

# THE HUMAN CONCEPT

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1 Sin existed as a false claim before the human concept  
of sin was formed; hence one's concept of error is  
3 not the whole of error. The human thought does not  
constitute sin, but *vice versa*, sin constitutes the human or  
physical concept.

6 Sin is both concrete and abstract. Sin was, and *is*, the  
lying supposition that life, substance, and intelligence are  
both material and spiritual, and yet are separate from  
9 God. The first iniquitous manifestation of sin was a  
finitude. The finite was self-arrayed against the infinite,  
the mortal against immortality, and a sinner was the  
12 antipode of God.

Silencing self, *alias* rising above corporeal personality,  
is what reforms the sinner and destroys sin. In the ratio  
15 that the testimony of material personal sense ceases, sin  
diminishes, until the false claim called sin is finally lost  
for lack of witness.

18 The sinner created neither himself nor sin, but sin  
created the sinner; that is, error made its man mortal,  
and this mortal was the image and likeness of evil, not of  
21 good. Therefore the lie was, and *is*, collective as well as  
individual. It was in no way contingent on Adam's  
thought, but supposititiously self-created. In the words  
24 of our Master, it, the "devil" (*alias* evil), "was a liar, and  
the father of it."

1 This mortal material concept was never a creator, al-  
though as a serpent it claimed to originate in the name of  
3 "the Lord," or good, — original evil; second, in the name  
of human concept, it claimed to beget the offspring of evil,  
*alias* an evil offspring. However, the human concept  
6 never was, neither indeed can be, the father of man.  
Even the spiritual idea, or ideal man, is not a parent,  
though he reflects the infinity of good. The great differ-  
9 ence between these opposites is, that the human material  
concept is *unreal*, and the divine concept or idea is spiritu-  
ally real. One is false, while the other is true. One is  
12 temporal, but the other is eternal.

Our Master instructed his students to "call no man  
your father upon the earth: for one is your Father, which  
15 is in heaven." (Matt. xxiii. 9.)

Science and Health, the textbook of Christian Science,  
treats of the human concept, and the transference of  
18 thought, as follows: —

"How can matter originate or transmit mind? We  
answer that it cannot. Darkness and doubt encompass  
21 thought, so long as it bases creation on materiality"  
(p. 551).

"In reality there is no *mortal* mind, and consequently  
24 no transference of mortal thought and will-power. Life  
and being are of God. In Christian Science, man can do  
no harm, for scientific thoughts are true thoughts, passing  
27 from God to man" (pp. 103, 104).

"Man is the offspring of Spirit. The beautiful, good,  
and pure constitute his ancestry. His origin is not, like

1 that of mortals, in brute instinct, nor does he pass through  
material conditions prior to reaching intelligence. Spirit  
3 is his primitive and ultimate source of being; God is his  
Father, and Life is the law of his being" (p. 63).

"The parent of all human discord was the Adam-  
6 dream, the deep sleep, in which originated the delusion  
that life and intelligence proceeded from and passed into  
matter. This pantheistic error, or so-called *serpent*, in-  
9 sists still upon the opposite of Truth, saying, 'Ye shall be  
as gods;' that is, I will make error as real and eternal as  
Truth. . . . 'I will put spirit into what I call matter, and  
12 matter shall seem to have life as much as God, Spirit,  
who *is* the only Life.' This error has proved itself to be  
error. Its life is found to be not Life, but only a transient,  
15 false sense of an existence which ends in death" (pp. 306,  
307).

"When will the error of believing that there is life in  
18 matter, and that sin, sickness, and death are creations of  
God, be unmasked? When will it be understood that  
matter has no intelligence, life, nor sensation, and that  
21 the opposite belief is the prolific source of all suffering?  
God created all through Mind, and made all perfect and  
eternal. Where then is the necessity for recreation or  
24 procreation?" (p. 205).

"Above error's awful din, blackness, and chaos, the  
voice of Truth still calls: 'Adam, where art thou? Con-  
27 sciousness, where art thou? Art thou dwelling in the be-  
lief that mind is in matter, and that evil is mind, or art  
thou in the living faith that there is and can be but one  
30 God, and keeping His commandment?'" (pp. 307, 308).

1 "Mortal mind inverts the true likeness, and confers  
animal names and natures upon its own misconceptions.  
3 Ignorant of the origin and operations of mortal mind, —  
that is, ignorant of itself, — this so-called mind puts forth  
its own qualities, and claims God as their author; . . .  
6 usurps the deific prerogatives and is an attempted in-  
fringement on infinity" (pp. 512, 513).

We do not question the authenticity of the Scriptural  
9 narrative of the Virgin-mother and Bethlehem babe, and  
the Messianic mission of Christ Jesus; but in our time  
no Christian Scientist will give chimerical wings to his  
12 imagination, or advance speculative theories as to the  
recurrence of such events.

No person can take the individual place of the Virgin  
15 Mary. No person can compass or fulfil the individual  
mission of Jesus of Nazareth. No person can take the  
place of the author of Science and Health, the Discoverer  
18 and Founder of Christian Science. Each individual must  
fill his own niche in time and eternity.

The second appearing of Jesus is, unquestionably, the  
21 spiritual advent of the advancing idea of God, as in Chris-  
tian Science.

And the scientific ultimate of this God-idea must be,  
24 will be, forever individual, incorporeal, and infinite, even  
the reflection, "image and likeness," of the infinite God.

The right teacher of Christian Science lives the truth he  
27 teaches. Preeminent among men, he virtually stands at  
the head of all sanitary, civil, moral, and religious reform.  
Such a post of duty, unpierced by vanity, exalts a mortal

1 beyond human praise, or monuments which weigh dust,  
and humbles him with the tax it raises on calamity to open  
3 the gates of heaven. It is not the forager on others' wis-  
dom that God thus crowns, but he who is obedient to the  
divine command, "Render to Caesar the things that are  
6 Caesar's, and to God the things that are God's."

Great temptations beset an ignorant or an unprincipled  
mind-practice in opposition to the straight and narrow  
9 path of Christian Science. Promiscuous mental treat-  
ment, without the consent or knowledge of the individual  
treated, is an error of much magnitude. People unaware  
12 of the indications of mental treatment, know not what is  
affecting them, and thus may be robbed of their individual  
rights, — freedom of choice and self-government. Who is  
15 willing to be subjected to such an influence? Ask the un-  
bridled mind-manipulator if he would consent to this; and  
if not, then he is knowingly transgressing Christ's com-  
18 mand. He who secretly manipulates mind without the  
permission of man or God, is not dealing justly and  
loving mercy, according to pure and undefiled religion.

21 Sinister and selfish motives entering into mental practice  
are dangerous incentives; they proceed from false con-  
victions and a fatal ignorance. These are the tares grow-  
24 ing side by side with the wheat, that must be recognized,  
and uprooted, before the wheat can be garnered and  
Christian Science demonstrated.

27 Secret mental efforts to obtain help from one who is  
unaware of this attempt, demoralizes the person who does  
this, the same as other forms of stealing, and will end in  
30 destroying health and morals.

1 In the practice of Christian Science one cannot impart  
a mental influence that hazards another's happiness, nor  
3 interfere with the rights of the individual. To disregard  
the welfare of others is contrary to the law of God; there-  
fore it deteriorates one's ability to do good, to benefit  
6 himself and mankind.

The Psalmist vividly portrays the result of secret faults,  
presumptuous sins, and self-deception, in these words:  
9 "How are they brought into desolation, as in a moment!  
They are utterly consumed with terrors."