friend's friend didn't understand what this outburst was all about, he apologized for bumping into him. Her husband consequently repeated the outburst. 'Keep your eyes to yourself!' My friend's friend shrugged his shoulders in response, still wondering what was up. At this point he was told in no uncertain terms, 'Keep your eyes off HER!' He just smiled in reply, finally realizing that it was probably her husband who addressed him. He simply

shook his head in disbelief and walked away.

"How would you have responded?" Helen asked.

"If I had been a bystander I might have asked the man why he doesn't keep his private zoo locked up," I said and began to laugh. "Obviously, that's how the irate man regarding his wife. Of course, as the woman's friend I couldn't say that to her husband. Saying simply, aha, might have been my response too," I said to Helen. "But how would you have responded in such a situation?"

"No, you should ask me how I did respond when my friend told me about the incidence," said Helen and grinned. "I responded in the only manner I could. I healed the situation. I enveloped the man in love. I reached out to him. I uplifted him. I put him right smack into the middle of the lateral lattice where love is the natural background of our being. I realized that on this natural platform where his humanity is touched and enriched by all of us he would have to laugh at his own outbursts. And that is what he did, Peter. He laughed about it and apologized to his wife. He even suggested that she invite her friend for coffee to convey his apology to him. It took a couple of weeks for this to happen, Peter, but it happened."

Helen began to laugh again and added that he even apologized to her for thinking that she had been responsible for her friend to allow herself to be loved by another man. "So you see, it can become rather funny getting into trouble," she said. She added that her husband too, began to realize that the whole affair had been rather silly. "But the most profound outcome from all of this," said Helen, "was his changed attitude towards his wife. He began to recognize that the man who had fallen in love with his wife was totally right when he said to her that her very being in the world makes it a richer and brighter place. He was impressed by this honesty so much that it opened his own eyes and uplifted his attitude towards his wife onto the same level of appreciation and love. Helen said the he eventually even felt grateful that he wasn't the only man around who could see that wonderful reality as a truth. That changed their marriage. It uplifted it. It brightened it."

"Of course, the whole thing could also have ended in complete disaster," I interrupted her. "Husbands like that are probably rare."

"Maybe not," said Helen. "Maybe they shouldn't be rare." She gave me an example. "Suppose you meet a woman in the business world that you fall in love with. It could be that this person, in a bank for instance, treats you in a wonderful manner. Suppose you want to return the favor. Suppose you want to present this person a small gift to show your appreciation. That puts you into the shoes of my friend's friend. Could you really do this loving thing that is deeply anchored in your soul? In the conventional sphere you wouldn't be able to do anything like that. If you did, you would open up a great big can of worms related to the sexual barriers, marriage contracts, dating, gaining favors, property rights, that

kind of stuff. What would the woman have to think of you and your intentions? Still, you want to be honest and say hello in a special way that reflects the love that you feel in your heart. And that is where you would probably go wrong. Would you put this person into a terrible bind if you presented to her your present? That is what this man may have realized who fell in love with my friend. If he had done what he intended to do, he would have moved her outside of the universal domain of the lateral lattice and isolated her in some fashion by drawing her into a special relationship with himself. So he couldn't do this, right? Knowing what you know now, you probably wouldn't respond that way either. You probably wouldn't respond at all. That's also the situation that most people would find themselves in, under such circumstances. That's sad, isn't it, that such a tiny loving gesture isn't possible? How much love has been prevented from unfolding that could have brightened our world?"

"Except in your friend's case that tragedy was avoided," I interrupted her.

"When someone understands the principle of the complex domain, it becomes possible to accomplish what cannot be accomplished on a lower lever," said Helen. "Suddenly the door isn't closed anymore. It is not closed in the complex domain. So Peter, tell me, how would you go about fulfilling your dream, knowing what you know now, if you were the man who fell in love with my friend?"

"Hmmm, I suppose, if the lateral lattice defines the principle of our civilization I would have to bring my light into it to brighten the whole scene," I replied, "but how?" I shrugged my shoulders. "I can't imagine."

Helen nodded. "You could bring some flowers to the bank that she represents, to all of her friends there, and present the flowers to them together in appreciation of the service you have received by the bank that she represents, thereby including everyone. That would be honest, Peter, because such a person would have likely uplifted everyone in some fashion there, and your appreciation would acknowledge this. Wouldn't she be able to accept such a gift?"

"You're a genius!" I interrupted her. "That really would work, it would brighten her whole day and everyone else's too. Is that what really happened?"

Helen nodded. "I have been told that the man was scared stiff to do this, but he did it. I have been told that it brightened also his day just to be able to do this. That's probably an exaggeration, Peter, but it illustrates the process that unfolds in the lateral lattice by which we can uplift an entire nation, even humanity as a whole. This may be the only process available to us to avoid nuclear war. In real terms peace isn't a political issue, or a technological issue, or a military or ideological issue. It is an issue of our humanity and our universal love for one-another as human beings. Any other approach has no substance. But why shouldn't we be able to do this,

and create brighter days for one-another?"

