

THE DECALOGUE

Its Spiritual Significance

THE DECALOGUE
ITS SPIRITUAL SIGNIFICANCE

by
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*And He said unto me, Son of man, go,
get thee unto the house of Israel, and
speak with My words unto them.*

EZEKIEL 3:4

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THE SCRIPTURES**

“Thou shalt have no other gods before me.’ (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri-unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, ‘Love thy neighbor as thyself;’ annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.”

MARY BAKER EDDY

For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

HEBREWS 4:12

CONTENTS

Foreword	xiii
Spiritual Semantics	1

The Decalogue

First Commandment	8
Second Commandment	15
Third Commandment	25
Fourth Commandment	30
Fifth Commandment	36
Sixth Commandment	44
Seventh Commandment	50
Eighth Commandment	56
Ninth Commandment	63
Tenth Commandment	69
Summary	76
Poem — REALITY	79

FOREWORD

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. — EXODUS 20:1,2.

In the foregoing Preamble to the Decalogue Moses revealed that the Ten Commandments, which he was about to give to the children of Israel, had a truly divine source. He, Moses, was not their author! It was the eternal Elohim of the first chapter of Genesis, not the Jehovah of Jewish tribal tradition, who spake. Thus, the Decalogue, having its origin in the highest and most spiritual sense of Deity, must have had a far deeper and more penetrating religious significance than is generally realized.

The Almighty God, Elohim, or infinite Spirit, would hardly have been concerned with the task of providing a series of "Thou shalt not" admonitions to compel mortals to conform to mere human rules of conduct. Actually, the Supreme Being is cognizant only of the "things that be of God." He has no knowledge of fleshly ways and means. Consequently,

had the object underlying the writing of the Ten Commandments been solely that of counselling mortals in their attitudes toward God and each other, Moses would have used the name Jehovah rather than Elohim to identify God. This great Hebrew prophet well knew the tremendous difference in meaning between these two Scriptural terms for the Holy One. Therefore, he employed that name for Deity which best illustrated the divine source of the Decalogue. Indeed, Moses' logic was unerring.

It is seldom that we find reason and logic applied to discussions of religion. Usually, the approach to understanding is along the line of previously acquired theological indoctrination, and there is a marked disinclination on the part of those trained in sectarian doctrines to depart therefrom,—even if such doctrines are riddled with inconsistencies and illogical conclusions. Yet, reason and logic are properly applicable to religious analysis, and the fruitage to be derived from such application is great,—as we shall see.

Obedience to the Ten Commandments most certainly should not be left in the realm of human conduct alone. The Commandments are essentially spiritual in their significance. Thus, the requirement envisioned by Moses was that they be obeyed by conforming thought to at-one-ment with the Logos, the Word of God. This mental attitude is productive of a divinely subjective experience in which all is viewed, it might be said, through the eyes of God, or Spirit,—a standpoint that is

completely free from human misconceptions and hypotheses. Thereby is the hem of the garment of Truth, or Christ, touched and in consequence thereof harmony is established and discord is abolished.

As understanding becomes enlightened through logical and spiritual analysis of the Ten Commandments, it will be seen that obedience to the First Commandment constitutes obedience to all of them, while disobedience to any of the remaining nine corresponds to disobedience to the First. Thus, the First Commandment is of paramount importance.

According to the King James version of the Bible, the First Commandment appears as verse 3 of the twentieth chapter of Exodus, and so conforms to the versification of the Jewish TORAH, or the Five Books of Moses. A new translation of the ancient Hebrew Masoretic text, published by The Jewish Publication Society of America during 1962, gives the following as the text of the First Commandment: "You shall have no other gods beside Me." To a marked extent this translation is an improvement on the King James version. For example, the word **beside** gives a better sense of God's allness and oneness, there being no other entity, no other self-existence, beside the one God Himself. Also, there is a further improvement in that the pronoun "Me" is written with a capital "M" to indicate that it refers exclusively to Deity. In this respect it may be well to remember that the King James version, beautiful though

it is, is often remiss when it comes to proper capitalization of those words which are used to identify God.

Since the Ten Commandments were given by Moses to his followers, it would seem logical to assume that the division of the verses into specific Commandments, as set forth in the Torah, is the correct one. Apparently, those responsible for the preparation of the King James version were in agreement with the classification as established in the Hebrew version, for the Commandments in both versions are identical in substance and versification.

The Roman Catholic Church, on the other hand, has not followed the order of verses in Exodus as set forth in the Torah, for the Roman Catholic Church has traditionally grouped verses 3 to 6, inclusive, as the First Commandment. In so doing, the Second Commandment has been merged with the First. So that there would still be ten commandments, the Tenth Commandment has been split into two parts which have then been designated as the Ninth and Tenth Commandments, respectively.

In explanation of this differing "breakdown" into Ten Commandments one who is well versed in Roman Catholic teaching wrote as follows: "The reasons for this tradition are probably based on the division that seems a little more clearly apparent in the Commandments as stated in Deuteronomy 5:6-21. You can see that the Biblical translations used by both the Roman Catholic Church and the

Protestant Church . . . are the same as far as content." Thus, the principal difference between the two church groups on this point lies in the division into specific Commandments and not in the content of the text. Nevertheless, by merging the Second Commandment with the First, the great spiritual value of the Second Commandment has been obscured so effectively that many are not even aware of its existence,—a fact that is easily verifiable by questioning the average communicant of the Roman Catholic Church on this point.

In view of the similarity of the Decalogue as set forth in the King James version to that in the Torah, we shall consider the Commandments as they appear in the authorized King James version, and shall reject the Roman Catholic tradition. This approach to an analysis of the content of the Decalogue, therefore, seems to be the wisest and the most logical under the circumstances.

Incidentally, there are two kinds of reasoning,—inductive and deductive. The first is hypothetical and suppositional; the second is positive and definitive. One reasons from effect back to cause when reasoning inductively; whereas in deductive reasoning one reasons from cause to effect.

When thinking is inductive, one observes some form of matter, and, on the assumption that God created it, one surmises therefrom the nature of Deity. However, since God is not material, conclusions concerning the essential character of the Holy One, induced in

that manner, are certain to be mistaken. One cannot reason from the finite to the infinite, and expect to gain reliable results.

Webster defines deductive reasoning thus: "the deriving of a conclusion by reasoning; **specif**: inference in which the conclusion follows necessarily from the premises." Illustrative of deductive reasoning is the syllogism which Webster defines as "a formal argument consisting of a major and a minor premise and a conclusion (as in 'every virtue is laudable; kindness is a virtue; therefore kindness is laudable.')." In spiritual analysis, when reasoning from cause to effect, we begin by acknowledging the omnipresence or allness of Deity. Our first or major premise, then, is that God is All. Our second or minor premise is that God is good. The inescapable conclusion follows that All is good.

In the following pages it will be seen that deductive reasoning must be employed if we are to arrive at correct and logical conclusions. Therefore, let us always begin with perfect God as the basis for our reasoning, and therefrom deduce His perfect outcome, or effect, which must be spiritual.

SPIRITUAL SEMANTICS

Semantics: the study of meanings.—WEBSTER

Philosophy, as defined in part by Webster, is "a search for truth through **logical reasoning** rather than through factual observation." Thus, in the following pages we shall be philosophers seeking the spiritual truth underlying the Decalogue. Our quest, however, will not be successful unless there is a complete understanding of the meaning of those terms which are used in expounding the Logos, or Word of God. To that end, that is to say, in order to insure clarity of comprehension on the part of the reader, certain words will now be explained in their philosophical and spiritual significance.

INFINITE

The word "infinite" is of major importance, for it elucidates the nature of God. Webster defines this word as meaning: "subject to no limitation or external determination." Hence, since God is infinite, He is immeasurable, boundless, having neither beginning nor ending. Omnipresence constitutes a funda-

mental characteristic of the Infinite. God's all-presence is so illimitable that there is, there can be, no other presence. It is, therefore, impossible to get beyond or outside of the Infinite. Consequently, the great Hebrew prophet, understanding God's omnipresence, quoted Deity as saying (Isaiah 45:6), "I am the Lord, and there is none else." Indeed, so endless, so inconceivably great, is the Supreme Being that there can be nothing apart from, beside, or beyond the one Infinite, namely, God.

It is important to recognize that there can be but **one** Infinite. The co-existence of two infinities is a metaphysical and philosophical impossibility. If there is nothing apart from, beside, beyond, or outside of the Infinite, there can be but **one**. Dualism or "twoness" is no part of God's nature. Thus, the **Holy One**, Almighty God, being infinite, is both One and All, and—as viewed by Deity,—“There is none else.” Logic demands that this spiritual fact of the character of the Infinite be accepted. Otherwise, truth will not be comprehensible.

SUBJECTIVE

Webster defines "subjective" as "relating to or determined by the mind as the subject of experience." Since God is Mind, whatever He knows is subjective to Himself as Mind, for God, or Mind, is the "subject" who knows. In other words, Mind, being One and All, knows **itself** only, and is, accordingly, the "subject" of its own mental action. This act of

knowing, or reflection, occurs **within**, not outside of, the knowing Mind, and so is subjective thereto. Moreover, as God, Mind, is infinite and All, only those ideas or thoughts which are **divinely subjective** are true. No other thoughts are eternal verities. Human thoughts, though subjective to the human mind, so-called, are unreal, since they do not have their origin in God, the only real Mind. (Isaiah 55:8)

REFLECTION

Webster defines "reflection" in part as meaning: "any state in which the mind considers its own content." The verb "to reflect" means, among other things, "to think quietly and calmly." Thus, spiritually speaking, reflection is that mental act in which the divine Mind is considering itself and its own perfect content. As there are no mirrors in the kingdom of heaven, it is well not to think of reflection as an image in a glass. In the divine realm everything is **mental**,—the outcome, emanation, or expression of infinite Mind. Therefore, the true sense of reflection is that of **infinite knowing** on the part of God,—an harmonious, divinely subjective, mental experience by Mind **as** Mind. This mental action, this reflection, is man, Christ, the nature of God in active expression, and it **alone** is the "image and likeness" of God, or Mind.

LOVE

"He that loveth not knoweth not God; for God is Love." (I John 4:8) The Love which is

divine has no object external to itself to love, for there is nothing beside Love. Hence, infinite Love loves subjectively—within itself. It does not say, "I love you;" or "I love this;" or "I love that." Love just loves, saying, "I love." Consequently, this act of loving by Love is completely impersonal.

Divine Love expects no reward for its expression of love. Neither does it look for recognition by anything or anybody outside of itself, for God, Love, is All. It just loves, and loves, and loves eternally. Thereby, it manifests its glorious and lovely nature.

