

THE FOURTH DIMENSION OF SPIRIT

by

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FOREWORD

"The Fourth Dimension of Spirit" has been widely circulated in manuscript form since it was first presented as an address in 1943. Now, in answer to many requests, it has been revised and is being published for the first time. There is no change in the fundamental idea, although much of the old terminology has been discarded. Truth is ever unfolding and demanding new language for its identity. Thus, a more direct approach to the subject is bound to have evolved in sixteen years.

I have quoted liberally from the writings of Mary Baker Eddy, because, primarily, I am addressing Christian Scientists or those who are ready to give up the paraphernalia of Christian dualism for the Science of religion. Mrs. Eddy ably presented this Science for those whose vision is clear enough to see it.

I have not deleted the many repetitions I find as I proof-read this manuscript, nor do I apologize for not doing so. It has been said that words are needed in order to transcend words, that thinking is needed to rise above thought. It may take many words, much repetition, before one discovers that what he is reading is coming from his own withinness. It may take much thinking before one learns to take no thought. Words without the idea are "sounding brass and tinkling cymbal." How foolish "sounding brass" becomes when the idea goes on without it.

"It (intuition) is absolute knowledge founded on the identity of the mind knowing with the object known." (Plotinus.) This absolute knowledge or intuition of Reality is Science — the fourth dimension of Spirit — "the discernment of the spiritual fact of whatever the material senses behold."

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Why the expectancy of freedom; why the will to achieve, the will to live; why the inherent love of the beautiful, the harmonious; why the instinct for Good—an instinct so innate that we have manufactured a God for ourselves as the Giver of Good? Why the desire for happiness; why the faith that there is an infinite intelligence, consistent in its awareness of the Good? Why the hope which is so universal that the poet has said, "Hope springs eternal in the human breast?" Why the faith which is so impelling that we go forth with confidence in our safety and security, even in the face of danger? Is it not because there is a Principle unfolding an infinitude of existence, divinely perfect, and wholly Good as individual conscious being?

Christian Science is the self-revelation of such a Principle. On page 465:17 of the text-book we read, "Principle and its idea is one, and this one is God, omnipotent, omniscient,

and omnipresent Being, and His reflection (that is, the operation or performance) is man and the universe." Principle and its idea are terms for the infinite One whom mortals call God when viewed from the standpoint of the Life-Principle, and man when viewed from the standpoint of his being. In Science we learn to leave out the and between God and Man, since being or reflection is God being Man and the universe. This is "the order of divine Science." No God that is not Man, and no universe that is not God-man or Mind! Look long enough, . . . and you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, . . . called man, showing forth the infinite divine Principle, Love, called God. . . ."

The infinite One or infinity—Self-existence—demands a Principle. This Principle is not only the Reason for Life but is Life living and is the law by which Life lives. This Life-Principle is Mind reflected, expressed, manifested as conscious identity—Man. What is commonly called God must have what is called Man as evidence of His self-awareness, or there would be no universe. Hence, the term Mind for the infinite One (God-man). My Mind (God) cannot be separated from its idea, its being, its expression. This means I have no existence external to Mind and its infinite unfoldment. Mind is never unaware of the order and perfection of its being, and that awareness is Man and the universe. No Man that is not God (Mind) revealing Himself to Himself as Himself, and no universe that is not that infinite revealing.

Infinity means one continuous self-existence, never beginning, never ending, never acquiring and never expelling, no coming and going, but with ever fresh and new aspects. Since it does not start, it does not stop and repeat itself or duplicate itself, hence the infinitude of individuality or indivisibility—One-all and all-One. Each one is himself forever but reflecting every other one as Mind's reflection or conscious identity. Mind's reflection includes all of the past and the entirety of the future. This moment, since it is Mind reflecting itself to itself is the fourth dimension of Spirit—the one dimension of Mind. Infinity means measureless awareness. We grasp this idea intuitively and demonstrate it through Science, through acknowledging the infinity of Good. The individual identity which we see as ourselves and others is eternally being, not as we see it but as Being sees itself. We see Reality, Infinity, relatively or partially, as one-two-three-dimensional points in space—persons, places, things—but what we see relatively exists absolutely, infinitely, eternally, as Mind in manifestation. Our work in Science is to see life whole. "Science, with which can be discerned the spiritual fact of whatever the material senses behold . . .