I nodded in agreement. I was tempted to add diplomacy to the list of processes without substance, which had become but another facet of imperial war-games.

"It isn't that the Principle of Universal Love needs to be invented first," said Helen, since I didn't say anything, but simply nodded. "We all have it within us to love. Universal love is in our heart and soul. You wouldn't be here if this weren't so. We want to love one-another. However, I am also saying that if we had been allowing ourselves to respond to its principle more freely, seeing that its is already lodged in our heart, and this on the platform of the lateral lattice, the tragedy of World War II might not have happened. In that case, Hitler might have never been allowed to think that the whole German nation is his private zoo to do with as he pleases. So, it's all a matter of recognizing the principles involved, Peter, and having the courage of standing up for the principle of our humanity and our civilization."

She paused to catch her breath and then continued. "If we do this we can start a New Renaissance in our time, Peter. With you being here with me, discovering new aspects about love, which you actually always knew, moves that process forward one more step. Then the past with all the tragedies that happened, is water down the creek. We cannot change what has been done, but we can change our response by changing ourselves, and with it the course of the future. We can begin to discover the love that we already have and never realized, and discover its principles that all people are able to respond to, because that principle is also everyone's principle, a universal principle. Nothing in the world draws us more closely together into one family, the family of man, than this universal principle, the principle of our humanity, of our Soul and of our love. It may appear to you like a great task to create peace based on love, but I think we can do it. We must do it, and not only because the alternative is unthinkable, but mainly because there simply isn't anything more wonderful and profound in the world than to love."

I said yes and hugged her for this.

She gave me another example. She told me that she had been in Peru a couple of weeks earlier. A person from London, whom she had been in contact with for some time, had invited her for a month long tour of Peru.

"Lima, Lake Titicaca, Machu Picchu, Cuzco, Pucallpa?" I interrupted her. The names of these places sounded like music to me.

"Oh, you've been there too, have you?" she asked and began to smile.

"I have been there many times Helen, but only in my dreams," I replied. "That kind of traveling is way beyond my means on a junior diplomat's salary. By the time all the regular payments are made, there is so little

left. Traveling is but a dream."

"I know what you mean," she said. "Still, you have missed a great opportunity to explore elements of love that are fast disappearing in our world that has become focused on getting and privatizing," said Helen. "It appears that Peru hasn't been as badly darkened yet as much of the western world has become. You'd love Peru."

She began to smile at the thought. "Peru is a beautiful country of steaming jungles, immensely high mountain ranges, deeply carved canyons, high river valleys, and rain forests reaching as high as 10,000 feet above sea level. There are dessert-like coastal lowlands in front of the mountains that stretch endlessly for 1,400 miles along the coast. Since 8000 BC people have made a living in that area, farming, fishing, raising livestock, getting wool from the alpaca and guanaco. The most beautiful part of Peru, of course are its people that are touched by this vast and rough land. When people make a living in this overwhelming environment they do tend to become more supportive of one-another. They have to, just to survive. This, too, is an element of love, and a beautiful element it is. It is grand to be touched by it."

Helen laughed before she continued. "Did you know that there are nearly as many people living in Mexico City right now, as in all of Peru? The human presence is so slight in this vast land that the human being stands out more profoundly with a spiritual kind of beauty that one rarely finds in the crowded cities."

Helen told me that the sound of the panpipe draws together this vastly diverse land and its people, and echoes somewhat their common humanity. She said it was a treat to have been there, and this in more way than one. She spoke about the highland plains and Lake Titicaca with its floating villages of bundled reeds that support a water-born culture 12,000 feet above sea level. She supposed that the floating villages were once built to escape invaders.

She also spoke about Machu Picchu, the fabled city in the clouds, of the once great Inca Empire. When Europe began its Renaissance, the Andean civilization saw a similar development that gave it its greatest and possibly most benign empire ever. In the course of a single century the Inca had managed to control and uplift much of the Andean region, some 2,500 miles in length, which lasted until the Inca fell to the Spanish invaders a few decades before Europe itself was plunged into eighty years of war. When Napoleon invaded Spain, Peru's struggle for independence from the Spaniards began. That struggle finally succeeded in the early 1820s, only to open the door to a string of civil wars, new anarchy, great suffering, economic degradation, followed by the War of the Pacific in 1879, and finally the rise of narco-terrorism in modern times. She said that in spite of all this endless trail of tragedy, love has remained a strong presence in their heart.

"The Andean people endured," said Helen. She began to smile once more, "Like the love in their heart, their Inca's legacy endured with them. It endured in works of silver, copper, gold, pottery, and especially textiles. Their beautiful creations are testaments of love. They are testaments of their humanity, of themselves, of their beautiful Soul. The Inca hand-weavings have never been surpassed to the present day, both in beauty and fineness. The Inca pioneered the fundamental technologies of modern textile manufacturing. They also had been builders and engineers; builders of roads, bridges, cities, temples, and fortifications. The Inca had also been fine craftsmen, especially in the art of stone construction."