Knowing naught but itself, Love is fearless, for God, infinite good, is Love and is All. The omnipresence of God, good, precludes the existence of evil. Therefore, there is no evil power that can threaten eternal indestructible Life. The beloved disciple, John, recognized the harmonious and fearless nature of spiritual being when he wrote (I John 4:18), "There is no fear in love; but perfect love casteth out fear." Indeed, the immanent or subjective realization of perfect loving by and as perfect Love is a blessed and joyous experience.

It heals!

Human love is personal. It usually demands reciprocity. It is often sensual. Such love can be reversed, and become hatred, for it has no basis in unchanging Truth, or Love. Even at its best, as in the case of a mother's love for her child, human love is variable. Therefore, it is unreliable. Also,—and this point is most important,—being devoid of the divine *afflatus*, it cannot and does not

heal. Only the love that is of God is perfect, health producing, and steadfast.

EGOISTICAL

The Ego is God. As there is but one God, there is but one Ego. There is, therefore, no other ego. Being infinite, All, God is necessarily certain of His own self-existence. Indeed, what can there be beside Himself for God, the great All-in-all, to know? Nothing! Therefore, the Ego-God is an **egoist**. He knows naught but His own omnipresence, omnipotence, omniscience, and omni-action. Consequently, God is egoistical.

The material, personal, corporeal "ego" has no real entity. It is suppositional only. This false "ego," or "i," has its seeming origin in the so-called carnal or fleshly mind,—which is egotistical. Since God is the only true Mind, the only genuine Ego, or I, the fleshly mind is actually non-existent in Truth. Its beliefs or suggestions, misnamed thoughts, are, therefore, but hypothetical, egotistical, boastful self-assertions that have neither substance nor factual significance. Hence, the corporeal "ego," or wrong sense of "i," is nothing but a counterfeit of the divine.

PRINCIPLE

God is individual, impersonal. The term "personality" as generally used and understood by mortals, if applied to Deity, is a misapprehension of the character of the infinite

One. His **infinite** individuality is not personal. Our word "person" is derived from the Latin word "personam," which means "mask." There is nothing masked or hidden about God. Therefore, the best term by which to identify God is Principle. It gives one the clearest sense of an all-pervading all-governing Presence that is both the Law-Giver and the law-abiding Almighty God.

Principle is the great and only cause. It is the primal source of all real being. Moreover, Principle, or God, is the originator of all law which is spiritual, fundamental, invariable, and fixed. Human law is no part of the divine economy, for it does not have its source in Divinity. The divine law may be summarized in three words: "I am All." By letting this law be subjectively realized from the standpoint of Principle itself, human law is annulled. Scripture hints of the unchanging nature of God and His law thus (James 1:17), "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Principle is Mind. Therefore, all real law is divinely mental. Any suggestion that law can be material is a lie and "the father of it." The only law is the emanation of Principle in terms of its own divinity.

LOGIC

The word "logic" is derived from the Greek word "Logos," meaning: "word; reason." In

ancient Greek philosophy the word "Logos" refers to that Word of God, reason, or divine wisdom which, according to Webster, is "the controlling principle of the universe."

Webster also defines "logic" as "a particular mode of reasoning." Beginning with the acknowledgment that God is the basic, fundamental, and primal cause of all real being, logic demands that there be deduced from this perfect premise the spiritual facts which are the inevitable outcome or effect of this great and only cause. If human beliefs are not permitted to color judgment, and reasoning is made to proceed in an orderly and logical manner from perfect cause to perfect effect, all conclusions will be correct. If, then, the Decalogue be viewed in this logical manner, its spiritual message will be seen and understood.

THE DECALOGUE

FIRST COMMANDMENT

Thou shalt have no other gods before me. —
Exodus 20:3.

The First Commandment is an unequivocal demand by an egoistical infinite Presence for our obedience. In effect, the divine Ego forbids the recognition of anything apart from itself as factual, for the absolute incontrovertible allness and oneness of God, or omnipresent Spirit, renders impossible the self-existence of any other presence. Hence, any admission that anything or anybody exists apart from or beside Deity is a definite breach of the First Commandment.

Elohim, the Almighty God, who named Himself, "I AM," allows no departure from this law. His universally acknowledged infinitude compels the logician to admit that He, God, is All,—and the word **All**, according to Webster, means **nothing but**. Therefore, despite personal sense testimony to the contrary,

there is nothing but God, the I AM THAT I AM, who is forever being what He divinely and eternally **is**, the great I AM. Reason and logic permit no other conclusion.

Obedience to the First Commandment calls for far more than a mere refusal to bow down to and worship other so-called "gods." If thought is accepting as true the testimony of the senses that matter exists, other gods are being acknowledged. The granting of life and being in our thinking to anything other than infinite Life itself is false worship and idolatry. Indeed, the way of obedience to the First Commandment is straight, narrow and demanding, for compromise between God and mammon in thought is impossible if logic is to reign supreme. The Logos, or Word, is inexorable in its spiritual purity and undeviating divinity. Thus, the slightest deviation from undefiled spiritual knowing in which Deity is seen and admitted to be All, the only One, is a breach of the First Commandment. Hence, God is dishonored when anything beside Him is held to be real and true.

The Supreme Being knows itself to be omnipresent and, therefore, All. Consequently, God saith, "I am All." This pronouncement proclaims the divine fact. It asserts that deific omnipresence is the fundamental truth of real being. Omnipresence, in other words, all-presence, precludes the existence of aught beside God, for, as we learn in scientific metaphysics, there can be but **one** infinite. And God saith (Isaiah 44:6), "I am the first, and I am the last; and beside Me there is no God;"—

no other being.

Omnipresence implies omniscience. For God to be, to exist, He must know. He must be conscious. And, being All, He must know Himself only. This spiritual fact places no restriction on Deity, because, being All, He knows all there is to know in the infinitude of the divine. Thus, another term for God could well be: Mind. Saint Paul voiced this same thought when he wrote (Philippians 2:5), "Let this Mind be in you, which was also in Christ Jesus." As Saint Paul would not have urged his hearers to do the impossible, it is plain that, God being All, man must have no Mind but God. Being cognizant of this truth, it was natural and proper that Paul should write (1 Corinthians 2:16), "But we have the Mind of Christ." Therefore, God's allness and oneness do not wipe out man, for, to quote Saint Paul once more (Acts 17:28), "For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring." However, let not the word "offspring" mislead thought. Man is spiritual. He is not a material personality. St. Paul used this term, because he was addressing the unilluminated mentalities of the people before him, and he had to employ words that they could grasp, at least to some degree. Unquestionably, it is our privilege to spiritualize our concept of man so that we may see him as he is in Spirit and in Truth, and not as he appears to be to the so-called carnal mind.

God is not static. He is omni-active. Mind knows intelligently. Life lives eternally. Love

loves tenderly. Spirit manifests itself spiritually. All action has its source in God, and is good. Whatever seems to be evil action is but a misapprehension of real action by a suppositional carnal human mind. Therefore, evil may be discarded as unreal because it is not of God. When this truth is accepted unreservedly, the seeming citadels of evil: sin, disease, and death, will fall before it. Nothing can withstand the power of Mind in action.

God is omnipotent. Being the only One, the only Presence, there is no other presence to have or to express power. He does not share His power with anything or anybody else, for there is no body else. All is God, and God is All. Deity voices this thought in these words (Isaiah 42:8), "I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images." Omnipresence precludes "another." Consequently, when God, Mind, knows, this act of knowing is the expression of omnipotence, or all-power, by Mind. For this reason, power must never be attributed to aught but God. The Psalmist voices the same thought thus (Psalm 62:11), "God hath spoken once; twice have I heard this; that power belongeth unto God."

When considering the nature of God one cannot logically think of the infinite One only in His attribute of cause. Mind without an idea is an impossible belief about the creator. There must be effect if there is to be cause. Nevertheless, effect never gets outside of cause. It is necessarily inherent in and subjective to Mind as its mental action. Therefore,

it is imperative that Deity be considered as forever Whole, the Holy One,—that is, Mind embracing its idea of itself within itself. There is, then, a divinely mental state of being constituted of God and His consciousness, the great first and only cause and its infinite and perfect effect, or idea.

God's idea is the "image and likeness" of God, or Mind. It is the expression or imaging forth actively of Mind **as** itself. This idea is never outside of the Mind which originates and maintains it eternally. Since man, according to the first chapter of Genesis, is the "image and likeness" of Elohim, man is, in truth, God's consciousness of Himself, forever perfect, spiritual and harmonious. This man is the real man or **m**anifestation of Mind, and he is the Son of God. As this great truth is recognized, the false concept of man as material and personal disappears, and genuine harmony is experienced. For this spiritual unfoldment to take place, God must be accepted as the only Mind of man, and thought must conform to the "pattern . . . in the mount;"—that is, consciousness must be divine as though Mind were doing the knowing. Then, all is seen from the standpoint of Truth itself, and thereby the heavenly kingdom is entered.

Since there seems to be a material sense of persons, places, and things, Scripture has to describe the supposed source thereof in some sort of human language. This mistaken belief in finite existence is inherent in a so-called "carnal mind." Hence whatever would

and, accepting God as our Mind, our I, or Ego, we should "put on the new man," the new manner of knowing divine thoughts, even and exactly as that Mind knows them? Mary Baker Eddy brings out this same teaching on page 263 of *Science and Health with Key to the Scriptures* where she writes, "When mortal man blends his thoughts of existence with the spiritual and works [knows] only as God works [knows], he will no longer grope in the dark and cling to earth because he has not tasted heaven." Such knowing is created in righteousness and true holiness, for it is God's own reflection. Verily, the First Commandment will be genuinely obeyed only when we know exactly as God knows.

And so in our logical and spiritual analysis of the First Commandment we arrive at the inevitable conclusion of the whole matter: "Thou shalt acknowledge the existence **only** of Me, Almighty God, Elohim Shaddai, the great I AM."

SECOND COMMANDMENT

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. — Exodus 20:4-6.

With what unwarranted superiority do we scoff at the primitive religions of backward peoples, and point with ridicule at the idols before which these people worship and bow down! Yet, are we not equally idolatrous? Observe the graven images that abound in our churches: the similitudes of an agonized Jesus hanging on a cross, the statues depicting the Apostles, the virgin Mary, and countless Saints, — as well as the immense quantities of paintings depicting Biblical scenes, the crucifixion, and other happenings during the Master's ministry. All of these, collectively and **individually**, are direct violations of the

Second Commandment. And, how often do we see the spiritually ignorant on bended knee before them! Oh, we try to excuse the presence of these images, *alias* idols, on the ground that they are merely symbols, not things to be worshipped. Their use is justified on the pretext that they serve as reminders of spiritual things. Truly, these are weak excuses, indeed, for violating the word of God!