Any interval between cause and effect, Principle and idea, Mind and its reflection (evidence), either as God or as Man, would deny Infinity. The basic proposition of Science is that Principle and its idea is One, and this One reflected is Man and the universe. The I

is Us because it is Mind identifying itself to itself as itself. One Ego. The idea of God is God explaining, defining, reflecting Himself. The explanation, definition, reflection, is Man. In Science we are learning to use terms which lead us away as far as possible from the theological concept of God, Man, Universe. The I or Ego is Mind and by reflection is Man and the universe. Awareness is infinite, hence undivided. For this reason each dimension of awareness includes all preceding dimensions. For instance, the first dimension is length; the second is breadth, but not breadth without length; the third is depth or thickness, but not depth without length and breadth; the fourth dimension is time, but time is no dimension without the other three. So much for the location of objects in space. You tell me that you will be at 277 Park Avenue, 10th floor, length, breadth, thickness, but unless you tell me the time, I may or may not locate you.

There is a growing feeling today that we shall have "material" inventions which are miraculous. But of what use to three-dimensional creatures are inventions that annihilate "matter," time, space, heat, cold, etc., if they annihilate the creatures also? If we are not to be victims of the discovery that "matter" is the most powerful force in the world and that we ourselves have what it takes to blow ourselves up, we must move to a new dimension of awareness to discover what such seeming means. Every dimension of awareness is Reality, which we see in language of present discernment.

What is the idea that we see dually as opposing forces? Being is Spirit.

In the fourth dimension of Spirit, three-dimensional objects are not seen as three-dimensional objects, but as ideas. In the awareness that "being is Spirit," the being becomes the seeming or seen. It is conceivable, (and whatever is conceivable is evident) that as our way of viewing Reality changes from dualism to oneness as it does in the realm of Spirit, three-dimensional objects will come and go, are here, there, and everywhere in the "unobstructed universe of Mind." In this fourth dimension of Spirit, we shall be aware of, and can reproduce, the friends, the things, apparently located in the world of three dimensions, although they, with three-dimensional vision, are unaware of us. In the understanding that "Life is reflected in existence," we shall have no difficulty in seeing the persons, places and things of all dimensions. This seeing is not the observing of something, but is the understanding—the infinite seeing—which is the existence of all things. Spirit constitutes the one and only world. In the realization of this fact, the world that we see as three-dimensional, we suddenly see is Spirit and non-dimensional, as we conceive dimensions. Science is knowledge and is a way of seeing that is whole; in this seeing we are saved from the process of re-identifying what meets the eye. What meets the eye is Spirit. The realm of Spirit does not exclude the three-dimensional realm, but is it. Everything exists, and is far away or near according to your

manner of seeing. In the realm of Spirit, there are no boundaries of space and time, and this fact makes communication the ceaseless unfolding of infinite individuality.

SPACE

Space, according to the dictionary, is continuous, unlimited extension; this implies the going on of a beginning or the going on from a beginning. The dimensions of space are space forms; a dimension or measurement of a continuous, boundless extension implies indefinite divisibility, and divisibility implies a "creation" instead of a ceaseless creating or revealing.

We consider space and its dimensions in our discussion of Being because of the assumption that man is a created entity located in space and moving in time; also, because of the belief that existence is phenomenal and objective instead of noumenal and subjective.

In the metaphysics of Christian Science, the new tongue whereby Mind explains itself as conscious being (Man), we cannot think of space as the extension of a beginning, a going on of something that has started and therefore will end. Space to the Christian Scientist is Ever-presence. Space is Infinity, Mind; it is Self-existence or Life living with ever new and fresh aspects. Space is all-inclusive consciousness, indivisible and non-dimensional Being — God, Man, Universe.