Helen pointed out that all of this is still very much visible today. "I see in all of these beautiful creations a sense of love that must have existed there in spite of the harsh times that often had become a way of life."

Helen added, "Still, above all that soars the Condor, the great bird of the high Andes in which the people see an echo of their freedom and dominion, which they value in their hearts highly, but have seldom ever attained like most of us have socially. Nevertheless, they reach for it, and they somehow sense that there is a link in all that to universal love."

Helen pointed out that all human elements are elements of love, which is not a love for something greater and beyond, but a love for what they already are as human beings. "All these countless elements of love come together like the countless grains of sand on the seashore of truth," she added, "while they are mingling with the waters or are driven by the winds that are powered by the universe itself."

"Will we live long enough to embrace all aspects of love, and all the aspects of the universal kiss?" she asked. "Not by a long way," she said, answering the question herself. "It seems sufficient just to embrace the seashore and begin the healing," she added.

Helen grinned now. "So, what do you say? Was it right for me to invite you here?"

I grinned. It occurred to me that the kind of answer that was needed for such a question could only be conveyed with another kiss.

"You've been so wonderfully generous with me," I said after the kiss. "I'm lost for words to thank you, Helen."

"Generous?" she repeated. "You are wrong Peter. I have not been generous at all. In the land of universal love that concept is not valid."

"No, you have been most generous!" replied. "How could I deny that?"

"But you are denying it right now, Peter," she said with a gentle smile. "Universal love isn't something we create. It is a part of us. If we find ourselves in the lateral lattice where the strands of our love bind us all to one-another, we find these strands of universal love to be the principle of our being. We can't help that. We live



as we are designed to live as human beings, according to the universal Soul of our humanity. How can one speak of generosity then? Can love be something exceptional and not be universal? The concept of love as being something exceptional, has no place in the lateral lattice of hearts."

She explained that in this universal sense generosity is an invalid concept. "Of course we can deny ourselves in this regard," she said, "and place ourselves outside of that lattice. Naturally, this puts us into a poor and lonely place. I have a lot of experience with that. I have done that for a long time. Most people do that. This denial goes deep. Mostly, we aren't even aware of it. Only when we poke our head out of this sphere of poverty, into the real world, do we find love exceptional and life rich. That's when we find love generous."

Helen explained that the entire notion of love being something exceptional came to an end for her when she was forced to look at what is real, in order to support her friend that day in his time of great crisis in hospital.

"My support for that healing started a healing in myself," said Helen. I suddenly began to find myself, too, to be an integral part of that universal lateral lattice. Once I realized that, a lot of the concepts that I had submitted myself to no longer seemed valid. Generosity was one of them. The general concept means that I give something up that I value in order to enrich another persons' life, which would make me generous in the common sense of the term. But that's not possible in the universal lattice, is it? The more we let our love unfold, the brighter it will be, and with it the light that lights our own day.

"Generosity doesn't apply here," Helen continued, "because the more we love, the richer we become. We don't sacrifice anything in the process of loving, except our stupidity and our narrow-minded mentality. We can only become richer by the process, never poorer. That's hard to believe, right? I would even say that ultimately, love isn't at all a personal thing. It is in our Soul. It is in everyone's Soul. It is a part of the principle of our being. We all want to be in that universal lateral lattice. We want to live as we are designed to live, and that is richer than what we are prepared to accept.

"Love alone, as universal love, may be termed generous. You've been touched by it to some degree, and you say wow! That is why you embraced Erica, and now me. You say, how generous, and you thank me. The truth is, you should thank Love, the Principle. And don't think for one minute that the unfolding of this Principle will ever stop. It won't stop. I speak from experience, Peter. I find that the process of becoming open to the wonders of Love has just begun."

"Ah, but if that is true what you say, then you are wrong," I countered her. "Generosity still applies, but it applies only to yourself. By being open to Love you are being generous with yourself. You give up your long-

treasured barriers for something exceedingly wonderful."

"You are right," she said. "Love enables us to do this. Unfortunately, few people are generous with themselves in this regard."

"It's the Principle of Love then, which is enormously generous, isn't it?" I added.

"Love is the principle of the sun, Peter. Love is as generous as the sun with its sunshine. Still, I also sense that this isn't what you had in mind earlier. You came across as if you felt you had been treated exceptionally well. That's not a possibility. It only seems that way in comparison with the world that you had come from where the generosity of Love is rarely allowed to unfold."

"I suppose, what I really should have said to you, is, thanks Helen for being such a wonderful human being," I said and smiled at her. "I suppose that would have sufficed. In fact it would have said more."

"Of course that would not have been necessary, either," she said.

"I know," I replied and nodded. "A human being is wonderful by design, if only we would all allow ourselves to open our eyes to it. Am I right?"

"In that case, the fact doesn't need to be stated then, since it is understood," she said.

"I suppose, a simple thanks would have been enough," I added.