The very presence of these "graven images" tends to personalize our concept of God and man, thereby beclouding thought. Moreover, they hint of mediumship, namely, the spiritualistic belief that man can reach God only through the intercession of someone else who has long since ceased to walk on this earth. That graven images should be forbidden ought not to be a cause for wonderment! Like the money-changers and those that sold doves in the Temple, they should be swept out of our churches and cathedrals! For growth in spiritual understanding there must be an unswerving acknowledgment of God as infinite Life, Truth, and Love, and human picturing, no matter what the medium of expression, should be brought to a stop,—at least in our churches.

Christian idolatry reaches out much farther than to the mere furnishing of storage places for graven images in our houses of worship. Thought itself can be and, more often than not, is permeated with finite concepts, personalized human picturings. These are just as "graven" as though they were carved in

stone or painted on canvas. Such thoughts are not spiritual, because they are not infinite. Any finite concept is tantamount to a denial of God's allness. We see and think about persons, places, and dimensional things, and so acknowledge "other gods." Therefore, when we think in this manner, we are, in effect, disobeying the Second Commandment,—as well as the First. For strict obedience to all divine directives, thought must embrace only those concepts that are infinite, non-dimensional, and consequently spiritual. Finite, dimensional, or material thoughts are diabolical and deadly, for they testify to the materiality of man and the universe.

While it is unlikely that a complete change in thought and viewpoint from a human to a divine basis will be accomplished by us immediately, we can at least begin to forsake human thinking for divine knowing. It is this mental activity that leads unerringly to the experience of the ascension above all finite, personal, material beliefs. This same activity lifts consciousness to that perfect spiritual altitude of Mind where thought may abide in the mansion in the heavens where only good is known,—and thus, knowing sits "on the right hand of God."

For knowing to be divine, thought must dwell in the realm of Mind by contemplating those spiritual qualities that characterize Deity. Since God is not perceptible to human observation, the infinite being forever beyond finite conception, He is to be found and recognized only in His activity or expression.

Where, for example, evil seems to be in operation, we should look away, mentally, from the material "picturization." We then see that that quality which is the exact opposite of the error of finite belief is, in fact, being manifested by Mind, by Love, at that very moment. For evil we admit good to be the truth of being. For hatred we see divine loveliness in expression. For sickness we recognize its counter fact, health, to be ever evidenced by Spirit, God. In short, the material fable, suggestion, or false belief is reversed by substituting therefor in thought the divine reality, for God is always and eternally expressing Himself in terms of His own nature as Love divine. Thus, since He, Almighty God, is All, only His activity is or can be genuine. Recognizing this truth, thought is prepared to perceive all from the standpoint of Truth itself, just as though Truth were doing the knowing. Such reflection operates as a healing agent, banishing the errors of finite belief, and replacing them with the truths of spiritual cognition. As the angular and distorted outlines of human thinking disappear, harmony appears, and the Second Commandment is obeyed.

One of the most destructive of "graven images," which has done more to handicap the spread of Christianity in the world than anything else, is the grievously mistaken ecclesiastical teaching that Jesus was God. Jesus himself repudiated such a claim. The fact that the Master referred to God as his Father time after time has been persistently and wilfully

ignored by those responsible for this heresy. In Luke we read (Luke 18:18,19), "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God." According to Matthew he answered the ruler's question by adding (Matthew 19:17), ". . . but if thou wilt enter into life, keep the commandments."

For Jesus to have been God, the infinite, ilimitable, and boundless Principle of the universe would have had to be compressed within the narrow limits of Jesus' physical frame. Thereby, had it been possible, Deity would have ceased to be infinite. He would have become anthropomorphic, manlike, and have lost His majesty, power, and **omnipresence**. The gross error of such teaching is plain. Moreover, logic forbids it. The infinite can never for a moment become finite or subject to limits of any nature. Were this metaphysical impossibility to have occurred, chaos would have ensued, time would have supplanted eternity, and indivisible indestructible Life, or God, would have become subject to death. Indeed, so frantic is the illogical nature of this doctrine that its repudiation by the Church would naturally be expected. However, the desire for an idol to worship is so inherent in human thinking, that ecclesiastical eyes have been shut, minds have been closed, and the lie that deifies Jesus has been perpetuated for centuries in pulpit after pulpit.

Jesus of Nazareth was the greatest man that ever trod this globe. He knew more about God and His Christ than did any other, and he proved the accuracy of his teachings by his healing works. But, he was not God! He was the Son of God, even as we are when thought approximates Mind's spiritual conception of being. Then, "keep the commandments," as the Master advised. Refuse to materialize or personalize Deity. Acknowledge Him in all His ways as the infinite Spirit.

If we are to obey the First Commandment to "have no other gods beside Me," we must recognize the **absolute uninterrupted omnipresence** of Spirit, God, with no material or human accompaniments, no graven images nor finite likenesses. For God saith (Isaiah 46:9), "I am God, and there is none else; I am God, and there is none like Me."

Verse five of the Second Commandment predicts a severe penalty for those who hate God, good. While the language used would seem to depict Deity in a very unfavorable light, attributing to Him jealousy and revengefulness, we should not accept this statement at face value. After all, God **is** Love divine, and infinite Love would be incapable of manifesting jealousy, revengefulness, or any other human characteristics, because there is nothing outside of or beside Deity toward which Love could express such emotions. Love just loves egoistically, and it would be contrary to the divine nature for Love to cease loving. The oneness of infinity renders plurality impossible in Truth. Con-

sequently, if we are to determine what this portion of the Second Commandment is really intended to imply or convey, it is imperative that we have recourse to reason and logic.

It should prove helpful in our reasoning to understand that the Hebrew Scriptures were composed by Orientals for their own people. Therefore, these writings abound in imagery that only an Oriental can fully comprehend. Thus, the Old Testament comes to us of the Western world still cast in Eastern molds of thought in which poetry rather than prose largely predominates. For this reason, it is not always wise to take the ancient writings literally. Since the writers of the Old and New Testaments never for a moment doubted that their readers would readily discern their inherent meaning through the rich metaphor with which they draped their writings, we should be able to get the message without being misled by the form in which it is presented.

For example, the Master's teaching of God, good, was divinely positive. Penalty for wrong doing was not his prime concern. Therefore, his instruction relative to obeying the First Commandment was couched in these inspiring and constructive words (Matthew 22:37), "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Those who accept his counsel, and love as he directed, will have no occasion to fear any penalty of any sort, and no penalty will accrue to them. Their mental attitude does not need to be frightened into being good. It is inherently good.

Metaphysically speaking, it is a great mistake to describe God as a jealous God. Jealousy requires an object. Since there is nothing outside of the infinite One, the expression of jealousy by Deity is impossible. However, if we recognize the poetical approach of the writer to the problem, we can quickly see that there is in this mode of speech an inherent demand that God's omnipresence be fully acknowledged. This requirement might easily be defined as jealousy in order to convey what is needful to the thought of the masses for whom it was written. Nevertheless, God is incapable of being jealous, because He is divine Love. In the final analysis, then, it is absolutely essential that consciousness be prepared to admit that there is nothing but Love, Spirit, the omnipresent Ego or I. Consequently, if we should be so unwise as to hate divine Love, as specified in this Commandment, we would be certain to incur the penalty that hatred always brings,—self-destruction.

As for visiting the iniquity of the fathers upon their children for three or four generations, this arbitrary ungodlike ukase is merely a horrible threat that involves a strong hint of evil heredity. It is not a divine pronouncement. The belief of heredity, whether good or bad, is not to be found in the divine economy. Heredity is a human concept that melts away as impotent before the light of spiritual understanding. Be that as it may, a God who is Love could never be guilty of providing punishment for those who stupidly hate Him, be-

cause He, infinite Love, would be absolutely unaware of their hatred. Love dwells in the realm of Love eternally where hatred is unknown. The extension of any penalty for anything throughout several generations is an impossible concept if God's true nature is comprehended. Nevertheless, by putting the Commandment in this language the writer succeeded in gaining the attention of the Jews, for no greater calamity could befall a Jew than to have his family cursed in this manner. To the Jew the family unit is and was of prime importance, and anything that would strike at his family would be a severe blow to him. Thus, the lesson inherent in this part of the Second Commandment, stripped of its poetic imagery, brings out the truth that if we bow down to and worship the mammon of unrighteousness, preferring the human and material to the divine and spiritual sense of being, we shall experience a sharp and devastating penalty for such disobedience. On the other hand, if God, good, is loved as the Master urged his followers to love, and as is promised in the last clause of the Second Commandment, there is certain to be a rich blessing for those who are obedient.

It is well to remember that evil is its own executioner. God, divine Love, infinite Principle, has nothing to do with punishment, and knows it not. Were Deity to be cognizant of punishment, punishment would never cease, because whatever God knows is eternal and indestructible. Mercifully, the God who is Love knows only good, being good and All,

and this fact annuls forever the false ecclesiastically nurtured belief in everlasting punishment. Thus, the belief in penalty is a human, not a divine, concept. It is comforting to know that punishment for sin ceases when indulgence in sin is discontinued. Therefore, we learn from our study of the Second Commandment that good brings its own reward.

And now, let us be glad and rejoice that as we turn from the graven images of finite human thinking, and acknowledge Elohim in all our ways, viewing existence from the standpoint of Truth itself, we shall reap the great gift which comes of spiritual knowing and being,—perfect peace and eternal life. Contrarywise, we also know that if thinking has its seeming source in the human carnal mind, so-called, such thinking is sure to end with its own destruction and death, for sin is self-destructive. Even so, there is no need for fear, because there is a perfect remedy immediately at hand that will banish all evil of whatever nature. We may love exactly as Love loves, God being our only Mind. In this way is the Second Commandment truly obeyed, and the great joy of loving divinely is ours.

THIRD COMMANDMENT

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

EXODUS 20:7.

Very often it is believed that the Third Commandment is concerned only with the forbidding of swearing, especially that form in which the name of God or of the Master is used. Possibly, this concept has its roots in the statement by Jesus in his Sermon on the Mount in which he declared (Matthew 5:34-37), "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." In short, "Yea, yea" means to let thought acknowledge fully the undivided omnipresence of Deity—which is positive thinking; while, "Nay, nay" means to deny as false any suggestion that would imply the existence of aught beside God.

Through swearing and cursing personal sense is affirmed impliedly, and the allness and oneness of infinite Spirit, God, is thereby denied. According to the Master, swearing is inexcusable at any time. He knew that the real root of the evil lay in the thinking that occasioned the use of profanity rather than in the words themselves.

