

The idealist philosopher perceives volition and consciousness in the intelligence that organizes the universe. Idealism, as a philosophy, posits a universal engineer as well as the engine of creation. He or she believes in Consciousness (God), a spiritual universe, prayer, immortality, and the value of faith and religious conviction. Idealists believe there is a meaning or purpose to life. They perceive Law, and believe in a universal Law and Order.

The idealist does not believe in superstition, divine intervention, or the mental manipulation, abrogation, or nullification of Law through prayer.

Most scientists have come to believe that they have, in fact, theoretically resolved everything to a mechanical and mathematically verifiable principle of motion. We may still ask What (or Who) set things in motion, but such a question brings the discussion out of the realm of science and into the speculative disciples of philosophy and religion. It is like asking why of that which simply is and does.

It is a fair question, but not one that can be answered by a scientist.

A Religious Science

Most people who reject religion are really rejecting the superstitious practice of religion; but there is no need to reject religion based on spiritual concepts. Religious Scientists will posit that Mind, Intelligence, and Consciousness (God) is the ultimate and fundamental reality. They do not reject reality in order to embrace religion, nor reject religion in order to be realistic.

We do not need to choose between religion and science if we have the choice of a religion of science (or a science of religion.) Religious Science's principles are descriptions of universal Law, the same principles and Law that provide a foundation for all scientific inquiry.

A scientific religion could not believe that man's petitions to God can change the natural order of the universe, or reverse the laws of nature. Prayer in scientific religion becomes the communion of the lesser with the Greater. We do not reverse natural law, but reverse our position in it in such a way that our perceived bondage becomes freedom.

--- We speak of a pure religious science as we would speak of the study of natural causes. We might speak of pure religious science as that branch of science which studies natural principles; the nature of Mind and Consciousness (God). Then we could think of Applied Religious Science as the application of this principle in human needs for practical purposes. This is where one encounters the study of the nature of prayer, and of mental actions, and restrictions.

A scientific religion cannot believe in any concept of God which denies a universe of law and order, or attempts to exclude anyone from its benefits.

In a Religious Science, there can be no sin, but a mistake, and no punishment but a consequence. There can be no sinners in this religious philosophy, no one judged, damned, rejected by, or ejected from the presence of an infinite God.

It doesn't matter how long one has ignored the light and cursed the darkness, for in the instant we turn to the light, we are enlightened. Past mistakes cannot be held against us by a universal principle. When we work with the natural Law, it works with and for us. All is forgiven, for the Infinite Universe gives first, and to all.

That which is possible for one, cannot be impossible for anyone, for all are one with the Infinite One. Whatever the fundamental nature of an Infinite Universe is, it must be the basic nature of all beings and finite things; for being infinite, it must be One (echad), a singular, universal presence and essence: One Reality.

There are no greater or lesser beings, just a greater or lesser understanding of our relationship with the One, and one another.

Jewish Science

The aspect of religion which we designate as pure religion, and which we find to be in perfect harmony with the scientific research and intellectual explorations of our age, originated with and was fostered by the prophets and psalmists of Israel.

They were the ones who fully comprehended that the world was far more than visible reality, that within and above all phenomena constituting nature there was an infinite and unfathomable Wisdom which was the Source of all existence, by whose presence all law and order prevailing in nature, all the manifestations of life, were accounted for.

In Jewish Science we hold up Creation, the world, and its natural forces as the undeniable testimonies of the Divine Presence. We teach God's method of creation as a process of gradual enfoldment and development. The miracle narratives of the Bible are taught as symbolism rather than literal truth. The greatest of miracles are not found in folklore, but in the wonders of life itself.

Ceremonies

For Jews, ceremonies achieve a two-fold mission. They create and sustain a religious atmosphere, and preserve the unity of the Jewish people. Ceremonies are the poetry of religion, but are not the vital substance of faith.

Ceremonies, too, may change and have changed throughout the generations. What doesn't change are the ethics of Judaism proclaimed by the prophets and sages.

Spiritual Mind Treatments

In Religious Science, we utilize spiritual mind treatment. Meditation, visualization, and healing treatments are all considered forms of prayer. These treatments are based on the belief, or theory that there is a Principle of Intelligence in the universe which is not only constantly creative, giving rise to objective form, but it is immediately responsive to our consciousness, and being universal, It is omnipresent. And being omnipresent, It is not only where we are, but what we are.

(adapted from the writings of E. Holmes, G. Chaffin, and M. Lichtenstein)



Affirmations

First Affirmation

THE GOD CONSCIOUSNESS IN ME / EXPRESSES ITSELF / IN HEALTH / IN CALMNESS / IN PEACE / IN POWER / AND IN HAPPINESS.

Second Affirmation

I AM CALM AND CHEERFUL / I HATE NO ONE / I ENVY NO ONE / THERE IS NO WORRY OR FEAR IN ME. / I TRUST IN GOD ALL THE TIME.



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