Helen just nodded and smiled. "The kiss would have sufficed," she said. "The kiss acknowledged loud and clear what is hard for us to put into words. What we shared last night was all an element of our universal kiss, was it not? It may well be that our kiss acknowledges more of the principle of our being than we comprehend, or make an effort to comprehend. The tragedy is that the Principle of Universal Love is also easily lost sight of, so that we let our lives become dark and poor again. The universal kiss is not automatically maintained. It demands a lot of honesty with oneself. Without that it becomes lost and drifts away with the wind."

That last comment seemed like puzzle to me. It seemed to make sense, but I couldn't figure out why.

By the time we were finished getting dressed that morning, in this science-fiction-type atmosphere, it was already past noon. "What happened to the time?" said Helen. "I have to be at the airport at four."

In order to save time we had lunch together on the way to getting the car, at what appeared to be the most prominent downtown restaurant of Leipzig, which she said was known for efficient service. On the way to the airport I commented on her going right to the very heart of the "communist" world, to Moscow. She began to laugh and waved her finger at me as a schoolteacher might at a slow learner.

"There is no such thing as a capitalist world or a communist world," she said, although with a smile. "There is only one world, a human world. The lateral lattice is where we come all together. If you look at it

honestly, the communist ideals and the true capitalist ideals are all related to fulfilling the human needs. Sure we tie ourselves into knots over these issues in various ways. We do this in religion too. Sometimes these knots seem totally impossible to solve. But when we enter the complex domain of universal love and the universal welfare of society, suddenly the communist world and the capitalist world both disappear, and the human world comes to the foreground. That's like finding the solution to doubling the square, or solving the puzzle of the most complex knot. Until our world comes to light in the complex domain, the political problems will remain a mystery. Unfortunately people are not allowed to be thinking in the complex domain. We live in an Aristotelian and Euclidian world. You should have seen some of the childish attempts that were made at doubling the square at our table in front of the railway station. They approached the problem from every angle except the higher level standpoint that lies in complex domain where the solution is simple. Unfortunately, that is how people attempt to deal with communism and capitalism, or marriage, or religion, or nuclear war. You can't solve those 'knots' on the level at which your tied into 'knots.'

"So you say that you are not going to enter the heart of the communist world?" I asked.

"I am going to Russia," said Helen with a sense of pride. "I have been invited to help with a youth project. I'll be working with a lot of fine young people who tend to be more open-minded."

"Will you teach them about the complex domain and the lateral lattice?" I asked.

"Not teach, Peter. I will tell them about it. In the complex domain no teaching is needed. Of course you know all that. You proved this to yourself this morning. Are we not all human beings? Are we not all able to see with the mind's eye as Plato and Socrates suggest that we are?"

I had to agree that she was right.

On the way to the airport, we stopped briefly at the hospital where her pianist friend was recovering from his wounded fingers. He cried when he saw our offering of support. The thought of being able to continue his career as a musician by playing the violin, which had always been his love, brought a smile to his face among a shower of tears of emotions. He said something to the effect that he could never repay us for our gift that would now enable him to acquire a fine instrument. I suggested that a repayment wasn't needed. I suggested that he should invite us instead to his first virtuoso performance of the Mendelssohn concerto.

He protested that the Mendelssohn is too hard to play. Helen told him not to limit himself, then laughed and added that the Beethoven concerto would do just fine, or the Tchaikovsky concerto, and that he could play it wherever he liked, in Berlin, Amsterdam, Paris,

Moscow, New York, wherever it would be most convenient. She said we would be there.

Unfortunately, we couldn't stay long.

When Helen and I said our good bye at the airport, I called her, "dearest," the way I had wished to address Erica before, and had failed. Now, finally, I said it. I said it out loud. It came out so naturally. But I wasn't prepared for the response I got.

She waved a finger at me again as though I had said something naughty. She smiled. "Dearest, is an impossibility," she said. "Dearest, violates the principle of the universality of love. In love we are all one. In the universal lateral lattice, the concept of someone being dearest is not valid. The concept has no foundation. It is not supported by the principle of our being. It exists outside of it. It exists in our fantasy-land. Dearest, is a hierarchical concept that is invalid in a lateral lattice. If you had called me, dear, that I could have accepted. But, dearest? The concept is a contradiction of the principle that it relates to. This makes it an impossibility," she said and grinned. "I also predict, Peter, that your love will expand if you're honest with yourself. It will envelop many women and men. That's inevitable if it reflects the principle of our being. I can also assure you that each love that unfolds in this manner, if you let it unfold, will be as grand as any other that you can remember, as our universal love must necessarily be. There won't be anyone dearest!"

"This means that I can't call my wife, dearest, ever again," I said astonished.

Helen nodded. "That is your wife's security," she said, "because you can't call or regard anyone else, dearest, either. Nor could you ever embrace your wife in any lesser way, or she you." Helen began to laugh. "Love can never be isolated, be privatized, or be something small. It can only be as full and as universal as the sunshine is bright. Shouldn't all love be like that? The fact is, universality is the principle of it."

"I think this is true," I said in reply. "The very fact that we spent last night together testifies to the fact that what you just said is true."

Helen nodded.

"I think I have taken a few steps forward," I said. "I guess the concept of, dearest, is really a denial of love."