While it is admittedly blasphemous to use the name of God, or of His Son, the Christ, or of the Son of Man, Jesus, when cursing, the basic error lies in the fact that cursing calls for self-identification as a personal ego, or a false sense of "i," that tacitly assumes co-existence with God. This so-called ego claims to be self-existent and says, "I am." Thereby it takes the name of God in vain, that is to say, it does so boastfully, egotistically, untruthfully. We should remember that the name, I AM, signifies conscious being that knows that, "I AM THAT I AM." Hebrew scholars are said to consider this divinely egoistic statement to be synonymous with: **"I am the unlimited, unsearchable, infinite Ego."** Clearly, the saying of "I" as a person is not only an error of the first magnitude, but it is also a false identification, for only Spirit, God, may truly say, "I."

Right identification does not require assistance from a personal identifier. With the putting off of a false sense of "i" there comes a consciousness of real **being** in which the real I, or Ego, is identifying itself, and saying, "I AM." This mental action is that of Mind, or Truth, announcing its own identity and in-

dividuality, and ascribing to itself the glory that is of God. In this divinely spiritual state of Mind, there is no sense of a personal-I self. There is just the I AM declaring that I AM. Consciousness cannot go higher. In this connection it has been truly said that to realize one's self to be Soul and not body is the ultimatum of being.

Scripture exposes the counterfeit nature of personal sense with its false egotistical claim to identity and individuality apart from the one Ego in these words (Isaiah 47:10,11), "Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee." Whatever the kind of thinking may be that claims to have existence apart from and beside the infinite and Holy One, it is a "liar, and the father of it." No good can come from such thinking, for this boastful claim to egotistical self-existence would seem to reverse the name and nature of Deity by testifying to materiality and personality as facts of real being. Thereby the name or nature of God is taken in vain.

God named Himself, "I AM." As the words "I AM" are almost never used in profane language, the act of swearing, technically speaking, does not take the name of the Lord in vain if the name of God, "I AM," is omitted. Therefore, it is manifestly clear that Jesus' remarks in his Sermon on the Mount were not concerned so much with the words used but with the attitude of mind which was being evidenced when the swearing occurred.

Reprehensible as swearing is when using the words God, Christ, or Jesus, it is really the baseness of thinking, when cursing, that is so despicable. This kind of sacrilegious speaking can only bring upon itself the evil that is inherent therein, for the act of swearing is a denial of God's presence. And Jesus said to his disciples (Luke 12:8,9), "Whosoever shall confess [acknowledge] me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God." Retribution for wilfully acting in this evil manner is inevitable.

We should consider seriously the character of our thinking. Are our thoughts human or divine? Is the First Commandment being obeyed by recognizing God as the All-in-all, or are we denying God by thinking as personal egos? These are important questions which we should be asking ourselves. While swearing is fundamentally evil, it is far from being the only aspect of thinking that is bad. Therefore, we should not take undue pride in the fact that we may not happen to be guilty of the use of profanity. There are other things to be considered which also take the nature of God in vain, so to speak. May not hatred, jealousy, greed, sensuality, and the like be equally evil states of human thinking? Do they not also deface the tablet of our being? And, perchance, do we manifest any of these unlovely qualities? Verily, it is essential that consciousness be as continually as possible a state of "Yea, yea," wherein the

glory of spiritual infinitude is being joyously acknowledged. We should, as Saint Paul urged, **accept** God as our one and only Mind, or I, and let our thoughts be God's own thoughts. These alone are spiritual verities. To this end, then, we should view existence from the standpoint of Deity even and exactly as He does. Thereby, His name and nature are expressed, not taken in vain, and the First, the Second, and the Third Commandments are obeyed.

FOURTH COMMANDMENT

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. — EXODUS 20:8-11.

In Scriptural writing the word **day** does not always have the significance of twenty-four hours of time, for, in truth, time is no part of eternity. In the Fourth Commandment the word **day** has more the sense of deific consciousness, and the phrase—**the sabbath day**—implies the unlabored knowing of the divine Mind, God. For this reason the sabbath day is holy, that is, wholly good.

While this Commandment, humanly interpreted, provides for a day of physical rest after six days of labor, and has value for that reason alone, since continuous labor is un-

endurable by mortal man, the spiritual meaning of the sabbath day is the more important part of the message. Recognition of the really spiritual nature of creation as set forth in the first chapter of Genesis gives us a sound basis for our understanding of the infinite meaning of the word **day**. Therefore, if the significance of the Fourth Commandment is to be grasped fully, it is incumbent upon us to consider and analyze the story of creation as it first appears in Scripture. In this chapter, the word for God is Elohim, and the record is entirely spiritual.

Fundamentalists may claim that the heavens and the earth, with everything above, on, and below the surface of the earth, were created in six days consisting in the aggregate of one hundred and forty-four hours of time. Logic rejects any such limited reasoning. The writer of the first chapter of Genesis had to account for spiritual existence somehow, and so he presented a human concept of everything being **made**, so to speak. There had to be a **beginning** in his exposition, for it would have been well nigh impossible without it to explain continuous infinite being to the darkened sense of the people of his time. Consequently, the story of creation had, necessarily, to be replete with imagery. If this story is to be understood at all, it is essential that any time sense be dispensed with entirely.

In the Fourth Commandment, as well as in the first chapter of Genesis, the reader is apt to conclude that Deity found the creation

of man and the universe laborious, and that it was necessary, therefore, that He rest on the seventh day. Obviously, any such conclusion has its origin in human thinking. God, being infinite Mind, knows no such thing as friction or opposition to make Him weary. It was natural, normal, and **effortless** that He should know freely with no need for relaxation or rest. Knowing is being, and being is knowing, as far as God is concerned, and this kind of knowing is a joyous state of consciousness that never began, but has always been God's self-expression. As a matter of fact, the words translated "In the beginning" in the first verse of the first chapter of the gospel according to John may also be translated: "In continuous existence." This translation is preferable, because continuous existence best expresses the nature of God, or Mind, and His mental action of self-knowledge. Were there ever a moment when Mind began to know, to create ideas, there would have had to be a time prior thereto when Mind was not knowing—an impossible belief however one considers it. Consequently, the universe and man have existed as ideas of Mind throughout eternity, and any belief in a beginning or an ending is erroneous. Thus, any time sense connected with divine origination would have to be false. God's **day** must of necessity be eternal conscious being.

By getting rid of any time sense in this Commandment, it becomes apparent that **the sabbath day** is a state of infinite, all-embracing Mind,—a state which is uninterrupted, in-

divisible, spiritual knowing **by** Mind **as** Mind. As such it is holy. Human misconceptions have nothing to do with it. Therefore, it is unlabored, supremely effortless. For this reason, Mind rests in its mental action, reflection, or knowing. It is a joyous experience—never a wearying one. Needless to say, this state of conscious being is the true sabbath day, and we may each experience it by accepting God as our Mind, and by permitting that Mind to announce itself as our consciousness. In this manner a personal sense of thinking gives way to divine knowing, and the sabbath day is kept holy.

In order to keep the sabbath holy, thought must be maintained always "out from" I AM, never "up to" it. "Out from" indicates divinely subjective knowing from the standpoint of Mind, our Ego; while "up to" indicates a mistaken concept of separation from the real I. Therefore, knowing thus "out from" Mind **is** the sabbath day.

There is no sabbath day within the belief of being a finite personality. Personality is not the individuality of God. It is the "mist," mentioned in verse six of the second chapter of Genesis in which the Adamic allegory of material creation, so-called, is set forth. This mist fulfils its function of hiding from view the true account of creation that appears in the first chapter. Actually, the only true sabbath day is that state of consciousness in which all is viewed from the standpoint of the divine I. This being so, if the sabbath day is to be kept holy, thought must dwell in the recognition

of perfect cause, God, and perfect effect, man, as seen by Mind itself. Therein there is nothing to heal, no problem to be solved, no error to be eradicated, no obscuration to hide reality, no personal-I selfhood to darken consciousness. There is just the I AM saying, "I AM," and doing so eternally.

All finite, personal human thinking violates the Fourth Commandment as well as the First. On the other hand, when God's own thoughts constitute consciousness, the sabbath day is being observed in the most practical manner. Scripture points the way. In Isaiah Deity tells us (Isaiah 55:7-9), "Let the wicked man forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy on him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." In this passage from Scripture we see that it is possible to cast the net of thinking on the right side, on the side which permits God's own thoughts to constitute consciousness. It is a present possibility. Therefore, let us forsake human finite thinking, and, dwelling in Mind as its subjective realization of eternal good, "remember [thereby] the sabbath day." There is no sense of peace nor of rest that can compare with this true understanding of being.

Jesus recognized the effortless unlabored

nature of spiritual knowing. He said (Matthew 11:28,30), "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. For My yoke is easy, and My burden is light." He knew that to the degree that the divine I (rather than personal sense) becomes our Ego, the harmony of real being unfolds as our own. Thus, the presence of spiritual, effortless, restful consciousness is insured when one has no other Mind than God. In this way the sabbath day is kept holy, and the Fourth Commandment is obeyed.

FIFTH COMMANDMENT

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. — EXODUS 20:12.

Who is thy father? Is he a human parent? Jesus furnishes us with the correct answer, saying (Matthew 23:9), "Call no man your father upon the earth: for one is your Father, which is in heaven." The mistake made when calling anyone, especially a minister or a priest, "Father," is patent. It is a violation of the Fifth Commandment. God is really man's only Father; and His parentage should not be denied even inferentially.

In addition thereto, it may be asked, who is thy mother? Is she our human concept of mother? Or is God our Mother? In Scripture the Holy One is quoted as having said (Genesis 17:1), "I am the Almighty God; walk before Me, and be thou perfect." The Hebrew words translated as "Almighty God" are "El Shaddai," and their etymological significance is interesting and informative. In Hebrew "El" means the "Strong One." The qualifying word "Shaddai" is formed from the Hebrew word

"shad," meaning the breast, which in Scripture is invariably used to refer to a **woman's** breast. Therefore, God is not only our Father; He, or rather She, is also our Mother. Thus, if we are to honor our Father and our Mother, as required by this Commandment, we must honor God by acknowledging that the divine Ego is our only real Parent, our only real I.

Let us, then, acknowledge our Father-Mother God in whom the masculine as well as the feminine is represented without any sense of sex. Thus, Deity is BOTH male and female—not two beings, one masculine and the other feminine. Since God is both male and female, it naturally follows that man, in order to be His "image and likeness," would also have to be both male and female. The human concept of one so-called individuality being a male, while another is a female, is, therefore, metaphysically incorrect. Division of the sexes is a purely carnal invention, not the truth of being. Consequently, God, embodying the deific qualities of the masculine and the feminine, remains one Being; while His manifestation, man, would necessarily show forth both of these qualities as one compound idea and likewise remain **one**. There are not two Christs, two infinite, universal, all-inclusive, all-pervading, compound, manifestations, for oneness characterizes the nature of the Infinite.