Apparently we contact surfaces only, and space is apprehended as plane or two-dimensional. The capacity to reason, the awareness

of things as thought, as idea, unfolds a third dimension of space, called solid or three-dimensional. Further unfoldment discloses the fact that this apparently tangible solid (the human concept), useful and contributive to our well-being, is not really a measurement of space (since it is not a static point). Thus is required a fourth dimension, called time, to locate the position of any so-called object in three-dimensional space. Nothing can be located in space without the dimension called time.

The physicist, astronomer, mathematician has a name — "Space-time continuum" — for being. Being is; something is happening, and that happening or event is characterized by four dimensions instead of three. Time is added to length, breadth, thickness, in order to locate what is being. It has been discovered that everything that happens in this four-dimensional space-time world happens once at a certain place at a certain time and never ceases happening. This means distinct identity for these events, and also that there is no past nor future in this world of four dimensions. Everything that has happened or will happen is happening Now. There is a great difference between the statement, "Time is no-time," and, "There is no time."

TIME (Webster's unabridged dictionary): "The subjective feeling of duration with its absolute given present."

There is Time or there would be nothing to call time, but this Time is eternity-infinity and not a finity.

What is the meaning of duration? Duration means substance; it means enduring, abiding, continuing, being. Duration is infinity, "a measureless instant." "A million seconds of time is not as near infinity as a single second, because if a single second could be snuffed out, that would be eternity;" in other words, that would be duration, an eternal Now.

"To see the world in a grain of sand,
And a Heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour."

Wm. Blake

The terms defining duration define Spirit, Truth, and so we may say that Time is the eternal moment, the conscious awareness or Life-process functioning as Man. Space does not move, nor does Time. The Space-Time continuum is consciousness appearing as an ever expanding or moving point as the shackles of educated belief are broken.

"All identities are forms of Mind" — Mind is Presence. The people we meet, the friends we love, all the incidents of daily living are not external to Mind. The Man that is conscious identity is their existence. Consciousness is Life, and being infinite, there is no existence outside of it. All we experience is experienced as consciousness. This is the reason that we and our environment are never in conflict. What seems to be a change in the things of which we are conscious is the redemption of consciousness to the spiritual original,

Mind. "Redeem" is a word meaning to set free, to fulfill, and we use the word, "redemption," for what is seen as understanding disposing of ignorance, the finite view giving place to the infinite. Redemption is the demonstration of the "unmediated wholeness of feeling and thought" — the oneness of emotion and intellect.

Our friends, the mathematician, the astronomer, and the physicist, say that a thing is in our world or out of it according to its relationship to us, the way we see Reality. In fact, one of the definitions of "relativity" is "existence only in relation to a thinking mind." The mass, the dimensions, motion (time) of an object are not properties of the object, but of consciousness. This means that the substance, continuity, visibility, of an object is not in the object, but in the point of view. Literally, what is seen lies within each individual as seeing. The rose exists, but it can be seen only when something happens within the individual to give him sight. Reality is unknowable from any standpoint except its own, and this standpoint is Science, "the fourth dimension of Spirit" — Man.

As Christian Scientists, we agree with the statement that there is no value in "material" forms. The value lies in the idea and not in the way it is seen conceptually. We see in things what we know enough to see. It has been discovered that an object in space is never a stationary point so that it can be said, "there it is." The location, the tangibility and visibility of the object existing as idea and seen in the language of individual discernment, is its re-

lationship to the apparent observer. You cannot say, "Lo, here," or "Lo, there," since the "Kingdom of God (Reality) is within you." In Science — "the fourth dimension of Spirit" — there is no dualism of subject and object; no Man moving toward Reality. Reality is the one indivisible conscious Presence or Mind, and by reflection Man is Mind forever unfolding the universe of ideas from within and as himself. There is no "out there," whether you see what you see as an automobile or a tree, a sick man or a well one, that is not "here" as Mind unfolding Reality.

