

WHAT IS MAN?

Solomon said, "As he [man] thinketh in his heart, so is he." And since this is so, it must be admitted that he has gotten himself into a dreadful predicament with this thinking of his, manifested forth as sickness, sin, poverty, weakness, death, and other troubles. In the great revelation given to Mrs. Eddy and relayed to us over her loud speaker, *Science and Health with Key to the Scriptures*, this statement of Solomon's is followed up with: "hence as a man spiritually *understandeth*, so is he in truth [or so is he in fact]."

The human being, having accepted this fact and pondered over it, that "as he thinketh in his heart, so is he," and perceiving that he has gotten himself into trouble as a result of thus thinking, curiously enough continues to use the same human mind to get himself out of the very troubles into which it placed him. It seems incredible that he should be so stupid as not to strive to cease his thinking, and to let the one Mind, God, do the thinking for him. But no. He blithely says: "If my thinking has caused me to get into such troubles, this thinking which I have indulged in must be wrong thinking; therefore if I make a turn about face and think right, I shall better conditions." And so he has gone on trying to think right instead of wrong, forgetting, if he ever knew, that this human or mortal mind with which he does his thinking, is double-minded, and must ever think both right and wrong, by virtue of its very nature. He believes that this right thinking will manifest itself in his body and in his daily life, in righteousness, in health, life, peace, love, harmony, strength, abundance, and so on, to the exclusion of wrong thinking, but he must do both, if he would do either one.

The world has not been alone in thus thinking, for unaccountably, in view of the plain teachings of the Bible, and of *Science and Health* with its interpretation thereof, Christian Scientists themselves have more than frequently accepted right thinking to be the *summum bonum* of existence, and so have believed the teachings of Jesus Christ, which today we term Christian Science, to be a system of right thinking, which it is not at all. Christian Science is the Science of Mind, or Mind-healing. It is not a religion of right thinking, for this would involve the human mind. The Word of God, says, "There is not sufficient spiritual power in the human thought to heal the sick or the sinful." (*Miscellaneous Writings*) Time and again the Revelator to this age deplores the use of the human mind, saying over and over again that it has no part whatsoever in Christian Science, or the Science of Mind.

The human being, in thus trying to think right in place of thinking wrong, and so to order his life aright, has continued to use the same human mind with which he thought wrong, and so has striven for the impossible. The human mind by its very nature cannot think right to the exclusion of wrong thinking, nor can it think wrong to the exclusion of right thinking. In fact, the very definition of the word "right" in any dictionary is, "in opposition to wrong," and so we see that if we have the one, we must have the other. The human or mortal mind, myth though it be, is "the tree of knowledge of good and evil," the tree of right and wrong thinking. It is, in fact, the only devil or adversary there is or ever

will be. It is “enmity against God,” as Paul says. The enemy of the one Mind, God. This human mind is double-minded in contradistinction to the one Mind; and James, Jesus’ brother, says, “A double-minded man is unstable in all his ways” and since “as a man thinketh . . . so is he,” therefore it must be the producer of, or manifest forth, a double man, a man “unstable in all his ways,” one that is sick and well, poor and rich, sane and insane, strong and weak, living and dying. James was as clear as a bell on this point and makes it perfectly plain to him who reads.

The textbook says, “As a man spiritually *understandeth*, so is he in truth.” This spiritual understanding, the human mind can never attain. It is the sole prerogative of the one Mind, God, or the Christ-Mind, never of the double mind. James says, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally.” Wisdom is of God, so is understanding, and they are one and the same. Neither wisdom nor spiritual understanding is of the human mind. The human mind is incapable of either. Paul says, “My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.” Note here also that faith is not something of the human mind either, but it is of God, which is why James further said, “But let him ask in faith [that is, the true faith which is of God, and not the counterfeit, which is of the human mind], nothing wavering [that is, not using the human mind, and so wavering betwixt good and evil, or right and wrong, which is the only way the double-minded man can do] . . . For let not that man think that he shall receive any thing of the Lord.” Paul also says, “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world. . . . But we speak the wisdom of God . . . even the hidden wisdom, which God ordained before the world unto our glory,” and continues, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Thus we see that the human mind with which human beings do their thinking, must be both evil and good, wrong and right, and although it may be possible, and doubtless it is possible, to alter the balance of the human mind’s thinking so that it will be more right than wrong, rather than perhaps as it has been more wrong than right, and so produce somewhat better conditions; yet whether this be so or not, it will always be a double-minded mind, for that is the way it is constituted, and so it will produce a double fruitage, a man “unstable in all his ways,” one who wavereth from good to evil and *vice versa*. James says, “He that wavereth is like a wave of the sea driven with the wind and tossed” — tossed from one side to the other, from good to evil, from right to wrong, sickness to health, peace to war, weakness to strength, joy to sorrow, poverty to riches, life to death, and back again; and even though the better things may preponderate, the other things — negative things — must necessarily hover about also, and finally will end in death, for he goes on to say, “Let not that man think that he shall receive anything of the Lord,” and neither will he.