"It is, but there could be an exception if you lift the concept into the complex domain," said Helen with a serious look in her face. "The term, dearest, doesn't have to signify a hierarchical condition. The hierarchical kind of, dearest, has no place in the lateral lattice. Nevertheless, the concept of, dearest, can signify an absolute condition, a universal condition that borders on the infinite. Shouldn't one be able to envelop humanity with the dearest and brightest love imaginable, as bright as the sun, the dearest concept ever beheld on the progression of our unfolding love? In this case the concept would apply to the lateral lattice and describe

everyone. This is in fact necessary in order to describe a functioning where the flow of our love is the dearest concept imaginable. But this wasn't what you meant, was it? Still, I love you for having voiced your affection in that sweet way, even if what you said wasn't completely scientifically correct."

She concluded her acceptance of my gesture with a kiss and a hug, and then another kiss as we smiled at one-another totally satisfied that this had been a wonderful day.

In the final moments before parting we embraced one-another once more. She said something to the effect that I shouldn't be surprised if I find it difficult to think in absolute terms. She said that I, not being used to thinking in this manner, might find it difficult to remember many of the details that we had talked about. She said I shouldn't worry. The details are not important compared to the principles. She also said that she hoped she had helped me in a small way to turn my life around towards the Principle of Universal Love that is our link to the complex domain. She kissed me once more, hastily now, as the last boarding call for her flight was announced. In saying good bye, she added, "I love you dearest!" She said it while she stepped through the boarding gate.

"I love you and I kiss you!" I called out to her.

She looked back once more and waved, and grinned, before she disappeared out of sight, smiling.

I too, walked away smiling from this place of parting, for no parting had really taken place. I couldn't feel any sense of parting. The world didn't seem empty all of a sudden without her presence as it did after parting with Erica. There was no sadness in this parting. Her spirit was reflected everywhere. It was reflected in me, in the way I began to look at other people. The airport was crowded, but the crowd didn't bother me. It represented something rich.

I remembered a book of photographs that I had seen a long time ago, by a leading photojournalist. They were photographs of people in countless different situations. I had played a game with myself at this time, imagining the scenes without any people in them. The pictures suddenly seemed empty and void. I remembered this, because somehow the crowd seemed more precious now in the light that Helen had shed onto the whole of humanity with a sense of love I had never known before. This sense of universal love became an amazing presence that enveloped all, and me with them.

As I drove away from the airport however, the thought came like a dark shadow over me that much of this sun-filled world of wonders that I had experienced with both Erica and Helen would likely soon fade away. I realized that the scientific foundation for that sunshine had evidently not been developed in my own mind and been drawn out of my own heart and Soul. Even the Principle of Universal Love, that had been central to so much that Helen and I had talked about and I had

experienced, would likely soon become an enigma again unless I were to find a way to rediscover this principle by my own footsteps and out of my own resources. For that, the promise seemed bright, because of what had happened. Thus I realized that Helen would always have a place in my heart as the bright star on the horizon of living love, which she said I too have the capacity to become, in the light that unfolds from our humanity that we all share. I realized that in my own work and honest struggles the sun-fill episode that we had shared so briefly would resurface again and again, and come to light forever new in the flow of that 'New Golden Renaissance' that now beckoned on the horizon.

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## About the research series:

### *Discovering Infinity*

The series is made up of nine books, created by Rolf A. F. Witzsche, in North Vancouver, Canada, over a span of more than 15 years.

Work on the series began in the early 1980s, but its central element is rooted in a new form of science that had been created a hundred years earlier by a New England woman named Mary Baker Eddy (1821-1910). The woman was probably the most accomplished scientist in the field of exploring the power of intelligent perception for elevating human existence. The science became widely known for its application for the healing of disease on a scientific metaphysical basis. While the series presented here focuses on the leading-edge aspects of her science that are still largely unknown in today's world, the series takes us still farther back in time, to the work of another great pioneer of humanity, to Dante Alighieri (1265-1321) who is regarded by some as the first stepping stone towards the Golden Renaissance, a period of scientific and spiritual development that uplifted mankind probably more profoundly than any other period in history. A new self-perception of mankind dawned that ended the Dark Ages and uplifted the world. Both developments stand tall among the great turning points in the history of mankind.

It is sadly obvious that we need such a renaissance-turning-point again in our modern dark world. Our world has become a world of unspeakable fascism, greed, war, terror, torture, inhumanity, nuclear bombs, slavery, poverty, and financial disintegration. In addition to that we face the return of the Ice Age that's looming darkly on the not so distant horizon. With these shadows fast falling around us we find that our civilization hangs in the balance once again, and more precariously so than it did in the time of Dante who foresaw society's doom and worked to prevent it. As in Dante's time the strength of our civilization is failing; our defences are wearing thin; our riches are crumbling; and the light of our hope for getting out of this trap is getting small, matching the smallness in thinking that has become the hallmark of modern society.