Let us get this point clear: all manifestation is Mind infinitely manifested and reflected, and what the physicist terms "events" as the dimensions of space, are ideas, forever present and unfolding as conscious being or Man. Man is not conscious of something; he is the consciousness or conscious identity that is the something. By reflection Man is completely unconscious of himself as finite personality, since as reflection, Man is Mind. While a constantly changing viewpoint, because of the disappearance of ignorance, makes the appearance of these events or happenings variable as to quality and quantity, time and location, so that nothing appears to be posited permanently, these ideas, events, or happenings are themselves forever.

Since the appearance of the idea or happening in our world is unfoldment, we are conscious of this happening or not conscious of it; it is of a certain size, a certain usefulness and

beauty according to the point of view. So any event can be brought to view at will and be good and beautiful according to the clarity of vision. The usefulness, the purpose, the location, the mass or substance of what we think we see is entirely relative to the observer. The Christian Science textbook makes this statement, ". . . what the human mind terms matter and Spirit indicates states and stages of consciousness." In other words, the materiality or spirituality of anything that is, its unrealness or realness, its absence or presence, are in the observer. The lack of substance or beauty is entirely in the admission that there is lack of substance or beauty because it is not visible to the present sense of sight. The awareness of an event is the event, but its appearance in human language is the way it is seen.

The only way the appearance of these divine events can approximate what they are in all their perfection is to have Science, Truth, for your seeing. In the light of Science, all appearances become the event itself and not mere appearance. "Understanding is the reality of all things brought to light."

If one's point of view is educated world belief, then things and people are in one's world or out of it, are sick or well, evil or good, and we have nothing to say about it. Originality and individuality exist only in the fourth dimension of Spirit. And if you are educated in the things of Spirit, you are untouched by collective world beliefs. Through enlightenment each one becomes a law unto himself. We must always

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keep in mind that the substance, the life, the color, the beauty, the location or position of everything of which we are conscious is in Mind.

"The entire being is found in Mind."

Where is the idea or manifestation of Mind? Is it something "out there," separate from Mind, to be lived with, or something "here" to be lived as one's own conscious being? The idea of Mind is Mind reflecting itself to itself; this self-reflection is Man and the universe. Existence is noumenal and subjective seen objectively — the only way that individual identity can be seen today. We do not understand the Science of being as it is unless we recognize that "Life is reflected in existence." Existence by reflection means that cause and effect, creator and creation, are individually experienced as Mind.

The physicist agrees that space is measureless but finite because it turns back on itself. That is the reason the Christian Scientist has for believing that it is infinite. Mind is One; therefore consciousness must be self-reflexive, a continuous self-awareness. This is "space-time continuum." As stated before, "space-time continuum" to the physicist is extended and prolonged finity, but to the Christian Scientist, "space-time continuum" is infinity, Mind—the fourth dimension of Spirit.

The astronomer says, "There is no next moment," which we take to mean there is but one measureless moment. We say, "There shall be time, as conceived, no longer," and by this we mean the ever-presence of NOW.

"Space-time continuum"—the infinite and eternal Now, self-revealing, self-sustaining, self-perpetuating Truth. NOW is consciousness, understanding, comprehension, the existence of all things! NOW is not a period of time nor a point in space. NOW is Infinity, Eternity. To repeat, the fourth dimension of space, called time or duration, the "space-time continuum" of the physicist, is the NOW of Mind wherein all things are constituted of Spirit, the one substance.

The events of one hundred years ago, as well as the events of one hundred years hence, are going on today as consciousness. This is not apparent because perception is dulled by the habit of time-clocking events as past, present, future.