The way out, the only way out, is, “as a man spiritually *understandeth*,” or as Paul says, it must be done through the wisdom which is of God, which wisdom is foolishness unto the human being or “the natural man,” as he terms him; or as James says, “Let him ask of God” — of the one Mind which is never double-minded, but single-minded, as Jesus said.

When a man understands spiritually — which he cannot do of himself with labored

effort, but which is done of God, or by the one Mind, with the “unlabored motion of the divine energy” (*Science and Health*), not by the person himself, but by the “Mind which was also in Christ Jesus,” or as Solomon expressed it, by “an understanding heart,” which Mind becomes the person’s Mind just to the exact degree that he ceases using the human mind — then does the real and perfect man appear, or as Jesus said, “The Son of man cometh at an hour when ye think not” — not “when ye think,” but “when ye *think not*.”

Let, then, this Mind be in you. This Mind thinks not right and wrong, not good and evil, is never double-minded, never wavers, for otherwise it would not be the one Mind; and so this Mind which is God produces man or manifestation, not “unstable in all his ways,” and so not sick and well, not poor and rich, not weak and strong, not sane and insane, not alive and finally dead; but produces man made in the image and likeness of God, “perfect, even as your Father which is in heaven is perfect” — the Son of God, the manifestation of the one Mind. “All is infinite Mind and its infinite manifestation, for God is All-in-all.” (*Science and Health*)

Jesus made it perfectly clear when he said, “The light [harmony] of the body is the eye [that which you perceive with, namely Mind]: if therefore thine eye [that which you perceive with, or Mind] be single [that is, if your Mind be the one Mind, or God, not the human mind, the double mind or evil, the devil], thy whole body shall be full of light [harmony, health, peace, life, abundance]. But if thine eye be evil [that is, if your perception or mind be the human mind, or the double mind, and so evil], thy whole body shall be full of darkness [the darkness of the double-minded mind]. If therefore the light that is in thee be darkness, how great is that darkness!” Then Jesus goes on and tells us, as has been set forth, saying, “No man can serve two masters” — cannot serve this double-minded mind. And then he launches into a scathing denunciation of the human mind and its thinking, telling us not to think, and so to drop the human mind, which is the only thing we have to our thinking with, or “silence the material senses” (*Science and Health*), and instead to “seek ye first the kingdom of God, and his righteousness,” which we know can never be attained with or by means of the double-minded human mind; but can only be spiritually discerned with the single-minded Mind, the one Mind, God. This Mind does its own thinking, which is always good, and man is seen to be the “think” of Mind, the idea. The idea doesn’t think of itself; it is the “think” or “thought” or idea. Thus eventually the so-called human mind disappears, completely obliterated.

When the human being ceases his use of the double mind or human mind, when he silences the material senses, when he stops his own thinking, when he does as the Master counseled, “Take *no* thought,” he will find that whenever this human being and his surrounding world becomes diseased, harmed in any way, or they meet with any untoward trouble, whatever it may be termed, they will be wholly restored and become normal and whole, for the divine Mind, or the Christ, will arise and assume control. The textbook says, “The less mind there is manifested in matter the better. When the unthinking lobster loses its claw, the claw grows again.” And so if, when even “the unthinking lobster” has something evil happen to it, and God, Mind, heals it, surely it seems reasonable to believe that God will do the same for the unthinking man, if and when he ceases his own thinking, and thus lets the one Mind become his Mind and do the thinking for him.

God said, “Let the wicked forsake *his* way, and the unrighteous man *his* thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon.” Could He say more?