The belief that we are distinct personal entities, each of us having an individual human consciousness of his own, is an extremely aggressive and strong belief. As we dwell in

this false, divisive, dualistic, mental state, it will seem as though we are separate corporeal beings who think as of ourselves independently of God. This sense of finite individual consciousness, which we accept as our own selfhood, will continue to appear real to us as long as our thinking remains in the realm of human belief. It is for this reason, the fact that all this personal sense of things seems so real to us, that the human mind is reluctant to relinquish its conviction that man is divided into a series of innumerable individualities or men. It is this plural personal sense concerning the true nature of man that is the Pandora Box from which are released the swarm of errors that characterize human existence.

However, when God is **accepted** as the only Mind of man, knowing (or reflection) will be Mind's knowing or mental action. In this connection it should be remembered that infinite Mind, the Holy **ONE**, never thinks in terms of an unlimited quantity or series of separate consciousnesses. The fundamental truth is that God, or Mind, always knows divinely AS itself, and so there is but one consciousness, the divine. As Mary Baker Eddy states on page 536 of Science and Health with Key to the Scriptures, "The divine understanding reigns, is *all*, and there is no other consciousness."

Therefore, to the degree that thought approximates the divine, and is Mind's own mental action, the sense of a person thinking as an individual human consciousness will

disappear. It will then be realized that there is but one Mind being conscious as and of itself, and this unlimited spiritual realization will be a divinely subjective experience **by Mind as Mind**, not by a person who is thinking about God. Needless to say, this divinely mental state of Mind is man, God's idea of Himself. In this perfect altitude of thought man is not lost. He is FOUND! Indeed, what greater joy can there be than that of being **God's own active consciousness of omnipresent illimitable existence** in which there is full freedom from the frustrations, errors, sicknesses or discords of finite human thinking.

If we choose to accept the language of the Commandments in its common or usual human interpretation, we shall fail to detect the spiritual lesson inherent therein. For example, if we believe that by honoring our Father-Mother God in some human ritualistic way, we shall experience a considerably longer span of life upon this earth, we are gravely mistaken. In Scriptural writing the words: land, city, nation, house, dwelling, mansion, etc., often mean consciousness. Thus, to dwell "upon the land which the Lord thy God giveth thee" means to dwell in that conscious state which is the reflection or mental action of the divine Mind. The word "days" is employed only to indicate a marked continuity of consciousness as Mind, as the Ego. It is not intended to signify many solar days, for solar days are measurable in terms of time, and time is unknown to Truth. Thus, by accepting our Father-Mother God as our only Mind, our

only I, or Ego, we honor Him, or Her, as we should, and thereby enter that "mansion" (John 14:2) which is in our "Father's house," and is pure spiritual consciousness.

Obviously, it is a commendable thing to honor our human parents (assuming that these parents are entitled to such recognition because of their sterling characters). However, if we do honor our human parents, we shall not thereby lengthen our sense of mortal existence. Genuine living, uninterrupted, harmonious, and perfect, comes of knowing **as God knows**, not of thinking as a person. It is a spiritual experience, God being present as our Mind. Therefore, this Commandment requires a divinely subjective acknowledgment of Truth as the All-in-all, than which there is naught else. This divine demand, then, has much the same significance as the First Commandment.

★ Incidentally, there is a widespread belief, fostered by "Churchianity," that human fatherhood and motherhood are blessed of the Father, and that it is God's Will that women should bear children. Infinite Life has no such desire, for Life is not expressed materially, being infinite Spirit. Procreation by human beings, then, is an entirely human affair, and it has no basis in Truth. According to the Logia, Jesus said, "I am come to destroy the works of **birth**." He well knew that it is the belief in human birth that underlies the whole human concept of existence, for birth is death to spirituality. Unquestionably, it is as important to rid thought of belief in birth as it is to destroy

the last enemy, death, for birth is the beginning of finite conception which necessarily ultimates in death. In fact, human existence is death in slow motion. Consequently, the celebration of birthdays is in reality the celebration of death days, for birthdays signify the passage of time by reason of which each celebrant is acknowledged to be that much closer to the grave. Again, such celebrations violate the Fifth Commandment since they acknowledge human birth and impliedly deny the Fatherhood and Motherhood of God.

Every mortal has been brought up to believe that he not only owes his birth to other mortals, but also that he holds within himself the power to give birth to many things, in other words, to be a **maker**, to have an image of himself independently of God. Thus, he thinks that he can make a child, a home, a living, a career, a condition, an atmosphere, or an organization. Yet, Scripture tells us (Psalm 95:6, 7), "O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of his hand." When existence is viewed from the standpoint of spiritual reality, it is obvious that man is not a "maker." In this true sense of being there is no human parentage despite the strong and aggressive claim of the so-called carnal mind that such parentage exists. God is man's only originator, his only Father-Mother. This truth must needs be admitted for thought to be correct.

It should not be overlooked that man is the

effect, the outcome, the emanation of divine Soul. He is, in the final analysis, Mind's reflection or mental action. He is not a **reflector**, one who originates anything. On the contrary, he is **reflection**. He is effect **only**, and as effect he is not a creator, for effect cannot institute action. Only cause may do that! Therefore, it is important to recognize that man is not a creator, and, for correct reasoning, the belief that he is capable of creating must be rejected as a lie voiced by a non-existent carnal mentality.

The acknowledgment that Deity is man's Father-Mother unfolds the further fact that the whole human concept of "**borning**," of giving birth, of maturing, and of dying is completely fraudulent. The great Hebrew prophet recognized this fact when he recommended (Isaiah 2:22), "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Thus, this "borning" misconception has no relationship whatsoever to the truth of spiritual existence as determined and known by Truth itself. Consequently, the human sense of giving birth to another seeming mortal, is a wilful violation of the Fifth Commandment, for it dishonors God by denying Him His place as the sole creative Principle. Of course, the carnal mind will take intense exception to the foregoing proposition, because it sees in it the certainty of its own ultimate extinction. However, since salvation is individual, not collective, it is each man's duty and responsibility to reject the Adam-dream of human procreation, and to acknowledge Deity as the

sole creator. Thereby is freedom gained from the variability and error of human misconceiving.

As we consider the commandments in their spiritual import, it will be seen that we are definitely breaking them if our thinking is human and personal. Such mental action is predicated on the theorem that man has a private personal mind of his own quite apart and separate from God. In this way "other gods" are acknowledged, and the First Commandment is broken. There is but one Mind, and it is the only Mind of man, God being All.

If there is to be genuine obedience to the deific demands of Elohim, Almighty God, the habit of thinking as a mortal must be forsaken because of its mistaken sense of egotistical finite being. Consciousness must take on the character of Divinity **by seeing as Spirit sees**, not by seeing as a human being sees who is trying to grasp the significance of infinity. Then, and not until then, will the mental attitude be correct, and all conception be had from within the focal distance of God Himself. Thereby harmony will reign instead of discord. Truly, in order to honor our Father-Mother God as He-She demands, we must obey the Fifth Commandment by denying human parentage in both thought and action.

SIXTH COMMANDMENT

Thou shalt not kill. — EXODUS 20:13.

Customarily, this Commandment is assumed by readers to be applicable solely to human conduct. If lethal action has not been taken by one against another, the world feels that this Commandment has been obeyed. Such is not the case, however, for obedience thereto involves far more than the mere avoidance of committing the physical act of murder. To hate is to kill. Hatred is a deadly sin. **It kills the one who hates!** Therefore, the Sixth Commandment is broken far more often than is generally realized, for hatred is an almost universal characteristic of human thinking.

Jesus warned his disciples against the danger of indulging in hatred. In his Sermon on the Mount he declared (Matthew 5:21,22),
† "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in

danger of the judgment." In the original Greek text the phrase "without a cause" does **not** appear. Possibly, the translators of this text felt the need of some excuse for their sense of hatred, resentment, or dislike of others, and inserted this phrase **without justification** in order to salve their own consciences. At any rate, we should never forget that the Master actually taught, ". . . whosoever is angry with his brother shall be in danger of the judgment." There is absolutely no excuse for hatred! The penalty for hateful thinking is death, and this penalty is inescapable. Moreover, the manifestation of hatred by anyone breaks the Commandments, all of them, and separates the one who hates from God, good. Personal human thinking is always divisive.

The beloved disciple John voiced much the same thought in his First Epistle General in which he wrote (I John 3:15), "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Thus, hatred, murder, and death dwell together. Saint Paul taught (Romans 6:23), "The wages of sin is death." There is no escape from this *dictum*. When thinking is hateful, God, or Life, is impliedly denied. Consequently, eternal life cannot abide in a thought which is so evil. Salvation comes only through spiritual loving, and by this means alone may the penalty of death be set aside.

Hatred requires an object. It is impossible to hate **nothing**. Therefore, when one is indulging in hatred, an image of someone or

something that is hateful is held before the thought. In such thinking the allness and oneness of God is actually not being recognized. The one who hates is believing that there is someone "out there" apart from Deity whose conduct fully justifies his dislike, resentment, or active hatred. Such thinking is murderous, for if thoughts could kill, the objects of hateful thinking would die. Though it is not generally realized, this kind of thinking is tantamount to mental murder. It breaks the Sixth Commandment. If we are to obey this Commandment we must revise the standpoint from which we view being, and follow the Apostle John's advice (I John 4:7,8), "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is Love."

The love to which John refers is altogether different from human love which may, in a moment, turn into intense hostility. Divine love is constant, unvarying. It is not concerned with persons, for, as Saint Peter stated (Acts 10:34), "Of a truth I perceive that God is no respecter of persons." Man is not a corporeal personality. He is idea, reflection, that is to say, mental action on the part of the divine Mind, and these terms indicate spirituality, never personality. Consequently, divine loving is that active state of all-embracing Love in which only the loveliness of Love in expression is known. This kind of spiritual loving is man. It is also the Christ.

Our great Exemplar, Jesus of Nazareth,

made a distinction between the right and the wrong sense of love. He taught (John 15:12), "This is my commandment, That ye love one another, as I have loved you." Note the qualifying clause: "as I have loved you." While Jesus was humanly loving to his disciples, the real love that he expressed rose above human limitations predicated on personal sense. His sense of love was divine. It was a subjective, not an objective, manifestation, and Love divine was its source. It was this impersonal, pure, spiritual love that accounted for his many healing works.