Dante found himself in a similar kind of world. His home city had been the center of the greatest financial world empire up to this time, which was rotten to the core. Dante became a rebel bearing warnings and

presenting critical choices that could have avoided the doom that later happened. But instead of being heeded Dante was banished from the city.

As a rebel in 'exile' Dante poured the principles that he understood into his writings. The best known of these works is his epic poetic trilogy the **Commedia**, or translated, the **Divine Comedy**. The **Commedia** is a serious work designed to lift society out of its 'smallness' by raising its perception of truth and its self-perception to higher levels of thinking. The **Commedia** presents three such levels, presented in a progressive sequence. Dante's three levels are incorporated into the makeup of the research series presented here, which is focused on our modern world.

In order to be able to do accomplish the complex task that Dante had laid out for himself, he had to first create a high-level language, a new kind of language with a depth and quality that can convey the complex ideas that he wanted to express. On this track he gathered together the most beautiful aspects of all the Italian dialects that he could find from the numerous sources across the country. It is being said that he literally created the Italian language for this purpose. Of course there was nothing more worthy of that language than his own poetic works. The language that he created became the central language of the Golden Renaissance, the Italian Renaissance, the renaissance typified by the Council of Florence of the mid 1400s. Dante would have been proud of this development, but he died long before the Renaissance became a reality. Nevertheless he understood the principles that the Golden Renaissance represented, and he expressed these principles in the **Commedia**.

The **Commedia** tells us the story of a pilgrim and his guide. The two journey together through the three stages that Dante called: **Hell; Purgatory; and Paradise**. The research series presented here is designed to follow this three-step pattern. In fact, it is designed to take us through the journey twice, once in the perspective of the pilgrim, and once in the perspective of the guide. For this reason the series is made up of six sets of books, Volume 1 through 6.

Volume 1 through 3 are written from the standpoint of the pilgrim.

**Volume 1** corresponds with Dante's concept of **Hell**, but seen in modern terms. Actually Dante's personal hell has been two-fold. He was a rebel against the financial empire of his time. He saw doom spelled in big letters in the corrupting decadence that stank with arrogance but was in real terms a hollow, empty shell. He must have spoken out powerfully with calls for sanity for which he was banished from his beloved home city.

While he didn't live long enough to see the collapse of the financial system that he had warned about, he understood that the system would collapse by the sheer weight of its gravity if it continued its course, and by the weakness of its emptiness. The collapse occurred 24 years after Dante's death, with consequences far worse than he might have imagined. The collapse had weakened the population across Europe so severely that it opened the door to the Black Plaque that swept like wildfire across the land and destroyed nearly half the European population.

Since we are now poised for a replay with a possibly deeper and wider financial collapse, the first book of the series, Volume 1 (Volume 1A) focuses on the hell that Dante had fought against. The title for this volume is, **The Disintegration of the World's Financial System**. Indeed, when the mighty giant that is deemed as solid as the Rock of Gibraltar becomes an empty shell the inevitable happens.

But Dante's personal hell had a second feature, that of injustice, inhumanity, death threats; he was banished under the threat of death. The modern face of this feature becomes the focus for the second part of Volume 1 (Volume 1B). It focuses on the crimes committed by those who would uphold today's dying private empire in order to hold back its built-in demise. The title for this volume is, **Crimes Against Humanity**.

In the Greek legend in which Saturn is devouring his sons, the god-giant perpetrates this crime not in a rage of 'greed' so that he may nourish himself, but out of fear. Dante the poet had been banished by the mightiest financial empire of his time, out of fear. The empire had been scared of the humanity of the poet.

**Volume 2** mirrors Dante's concept of **Purgatory**, a stage of healing. The title for this volume is **Science and Spiritual Healing**. The healing here is a kind of self-discovery, the discovery of a spiritual dimension in our humanity that takes us beyond the crude limits that we have placed on ourselves in the 'smallness' of today's prevailing closed-minded thinking.

**Volume 3** takes us to still higher ground. It presents the scientific platform of Christ Science, Dante's **Paradise**, but advanced in great measures to a true science. At this stage the pilgrim finds that the guide inevitably leaves him standing alone in order that he may be guided by his own human resources. America's spiritual pioneer, Mary Baker Eddy, the founder of Christian Science, the discoverer of "the divine Principle of scientific mental healing," has done exactly the same. In the late 1800s she developed a vast pedagogical structure for scientific and spiritual development, evidently in support of her science, but she left humanity

alone with it. She only outlined its design, even though the structure is so enormous in scope that it encompasses all of her major words, with some strikingly advanced concepts added. She never imposed it as a dogma as to how it must unfold in the mind of the student. Just as the guide stepped aside at this point in Dante's poem, Mary Baker Eddy had posed a lot of questions in the way her pedagogical structure is outlined, but she never really provides any answers for them. It is as if she is saying, like Dante had, that the answers must emerge through the process of discovery as one individually begins to search for the truth.

**Volume 3** presents the details of the discovery of Mary Baker Eddy's pedagogical structure and the subsequent exploration of it. What is presented in this volume resulted from a process in which one is always alone, supported only by the substance of science and the spiritual riches of our humanity. The title of this volume is: **Universal Divine Science - Spiritual Pedagogicals**.