The only way to conceive of this space-time continuum, which is eternity or ever-presence, is as limitless Mind. Mind-in-action is Spirit-awareness. This awareness is Truth; it is Science as Man unfolding the reality of all things. Therefore, as inspired consciousness, or the comprehension of divine facts, Man unfolds, or is his own space, his own place, his own location and position, his own family, his own friend. Man cannot be located in space, since Man as inspired consciousness unfolds all Space, as well as the Time that is eternity or no-time.

Never allow yourself to think of Man as transcending space and time. He experiences space and time as unfoldment of infinity or eternity. What seems to be a growing aware-

ness or a new dimension of infinity or Everpresence, bringing past and future into the NOW, is infinity disposing of the finite view. The "finite sense of the infinite" which makes the human concept the measuring rod of space, is the theory of two minds. This theory has imprisoned man through the ages and kept him from living the reality of the moment. In refusing to accept such a theory as factual, we are free from the conditions and limitations of such belief. Finite views are educated beliefs.

In the Science view "matter" is seen for what it is — the energy of Spirit, the conscious identity of being. In the four-dimensional realm of Spirit, matter does not become shadowy or insubstantial nor does it disappear. In fact, when seen as it is, it loses the attributes of disappearing, of destructibility, disintegration and impermanence. All is Mind, and what is apparent as states and stages of consciousness or belief levels is the demonstration of Mind as no-mind. Matter as the energy of Spirit is the affirmation of infinity and individual identity.

There is no finite mind, outlining, defining, locating finitely; and without such finite mind there is no past to regret nor future to fear,—no "breaking up of material beliefs" and hence no sin, sickness nor death. "It (Christian Science) is the infinite calculus, defining the line, plane, space, and fourth dimension of Spirit," that is, defining things as Spirit. Science is the infinite view of the infinite. The fourth dimension of Spirit is the consciousness

or Soul in which there is no division of Space and Time. It is the no-dimension of Mind—the Space-Time continuum in which everything is alive forevermore.

"The three great verities of Spirit, omnipotence, omnipresence, omniscience, — Spirit possessing (being) all power, filling (being) all space, constituting (being) all Science...."

Spirit is not nebulous, shadowy or formless, without color and outline. There is no mysticism about Spirit, nor is Spirit transcendental. The dictionary tells us it is the animating Principle, the breath of Life. Science says it is the only "Substance and consciousness." Spirit is the omni-action or the aliveness of Mind. (Note marginal note top and bottom of pages 278 and 352 of S & H: "Substance vs. supposition," "Substance is Spirit," "Spirit the tangible." Also page 279:11-12, marginal note: "Spiritual tangibility.")

The tangibility of Spirit is its visibility. In this four-dimensional realm of Spirit, past theories concerning the universe fade away, and we find ourselves less and less restricted and confined. The visibility of Spirit means not only the condition of being visible, but it means the range of vision. It means that which sees and that which is seen is Spirit—the seeing. This "spiritual consciousness can form nothing unlike itself Spirit." Can you conceive of intangible and therefore invisible substance? We may

have some difficulty in thinking of Spirit as visible and tangible, but Spirit being consciousness or Mind is all that is visible and tangible.

When we speak of the better visibility of Spirit, we mean that there is less theory or opinion about what is seen. Awareness is never more Spirit, but always less belief or theory. Awareness is the omni-action of Mind as inspiration, intuition, revelation. This inspired awareness is MAN.

Tangibility means substance, actuality, reality. Someone may say, "Spirit cannot be visible and tangible, cannot be seen or felt." This is not said because Spirit is invisible and intangible, without substance or duration, but because of a finite view. "Having eyes, ye see not!" Having Soul, ye see all!

The realm of the real is constantly being revealed as the better visibility of Spirit. The idea ever unfolding as individual conscious being that "being is Spirit" means more tangibility, more feeling, not less. Decay and disintegration are unknown in the realm of Spirit. All existence in its infinitude of variety is Mind as conscious being or Man, yourself-myself. Life or existence is reflection which means that what is going on, in spite of the mist (ignorance) that distorts the appearance, is Mind as manifestation — divine consciousness as Man.