The Apostle James, doubtless voicing the Master's teaching, wrote (James 2:8), "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbour as thyself." This rule is not intended to mean that we must love our neighbor **as our neighbor!** Far from it! We are not expected to humanly love those who may manifest evil characteristics. To do so would be impossible. On the contrary, a divinely spiritual sense of love is expressed by seeing what appears as our neighbour as he actually divinely is, made in the "image and likeness" of Love. Then, if we continue to view all from the standpoint of Love itself, exactly as Love loves, the concept of "neighbour" will cease to be human, and the real man will be seen as God created him "in His own likeness," impersonal, perfect, infinite, and eternal. There is no higher sense of love than this. By loving in this manner, that is, as Love, we fully obey the Sixth Commandment.

In the human belief of existence with its

claim of minds many, there are those who may be fearful of being victimized by the wicked, hateful, and murderous thoughts of others. As long as there is a belief in minds many there will be the further belief in projected thought. Some refer to this aspect of the carnal mind, so-called, as either ignorant or malicious mental malpractice. However, it need not be feared. Let thought recognize that **the holy sense of God is Love and All, and that there is no other mind to send thoughts.** In this way the evil machinations of the suppositional human mind are nullified and rendered of no effect whatsoever. In the foregoing important and emphasized declaration of truth is a certain panacea whereby the claims of mesmerism and malpractice are reduced to impotence and so destroyed. The author has proven many times that the realization of this truth is effective, not only for others, but for himself as well. The acceptance of God as one's only Mind is the best defence. This positive divine knowing operates as a bulwark and tower of spiritual strength against suppositional projected thoughts by others, and it fulfills the First Commandment. The Psalmist recognized the power of God when he sang (Psalm 91:4), "His truth shall be thy shield and buckler."

Opposition to the utterance of subjective divine Truth violates this, the Sixth Commandment. Any attempt to silence or limit the expression of truth is on a par with killing Truth, whether the attempt is made by a person, a group of persons, or a human organization.

The majesty of Infinity is always a closed book to finite belief, for infinity is incomprehensible to finity. Therefore, despite the criticism of others who fail to understand how to accept God as their Mind, their I, or Ego, we must press on diligently, letting the I AM be present as our Mind, for in this way we gain the kingdom, and keep the Sixth Commandment.

SEVENTH COMMANDMENT

Thou shalt not commit adultery.

Exodus 20:14.

What greater adultery is there than the denial of God's omnipresence? Adulteration of the truth brought about by the voicing of materialistic conclusions is adultery. It is a heinous sin! It violates the very essence of the First Commandment,—to say nothing of this, the Seventh. If one is laboring under the delusion that this Commandment merely forbids sexual promiscuity, one is gravely misapprehending the purpose underlying the restriction placed on adultery. While improper sex relations have a direct bearing on human standards of what is right and proper, and constitute an attack on the home and common decency, they fall far short of being the sole evil forbidden by the Seventh Commandment. Spiritual adultery is the graver and more destructive error. If one's consciousness is confused by the admixture of good spiritual thoughts with evil unspiritual beliefs, the last state of that consciousness is worse than the first. Thus, it is absolutely es-

essential for purity of thought, uncontaminated by finite beliefs, to be maintained at all times in order to avoid the commission of mental adultery.

It is sometimes believed that if physical adultery has not been indulged in, the Seventh Commandment has been obeyed. This conclusion is incorrect. Merely the thought of committing adultery with anyone constitutes the commission of adultery. Jesus taught (Matthew 5:27,28), "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." While this teaching applies to masculine conduct, the reverse teaching is equally true. For a woman to lust after a man is fully as evil and adulterous. Likewise, either the lusting of a man for a man, or a woman for a woman, is a serious breach of this Commandment.

The meaning of the word "adultery" should not be limited in its significance only to sexual intercourse between those of the opposite sex. Intercourse between those of the same sex is also adultery. Homosexuality and lesbianism are adulterous demented distortions of the carnal mind, so-called. Even more, they are, to use Scriptural terminology, the Sodom and Gomorrha of human thinking which bring upon those who indulge in their practice the wrath of God. In Jude's General Epistle we read (Jude 7,8,19), "Even as Sodom and Gomorrha, and the cities about them in like man-

ner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. These be they who separate themselves, sensual, having not the Spirit." The depravity and baseness of thinking that characterize homosexuality and lesbianism point to a type of adultery that is the lowest of the low. According to Scripture those nations, or consciousnesses, which have indulged in such evil practices have always come to a disastrous end. The same truth applies to the thought of individuals who stoop to such excesses of the flesh. They, too, become mentally decadent, diseased, and demented, and lose the essence of good manhood and womanhood.

† Heresy is also adultery. Any religious teaching that departs from the pure spirituality of the Master's instruction is heresy. Though it is seldom noted, heresy abounds in Christian church doctrine and dogma. Thus, ritualistic forms and procedures adulterate the preaching of the Word. The fact that present day teaching in our churches may be replete with heretical conclusions is often obscured by the belief that if these conclusions are church approved they are necessarily true. Such is not the case. It is interesting to note that the first heresy in the early Christian church was the teaching that matter is eternal. Even though this false teaching was not accepted in the church, other just as mistaken

errors were. Consequently, each individual must be mentally alert in order to detect heresy whenever and wherever it appears. The denial of the allness and oneness of God, Spirit, is therefore adulterous heresy, for it muddies the waters of thought concerning fundamental spiritual truth. In fact, the thinking of thoughts that partially or wholly obscure the true spiritual facts of being by injecting human conclusions into divine teaching is equivalent to committing adultery and violating the Seventh Commandment.

There is a school of thought which teaches that the so-called human consciousness must be improved. This belief is predicated on the proposition that human improvement will result in spiritual growth and understanding. Needless to say, such teaching is out-and-out heresy. Mrs. Eddy has written in *Science and Health with Key to the Scriptures* that the divine understanding is **all**, and that there is no other consciousness. Why, then, try to improve a consciousness which, spiritually speaking, is non-existent in Truth? Again, Mrs. Eddy, in an Easter sermon to her household, voiced the thought that if one is attempting to make "the old man," the human sense of things, better, one is preparing to keep it, — not to put it off as Saint Paul recommended. Therefore, whenever the erroneous suggestion is uttered that the human consciousness should be improved, **beware!**

There is but one way in which to make the human consciousness better, so to speak. It is to put it off, to get rid of it; first by accepting

God as one's Mind, and then by knowing divinely. To human apprehension this new mode for knowing may appear as a human consciousness that is being bettered. Actually, what is really going on is that the human consciousness is disappearing, while the divine understanding is appearing.

While the varied aspects of adultery have had to be touched upon in order fully to expound the significance of the Seventh Commandment, the author has attempted to bring out the fact that it is the thinking back of the act of adultery, rather than the act itself, which is the real culprit. Whatever the thinking may be that bears witness to matter as pleasant and attractive, that thinking breaks the First Commandment,—and all of the others. It claims the existence of something apart from the one infinite God, good; covers this iniquitous suggestion with the mantle of personal attraction; and violates the fundamental teaching of the Commandments.

The history of organizational religion is filled with instances in which the Sixth and Seventh Commandments have been breached. The "Establishment" in church after church has opposed progress by the laity toward greater spiritual understanding. Through crucifixion, excommunication, inquisition, probation, and proscription it has attempted to keep down the utterance of truth to the level of current ecclesiastical belief. Jesus speaks of this characteristic of church organization thus (Matthew 23:2,6,13), "Saying, The scribes and the Pharisees sit in

Moses' seat: And love the uppermost rooms at feasts, and the chief seats in the synagogues. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves [understanding it not], neither suffer ye them that are entering to go in." The attempt to silence or forbid the utterance of absolute, divine, subjective truth is a grave commission of adultery. It prevents the voicing or teaching—of the full truth. In consequence, only an emasculated version of the truth remains, an adulterated teaching, which is bereft of the ultimate Word of God. Were it not for those few courageous thinkers in many denominations who have braved the displeasure of established ecclesiastical authority by voicing the truth as they saw it, we would still be in the dark ages of limited spiritual vision. Indeed, the commission of adultery negatively as described herein can be and is **far more wicked** than the violation of this Commandment physically, for it damns future generations to spiritual ignorance of the truth that saves and heals.

In order to avoid committing spiritual adultery we must maintain mentally a pure undefiled acknowledgment of God's oneness and allness. No admission of matter as factual can be made. The great truth that there is nothing but God, Spirit, underlies divine philosophy, the Logos. Evil, the suppositional opposite of good, is a lie. Unless we bear witness to the truth, we are liars and adulterers.

EIGHTH COMMANDMENT

Thou shalt not steal. — EXODUS 20:15.

Not only does the application of the Eighth Commandment affect human conduct, but it also constitutes a warning to those who would rob God by denying His allness, oneness, and eternal omnipresence. The admission that there is something beside or apart from God is plain, unadulterated, unvarnished thievery. It places one outside of Heaven, and keeps one in the hell of human misconceiving until this "stealing" is forsaken. In the words of Henry Francis Lyte's well known and beautiful hymn: "Praise the Lord of our salvation; Hosts on high, His power proclaim; Heaven and earth, and all creation, Laud and magnify His name." The highest praise is the unreserved acknowledgment of Deity's self-existence as the Holy One, than which there is none else.

Stealing, which is a facet of crime, is predicated on the mistaken proposition that wealth has been unevenly distributed. Therefore, the criminal believes that he must rob his neighbor in order to correct this imbalance

of property ownership. Being untutored in the "things of God," the thief fails to understand that he, as divine idea, already is the evidence of God's boundless abundance. Were his thinking to be changed from a limited human sense to that of Mind's all-embracing knowing, his human experience would necessarily expand to such a degree that the false belief of lack would disappear, and a sense of the fulness of spiritual being would be his. Coincident with this improved state of understanding the temptation to steal would be banished, and harmony would increasingly characterize his new concept of life. The sole requirement for this better sense of things is a change of viewpoint.

The more consciousness approaches the divine state of Mind in which Mind is cognizing the infinite unlimited abundance of its own existence as the All-in-all, the more experience will take on the character of Divinity made evident in a greater sense of completeness. How this improved mental state will become apparent to human observation cannot be foreseen, but it is certain that as a mistaken sense of lack and limitation disappears, a greater awareness of personal ownership of those things that contribute to a sense of well-being will appear. In this better state of mind the urge to steal or to rob will be eliminated.