At this point the second cycle begins. The next three volumes, Volume 4 through 6 take us through the same journey once more, from Dante's **Hell**, to **Purgatory**, and to **Paradise**, but from the standpoint of the guide instead of the pilgrim.

**Volume 4** takes us through **Hell** as seen by the guide who must plot a safe path through the jungle. Here the great concepts demand clarity: Is evil a power, or is it a negation without power? Is darkness substantial, or is there substance only in light against which darkness cannot stand? The title of this volume is, **Light Piercing the Heart of Darkness**.

**Volume 5** explores the dimension of **Purgatory** with the eyes of a guide who must turn the spiritual potential, by means of science, into a profound renaissance that uplifts the whole world. In this case the guide understands the advanced pedagogical structures that the pioneer of the past has provided, who then finds himself challenged to apply them to create a portal to a new world. The title of this volume is, **Scientific Government and Self-Government**.

Perhaps the profoundest realization that we have learned in the historic periods of renaissance is the now evident fact that our 'bread' does not come from the sky, from heaven, nor does it come from the Earth, but is created as the product of the human mind, drawn from the discovery and application of universal principles in which our infinite dimension comes to light.

**Volume 6** is once more split into two parts, both representing Dante's **Paradise** from the standpoint of the guide. The first part, Volume 6a, has the title, **The**

## About the research series: Discovering Infinity

**Infinite Nature of Man.** Mary Baker Eddy made a statement in 1884 that must have shaken the starched motions of that time. She wrote, "Woman is the highest term for man." In the context of her science this statement bears not a sexual reference, but a spiritual one. It reflects the highest concept of humanity that we find described in the biblical Apocalypse as "a woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars."

This non-sexual reference to woman as a metaphor for the spiritual identity of mankind, the highest idea of our humanity, comes with no small challenges attached for one to live up to. It is no small challenge to discover what worlds upon worlds it encompasses. In this realm even the guide is alone, and infinity itself becomes the frontier where there are no inherent limits.

The second part of Volume 6, (Volume 6b), is focused on the spiritual dimension of leadership. The title for this final book in the series is simply called, **Leadership**.

So what is it that we are after to provide leadership for? What kind of leadership makes any sense in the infinite domain? Is the goal to achieve victory? Or does a new type of leadership unfold that raises the standard of achievement?

The research series presented here contains still one more volume, the **Introduction Volume** that opens the series. Its title is, **Roots in Universal History**.

This introductory volume sets the stage for the series by exploring who and what we are as human beings in the vast scope of universal history. In this sphere of the real world the roles of the pilgrim and the guide are blurred and intermingle. In this sphere we are all but children growing up, or children that refuse to grow out of their infancy as it is so often the case. In this sphere history sometimes offers itself as a guide, but to what end? And who listens anyway what history tells us? Dante must have felt that society needs more than just history, because history by itself comes with an empty promise all too often. Dante must have felt that something more is needed, like timeless principles and a humanity with built-in riches that we have barely begun to explore, much less to utilize. Evidently Dante wrote the **Commedia** to open the door to this universe of principles and the wide dimension of our profound humanity.

I have written the nine volume research series in an attempt to bring back the spirit of Dante's 'devotion' to looking more deeply into what shapes us and our world. His achievements became a stepping stone to the greatest renaissance of all times that began the greatest

period of humanist development in the entire history of civilization. It is my hope that this still existing potential that Dante had one tapped into may be realized anew in our time. The principles that Dante had glimpsed so long ago are valid for all times according to the nature of principles. Consequently they are valid today. For this reason the great renaissance that we desperately need in our time has the potential of becoming realized. We are not looking for utopian dreams coming true, but for the truth of our humanity coming to light with a light "brighter than the sun" that had already been discovered several times before. We may yet realize that the potential for getting back to this light still exists.

Maybe Dante's greatest legacy is the cradle that holds the potential for our awakening towards an infinite future that remains forever within our reach to be claimed if we care to take the steps involved. Those steps comprise the critical choices that Dante had dealt with, which are now before us. But how will we choose? Will we explore the depth of our humanity and experience its freedom? Nobody can really answer that question. Nobody can see into the future. We can only look at our world as it is and explore the dimensions of the present civilization. What one sees in today's world is far from encouraging. In comparison with Dante's world we are in a far-more precarious state. Our economies are collapsing, choking with unemployment and poverty. Our world-financial system is disintegrating on the globalized platforms of imperial looting and slavery. And in the shadow we have war wrecking the world, now endless war, with atomic bombs evermore on the horizon that can eradicate civilization. And then we face the darkest and latest invention for the mass killing of human beings, the little-known dirty-uranium bomb that has already been pre-positioned by the millions, if not tens of millions, which could end human existence altogether.