Some believe that we may gain the kingdom of the heavens merely by being humanly good, but this approach to the divine state is both impossible and impractical. Human

good (at its best) is a limited sense of good; whereas divine good is forever unlimited. Therefore, the expression of human goodness is not sufficient to qualify us for admission to Heaven. There must be genuine spiritualization of thought if access is to be gained to that state of the divine Mind which is Mind's understanding and experience of omnipresent and boundless good. Thus, the nature of our thoughts determines our qualifications. The more our thinking becomes godlike, the closer consciousness will be to that heavenly state in which all sense of limitation is unknown. Instead of robbing Deity by denying His allness and everpresence, as human material thinking does, spiritual, divinely subjective knowing attributes to the great I AM all good, and enables us thereby to enter "by the door [of understanding] into the sheepfold." Jesus puts it in these words (John 10:1,2), "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." There is only one Way whereby to enter Heaven. It is through complete spiritualization of thought. To this end, all personal material misconceiving must be forsaken.

Of course, the sheepfold, to which Jesus referred, is divine consciousness. The door to the sheepfold of pure spiritual comprehension is the Way, and the Way is the Logos or Word of God. The Word of God consists exclusively of God's thoughts. Thus, if we are to

enter into the heavenly sheepfold of spiritual understanding by the door, the Way, God must be **accepted** as our Mind, our I. Knowing must be **by** Mind—as **Mind** doing the knowing. Thinking as a personal ego about God is not the divine Way. In short, His thoughts must constitute consciousness. This mode for knowing is the Way in which thought must “walk” for understanding to be divine. In it there is no personal sense. Thinking in a personal way as a corporeal ego is equivalent to robbing God of His due. In Scripture we read (Isaiah 30:15,21), “For thus saith the Lord God, the Holy One of Israel; saying, This is the Way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” In short, no matter in how many ways we may be seeking to enter the sheepfold of Truth, the true and only Way has been revealed,—**divine subjective knowing as Mind**. Therefore, whatever our plans may have been for entering the kingdom, or despite whatever opposition within the church there may be by unillumined members who have not yet accepted Mrs. Eddy’s revelation of divine egoism, we shall find that there is but one Way, and it is the Way of God’s appointing. No other *modus operandi* will be successful, and if we are tempted to try other ways and means, we shall be but thieves and robbers, and success will not crown our efforts.

One may ask, What are God’s thoughts like that I may think them? In reply it may be truly said, “YOU” don’t think them! Rather, get out

of your false personal-I sense of selfhood in corporeality, and let God be present as Mind. Then, God may be heard, the personal senses having been silenced. It is the false sense of "i" that hides the divine "I" from view. Put off this "old man" of human thinking, and let consciousness be God speaking. Jesus voiced this same teaching to his disciples who were fearful lest they say the wrong thing when brought before governors and kings for his sake. He encouraged them, saying (Matthew 10:19,20), "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

To let God speak as your only and real Mind, I, or Ego,—God being present as your Mind,—is your divine right as His Son. Just be certain that the viewpoint is correct, free from any personal-I sense of existence and things. In other words, let consciousness be I talking, not "you" speaking, for the "you" sense is erroneous in the extreme. It robs spiritual sense by stealing its spirituality. It breaks the First Commandment as well as this, the Eighth Commandment. This mistaken personal-I sense is a "thief and a robber." Remember, only God may properly say, "I," for He is the only Ego, the only I.

Let us now consider the nature of God's thoughts, His eternal verities. As the Supreme Being, would He not say, "I AM; I AM THAT I AM; I AM WHO I AM; I am the infinite

unsearchable Ego?" He would and does. Therefore, knowing as Mind knows; or rather, knowing AS Mind, let consciousness say, "I AM," over and over, slowly, thoughtfully, always lifting the "I" above human personal identification. Persist in knowing, "I AM," until it ceases to be "you" saying it. Then, knowing thus **as I**, consciousness is divine.

God, being infinite, is All, than which there is none else. Therefore, He would say, "I am All; I am One; I am the all-knowing Mind, the only Ego." Let consciousness abide in the realization of these divine ideas. Let it be Mind, not "you," doing it. Again, lift the "I" above personal connotations. Keep the "I" divine. Do not permit it to slip back into the human and personal sense of existence and selfhood. Then, if God's law, "I am All," is truly seen, divinely and subjectively from the standpoint of the Ego itself, it will heal anything and everything. The sole *sine qua non*, however, is that there be no personal or human meaning in the way in which the "I" is used. Therefore, avoid spiritual adultery which always results when thinking becomes finite and human. Let it be God, and God alone, who says as your Mind, "I am All; I am the Holy One."

Other divine thoughts might be, "I am well; I am strong; I include all good; My power is unlimited, because I am omnipotent; every divine quality is Mine, and each reveals how I act; I am the source of all real action which is eternally irreversibly good; being infinite, I know Myself only, and there is nothing apart

from Me to know or believe, for I am All." In the foregoing divine ultimata we see all five of the first person singular pronouns used: I, My, Me, Mine, and Myself. They identify Deity, for the divine Ego never speaks about Himself in the third person singular! Only the human mind, so-called, does this. Therefore, if God is to be accepted as one's Mind, one's I, His thoughts of Himself must constitute consciousness. Then, the hem of the garment of Christ is touched, and healing ensues.

"I, even I, am the Lord; and beside Me there is no saviour;" (Isaiah 43:11) "I am the Lord that maketh all . . .;" (Isaiah 44:24) "I am the Lord, and there is none else, there is no God beside Me;" (Isaiah 45:5) "Therefore My people shall know My name: therefore they shall know in that day that I am He that doth speak: behold, it is I." (Isaiah 52:6)

Knowing in any other way than **as** Mind, **as** I, constitutes mental thievery, robs God of His allness, and breaks this, the Eighth Commandment. Therefore, let it be Mind who speaks divinely and subjectively in and as consciousness right now! Thereby peace is experienced.

NINTH COMMANDMENT

Thou shalt not bear false witness against thy neighbour. — Exodus 20:16.

If the belief is accepted that the purpose of this Commandment is limited solely to the prevention of the telling of lies about others, the goal of living up to this Commandment is being missed entirely. Actually, its purpose goes much farther than this. Just thinking of another as a material corporeal personality—instead of seeing him as God sees him—makes one guilty of bearing false witness. Man is not a person. He is the expression of the divine Mind which means that he is the mental action, the act of knowing, the reflection of that Mind. This conscious act by Deity is completely impersonal. Thus, thought should be alerted to the acceptance of these truths so that it will avoid the mistake of personalizing man, for such erroneous identification breaks the Commandments.

All there is to one's neighbor is one's concept of him, and one's concept of anything or anyone is oneself. Plato made this same point

when he declared, "What thou seest, that thou beest." Professor Langley, the American astronomer, teaching the subjective nature of thought, remarked that "color is in **us**,"—not "in the rose." All identity exists **within** the conceiving mind, not outside of it. As has been stated heretofore, there is nothing "out there," for God, Spirit, is omnipresent, and there is no other presence or self-existence. Hence, all is subjective with respect to Mind, God. The infinitude of Deity precludes dualism or objectivity. This teaching that all thought is subjective is not a metaphysical subtlety. The subjective nature of thought whether it be human or divine, is a fact well recognized by most thinkers. Therefore, it behooves us to face the fact that there is nothing tangible that could be external to thinking, despite the testimony of the material senses, so-called. This testimony is always mistaken. As far as God is concerned, and we need not consider anything else since there is nothing else apart from God, there is nothing outside of the divine Mind. **All knowing by Mind as Mind is within Mind as its subjective self-realization.** This mental action, sometimes called reflection, is the real man. For this reason, when we think of a man as a mortal, we are bearing false witness. Such erroneous thinking breaks the Ninth Commandment, as well as the First. Man is not an object in material space.

Objectivity, to use this word in its original meaning of "that which exists externally with respect to the mind," is a subtle lie of the carnal mind, so-called. There is nothing, and I

repeat, NOTHING, "out there" in material space, because there is no material space. The omnipresence of Mind renders impossible any conclusion that something can exist outside of or beside the one Infinite. Logic will not permit it. The spiritual fact is that all is Mind, and Mind is All. Consequently, all is **within**, subjective with respect to, the Mind that is God. Therefore, if we believe that there is or can be anything or anybody "out there" somewhere, we are but accepting the suggestions of the carnal mind, so-called, and our thought is human, not divine. Even worse than this mistaken mental attitude is the fact that if we think in this fleshly way, we are bearing false witness.

Were there anything or anybody objective with respect to the infinite Ego, or I AM, God would cease to be infinite. A false sense of dualism, sometimes loosely called "twoness," would characterize existence. However, the illimitable oneness of Deity precludes dualism. Thus, dualism, or plurality, is a lie or falsehood about God. Real being is divinely subjective, because Principle is absolutely All-in-all. A study of the logic of Ontology, or the Science of Being, reveals that man is spiritual, not material, for God, his Father, is infinite Spirit. Hence, man, the real man, the man you and I really are, dwells in God, in Mind, as **God's** perfect consciousness of Himself, and so is divinely subjective. This fact becomes more apparent as God's thoughts increasingly constitute individual consciousness.

Everything is mental. Our thinking and our believing constitute our universe. Either we are seeing all from the standpoint of physical sense testimony, and are blinded by the "mist" of limited human thinking; or we are accepting God as our Mind, and viewing existence from this exalted, spiritual, divine altitude of thought. The former is the Adam-dream of human belief; the latter is the spiritual consciousness, or Heaven. Therefore, if we do not like what we are seeing, we have only to change our concept by substituting for the evil "picturization" of personal sense the real or spiritual idea which is God's concept. In this way we gain dominion over evil, for we can never experience aught but our own thoughts. When these thoughts are divine instead of human, harmony is established, and the evil picture of carnal misconception fades into its inherent state of nothingness.

Whatever tempts us to believe that the human picture is true is the carnal mind, so-called, and this suppositional mentality is the devil referred to in Scripture. The devil, then, is not an evil personality, but is a viewpoint that is finite and ungodly in character. Human thinking is basically erroneous, for such thinking makes the mistake of personalizing man and consequently of denying God His infinite omnipresence. Thereby we not only bear false witness against our neighbor, but we also bear false witness against God, for God and man, Mind and its consciousness, **is** one indivisible Being, not two things Being one.

Jesus taught the indivisible oneness of God and man, God and His Christ. He declared (John 10:30), "I and my Father are one." In the original Greek text this passage reads, "I and the Father are one." However, the Greek word translated "one" is a neuter noun, not an adjective nor an adverb. A Professor of New Testament in a famous divinity school added the word "thing" in brackets in order to give the correct sense of the Master's teaching. Thus, what Jesus actually said was, "I and the Father are one [thing]." Man, God's Christ-idea, or act of knowing by Mind, is inseparable from the knowing Mind, even as in human thinking the act of thinking and the so-called mind that is doing the thinking are inseparable. Mind and **its** mental action **IS one thing**. We should avoid the mistake of separating Mind from man, for man is Mind's own consciousness. However, if we should fail in this respect, and look upon man as a thinking being who lives independently of Life, God, we would be bearing false witness against God and man, and be breaking the First Commandment and this, the Ninth Commandment.