During the years when the research series, **Discovering Infinity** was written to a large extent, the world was much brighter than it is today. Nevertheless it became evident at this time that a profound impetus was needed to power the transition of society out of its ever-deepening hell. It was seen as obviously impossible to eradicate terror with more terror, and war with more war, and the looting of society with evermore powerful looting by globalizing the process. It was recognized that we can only solve these problems asymmetrically by proceeding from a higher-level standpoint. Since the asymmetric countering of force, violence, and terror is to love, even to love universally, I began the huge task of writing a series of novels that is designed to explore the Principle of Universal Love. Over the years the work unfolded into the now 12-part series of novels, **The Lodging for the Rose**.

The series of novels, **The Lodging for the Rose** was preceded by two novels that serve somewhat like a preface for the series. The first of these novels, **Flight without Limits**, explores the hypothetical potential of being able to move instantly to wherever one wants to be in physical space. While we don't have that potential and probably never will, no such inherent limitation appears to exist in the mental realm. What inertia would hold us back in the mental realm, to prevent us from being where we want to be, or need to be? It appears that no real limit exists in the mental sphere where our humanity comes to light. Herein lies our future.

The second novel that preceded the series is the novel, **Brighter than the Sun**. It deals with the hell of a staged nuclear-war accident and the power of love that draws three families together by their individual struggles in countering this hell. In the unfolding story the Principle of Universal Love is gradually coming to light.

The reason why the platform of the novel was chosen to explore the Principle of Universal Love in parallel with the research series **Discovering Infinity**, reflects the nature of the response that is needed in our nuclear world to protect our existence and save our civilization that is rapidly collapsing into the shadow of terror, poverty, fascism, and imperial slavery and looting of the world. The Principle of Universal Love cannot be explored in a cold theoretical fashion to counter the darkness of these shadows. We would lose love farther on the theoretical platform, instead of facing its imperative in the world of our daily living where it should be our light.

The very concept of the Principle of Universal Love needs to be uplifted in life by giving it a shape that is found in its practical development at the grassroots level of our social existence. Surely, Dante would have agreed that love needs to become an active universal impetus.

The 19th Century spiritual pioneers, Mary Baker Eddy, wrote the following about love as a principle that can only be understood in its universal manifestation rather than as a 'privatized thing.' She wrote: "LOVE - What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the **alone** God, is Love... 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. Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose-leaf. I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its

results. Unless these appear, I cast aside the word as a sham and counterfeit, having no ring of the true metal. Love cannot be a mere abstraction, or goodness without activity and power." (Miscellaneous Writings, p.250)

Indeed love shouldn't be deemed something as small and rare like a gem that one picks up with "sugar tongues and puts on a rose leaf" for special occasions. It needs to be the universal impetus, and it will be that when we can find it in the true face of the humanity of mankind that we all share and bring to light as human beings. It needs to unfold as an all-embracing, active expression, a light that enriches individual living. Only then can we expect to see our civilization unfolding on that higher level where fascism, slavery, war, looting, and poverty cannot exist, and the world is secure. Right now we are so far from this state that seems like but a dream, while the loss of civilization and the extinction of mankind loom in the foreground as a growing threat.

The series of novels, **The Lodging for the Rose** was written in parallel with the research series **Discovering Infinity** in order that it may enable us increasingly to see ourselves primarily as human beings - not divided by sex, marriage, wealth, power, but as a single humanity of human beings, individual in our living, but sharing a common universal human soul. In a sense, this is what Dante tried to convey in the **Commedia**. My series of novels is designed to take the Principle of Universal Love out of the theoretical sphere into the down-to-earth practical sphere towards a profound new renaissance in civilization. On this line the research series **Discovering Infinity** and the series of novels **The Lodging for the Rose** are designed to unfold in parallel.

Rolf A. F. Witzsche

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**The Lord of the Rings's Metaphors**  
An exploration of the metaphors in J.R.R. Tolkien's epic saga, The Lord of the Rings

**Small Research Books**  
<http://books.rolf-witzsche.com/stories/research/index.html>

## Discovering Infinity

A research book series focused on scientific and spiritual development.

for details see:

<http://science.rolf-witzsche.com>

Volume ii (Introduction) - **Roots in Universal History**

Focus on Reality

Volume 1A - **The Disintegration of the World's Financial System**

Focus on Truth

Volume 1B - **Crimes Against Humanity**

Life Denied

Volume 2A - **Science and Spiritual Healing**

History as Truth

Volume 2B - **The Lord of the Rings' Metaphors**

The Future Determining the Present

Volume 3A

**Universal Divine Science: Spiritual Pedagogicals**

Structure for Discovery and Scientific Development

Volume 3B - **Science and Health with Key to the Scriptures in**

**Divine Science** - The divine Principle of scientific mental healing

Volume 3C - **Bible Lessons in Divine Science - 1898**

The Scientific Process to Know the Truth

Volume 4 - **Light Piercing the Heart of Darkness**

The Demands of Truth

Volume 5 - **Scientific Government and Self-Government**

Platform for Freedom

Volume 6A - **The Infinite Nature of Man**

The Fourth Dimension of Spirit

Volume 6B - **Leadership**

The Dimension of Leadership

**and other titles**