It is our privilege, then, to bear true witness: that is, to acknowledge God's allness, oneness, and wholeness, and to refuse to be misled into believing that the picture which the burlesque show of materialistic appearances presents is true. Thus, by seeing man as he divinely is, pure, perfect, and impersonal—as Love's expression—we cease to bear false witness, and this Commandment is thereby obeyed as it

should be.

In Science and Health with Key to the Scriptures Mary Baker Eddy makes one of her most profound statements relative to bearing **true** witness. On page 411, lines 10 to 12, she writes, "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous." In the Bible the Psalmist confirms Mrs. Eddy's declaration by singing (Psalm 46:6), "He uttered His voice, the earth melted." Now, in this book it is the same teaching of divine egoism that is being presented to you in which God speaks as the only Mind of man, bearing witness to the truth.

Let the divine Mind be yours, and let its thoughts become the very essence of consciousness, for nothing finite, harmful, or deadly can withstand the power of God's Word uttered **divinely**. In this way of deific subjective knowing, that is, **knowing as Mind from the standpoint of Mind itself**, and only in this way, may the hem of the garment of Christ be touched.

TENTH COMMANDMENT

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. — EXODUS 20:17.

Covetousness, jealousy, greed, and the like are ungodly characteristics of the human consciousness. They must be kept under subjection to that self-control which prevents their manifestation. Otherwise, thought will not approximate that of Love divine. Nevertheless, the disciplining of one's thinking in order to avoid covetousness does not constitute full obedience to this, the Tenth Commandment. Much more is demanded, namely, spiritual obedience. Thus, as long as one believes that there is something "out there" apart from God, good, and one is coveting it, this Commandment is being broken. Verily, if thought is permitted to succumb to covetousness, the allness of God is actually being denied. Any desire, other than a spiritual one, is bound to result in unhappiness and frustration.

There is really no justification for covetousness. If the truth be known, it will be recognized that man, as Mind's reflection, is a state of divine inclusiveness on the part of God. Deity does not express Himself in a piecemeal fashion. God's self-manifestation is always complete in every respect, and since man is that perfect self-expression by Mind as Mind, man is also always complete, lacking or needing nothing. Although this spiritual fact is not often apparent to mortals in their human experience, nonetheless, it is true.

Covetousness of another's wife has its roots in the human sense of sex, even though the truth of this statement is seldom recognized. The error inherent in mortal belief is that we are, each of us, only half a man. Consequently, not understanding that man in God's image is BOTH male and female, men seek to gain a human sense of completeness by marrying women. Likewise, women seek a false sense of completeness in marriage. Since "marrying and giving in marriage" are human devices whereby an attempt is made to gain a union of the masculine and the feminine qualities, and since these devices are not based on a divine realization of oneness, marriage is often an unhappy human experience. Yet, there is a sound solution for this problem of incompleteness. It is to know divinely as does the one and only Ego-God.

Many people go through life in a state of serious frustration because they have not been married. Had the truth of being, as seen from the standpoint of Soul, been understood

by them, the circumstances occasioning their feelings of frustration would have been eliminated. Either suitable mates would have appeared, and happy marriages followed, or each individual consciousness would have been so satisfied with its divine sense of completeness that marriage would no longer have been deemed necessary.

The spiritual fact is that "I want" always obscures "I AM." Therefore, the important thing for all of us to do is to reverse this mental attitude by letting thought dwell in this spiritual realization, "I [Mind] am **complete**; I [Soul] include all good; I [Principle] dwell in the consciousness of My divine well-being." Thereby, the lying claims of the carnal mind, so-called, saying, "I am unhappy; I am incomplete; I want something," are rejected. The result is harmony. For a truly satisfying sense of completeness to constitute our experience, there must be positive knowing from the standpoint of Truth itself.

In this improved way of knowing the approach to the resurrection and ascension above finite belief is begun. The Master said (Matthew 22:30), "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." This statement will be better understood when complete recognition is given to the truth that man includes both manhood and womanhood, because God, our Father-Mother, is his originator. There is no such thing as half a man, one who is only masculine or only feminine, for God made man in His image, the

image of complete divine selfhood inclusive of both "male and female." "So God created man in His own image, in the image of God created He him; male and female created He them." (Genesis 1:27)

Some Bible references appear to indicate that there is marriage in heaven. For example, in the Gospel according to John we read (John 3:29), "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: thus my joy therefore is fulfilled." In the Revelation of St. John the Divine we find this statement (Revelation 21:9), "Come hither, I will shew thee the bride, the Lamb's wife." These references to a bride, a bridegroom, and the Lamb's wife are entirely symbolical. They do not refer to a marriage between two individuals in the kingdom of heaven. On the contrary, the word "bride" stands for the pure undefiled consciousness of God, namely, His Christ-man or divine nature in expression. † The word "bridegroom" is employed to identify those who accept God as their Mind, and so have the "bride," the Christ consciousness. "The friend of the bridegroom" is he who has not seen that God is man's only Mind, and consequently he does not have any comprehension of the Christ which is Mind's understanding of itself as the sole Presence. Therefore, we must avoid being the friend of the bridegroom, that is to say, the human consciousness. To continue, the "Lamb's wife" is a phrase symbolizing the indivisible oneness of

God and His Christ, Mind and its idea. It does not signify two married entities or individualities, that is, the Lamb and the Lamb's wife. Thus, it naturally follows that marriage, as the term is understood in human experience, does not exist or occur in the spiritual realm of the real.

The belief of incompleteness is not one that is solely identifiable with a state of "single blessedness." Incompleteness can also be felt, even if one is happily married, when there seems to be a lack of necessary worldly possessions, an insecure or unsatisfactory job, or a limited outlook in so far as the future is concerned. However, the remedy is the same in all cases. Persistently declare that completeness, fulness of being, and all-inclusiveness are facts of true being. Let it be Mind voicing itself, not a person talking. May not Love say, "I am all-embracing Love divine; I [Truth] am experiencing right now the fulness of My spiritual self-existence; I [Principle] am the source of all real action, and I am forever evidencing forth the perfection that I AM; I [Soul] embody My ideas, and rejoice in the absolute harmony of being what I AM?" Positive statements such as these, voiced from the standpoint of Spirit, God, the Ego, even as Mind doing the speaking, are indicative of the divine Way. Walk ye in it! However, do not limit the expression of Truth to the foregoing ultimata of God. There must be spontaneity of thought and expression if Deity is to be the source of such declarations. And, above all things, refuse to let personal

sense talk in debilitating, destructive, or depressive tones, for these are the dusky daughters of the devil which, if entertained, prevent the proof of healing from being made manifest in our lives.

The act of coveting is not always concerned with the desire to possess adversely owned property. The coveting may be of another's health, enthusiasm, or vitality. Such wanting hangs the dead albatross of disease, depression, or fatigue around the coveter's neck more firmly, because it is based on a belief that the person who thinks in this manner is sick, unhappy, or exhausted. Since most problems arise largely because of negative, hateful, fearful thinking, these problems may be dissolved and dispensed with by knowing AS Mind the spiritual truths of well-being, joy, and inexhaustible strength. To this end, keep thought in the mental realm of the divine Mind who knows, "I am All." Refuse to think human thoughts of ill health, physical injury, limited opportunity, thwarted hopes, or fatigue. These are but lies about God and His action or self-expression. To the degree that we see DIVINELY that all good is eternally in perfect and complete expression by infinite Principle, the clouds of false human belief will disappear, and the temptation to be covetous of another's health, or abundant vitality and vigor, will fade away.

Indulgence in covetousness is a waste of time, for it fixes a feeling of lack more strongly in thought. Therefore, we should refrain from observing the human finite picture, and

just let Mind know. Then, consciousness will be **all-inclusive**, cognizant only of unlimited abundant being. In this joyous and perfect state of Mind the healthful and happifying truths of spiritual existence will constitute our sense of being.

Covetousness, in the final analysis, is the worship of "other gods." It breaks the First Commandment. Therefore, banish covetous thinking by substituting therefor the harmonious thoughts of God. In this Way of the Christ are all of the Commandments truly obeyed.

S U M M A R Y

Thou shalt have no other gods beside Me.
— EXODUS xx. 3.

Through complete understanding of and full obedience to the First Commandment in its spiritual significance the cobwebs and confusions of finite thinking are swept away, and health, harmony and happiness are established. For that consciousness which is permeated with the divinely subjective thoughts **of** and **by** infinite Love there can only be the experience of utter incomparable joy, goodness, and well-being.

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deuteronomy 6:4,5)

GOD IS INFINITE, **ALL!** Because "there is none else," He is the only Presence. He is the only One who knows; "His understanding is infinite." He is the possessor of all power; there is no opposing potency. He is the originator of all real action which is divinely mental, since He is the only Mind, the only Ego, or I.

Thus, there is nothing but God, Spirit, infinite Principle, who is eternally declaring and knowing, "I am All; I AM; I AM THAT I AM; I am the unlimited, unsearchable, infinite Ego."

Man is that **mental action** on the part of Mind, or God, in which Deity is evidencing Himself as the **only** Presence. Man does not have presence in and of himself. Neither is he a presence. It is the Holy One who **alone** is present. Thus, man exists, not as a presence, but as **God's presence** made manifest. As the Master declared (John 10:30), "I [the Christ, the nature of God expressed] and the Father are one [thing]." Oneness characterizes the Infinite, Almighty God.

Accept these spiritual facts as fundamental truths. Keep God **All** in your thought. Let it be Mind, present as your consciousness, who is showing forth every deific quality divinely and subjectively. Such godlike knowing is the Christ. By so doing you will have taken a great step forward toward realizing that all-embracing understanding of God and man which is a necessary concomitant of successful prayer. Without your acceptance of God's divine verities or thoughts there will be fewer "signs following." With your acceptance thereof you will find freedom from the hell of human thinking and false believing,—and Heaven will be yours.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

DEUTERONOMY 28:1.2.

REALITY

"I AM, the Holy One;" —
Soul, self-existing.

"I know Myself alone;" —
Subjective being.

Can there be more than God,
All good including?

"Nay, there is none but Me,
All else precluding."

"Saith error, 'I am man;' —
My name presuming.

True speaking is by Me; —
Myself expressing."

"Man is My Christ-idea; —
My understanding.

Never a 'thing' apart; —
Just I, unfolding."

"My thoughts My body are;" —
No fleshly thinking.

Its qualities are Mine;" —
None else reflecting.

"I AM, because I AM;" —
Personless being.

One cause and one effect; —
The Ego, knowing.

Reality is *now*; —
No false believing.

"For I, Myself, am Life; —
And man: — My living."

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