The one Mind, God, and what the one Mind, God, comprehends and discloses of its infinitude are not two, but one. The inspired consciousness, you, and what you are conscious

of (which is your universe) are not two, but one. Mind and its comprehension or knowing, Life and its living, Soul and its body or identity cannot be separated. We would not be conscious of anything or seem to be conscious of anything if consciousness were not Spirit and existence reflection. All is Mind means that nothing exists or is located in space conceptually. This fact will be apparent in every incident of daily living when we refuse to hold Spirit in the grasp of the finite view. When understanding takes the place of human theories, we shall no longer believe in the duality of objects of sense and ideas of Soul.

Mind is dynamic, never static. Life is a term which means Action. Presence, Permanence, Eternality, in Science, mean Infinity ever unfolding. They mean endurance, aliveness, awareness. Action is consciousness, substance; action is not motion in the sense of going from here to there but motion in the sense of ceaseless unfoldment. "Let us feel the divine energy of Spirit." The feeling which is divine energy is the tangibility or substance (knowledge) of the things seen and heard. All is Mind. No division of observing into observer and observed; no division of controlling into controller and controlled, of feeling into feeler and felt. All happenings are events of Mind, and are finite, static, fixed, only to those who see them that way.

Nothing exists as a point in space, moving in time. The universe is a universe of ideas. As the identity of Soul this universe of

spiritual events is unfolding as your own conscious being, and, while appearing as things of value to you humanly, no thing has value apart from the idea that is its existence. Energy, force, action, are Life, Spirit, and are substance. All existence is Mind reflected and reflecting.

Consciousness is Soul. Soul is Mind's awareness. You might say, Soul is the feeling, seeing, hearing of Mind, and its identity or body is apparent in forms called "matter." The understanding that the senses of Mind are Soul locates the identity or body of Soul in Mind as Mind. "When Soul is accepted as the only intelligence, we shall depend on this ever-present Truth to control its own body."

As consciousness is redeemed, that is, as theory yields to the understanding that all existence is reflection, what we are conscious of seems to go through a renewing or regenerating process conforming to or keeping pace with consciousness. Existence by reflection means that each one individually has the power to locate or dislocate, relocate or reproduce himself at will. Where Soul is, there is body.

While Christian Scientists accept the premise that all appearances are a constantly changing point of view because of the better visibility of Spirit, they do not accept the theory that events are unpredictable and the location of things unknowable. They believe that since consciousness is Soul, there is a continuity of awareness, permanent sensibility and therefore permanent identity. In other words, they be-

lieve that there is absolute predictability of location for existence. This belief is not theoretical but evolves from the understanding that Life (God) is reflected in existence.

Truth is the absolute or immutable point of observation which fixes the position of the things observed, without consciousness of their objectivity, and is their preservation. Truth, by the alchemy of Spirit, makes matter out of Mind, object out of subject, concepts out of ideas, and thus makes of one substance all that exists or seems to exist. This is the paradox: By this alchemy of Spirit the apparent dislocated, the lost, the disappeared, become the located, the found, the appeared, at the same time they are unlocated as objects in space, moving in time. Soul is the creative or sensing faculty of Mind, and Truth is the language of Soul which "translates matter into its original language, which is Mind."

The Christian Scientist recognizes that this permanent sensibility, this Soul-sense of Mind, is the NOW experience of himself unfolding a universe of satisfying and satisfactory ideas, predictable as to quality and quantity as well as to position and location. "Mind spake and form appeared." (See marginal note S & H Pg. 572: "Man's present possibilities." and Pg. 428: "The present immortality.")

"CHRISTIAN SCIENCE is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit."

Science is the Man whose dimension and measure is Spirit and thus measureless and dimensionless. By measureless, we mean the

measure and dimension of Infinity. This Man of Spirit is infinitely individualized as Mind; he is the conscious identity of being — the consciousness that is the "line, plane, space, and fourth dimension of Spirit" — the "space-time continuum" of the physical scientist. We are being Man and not-man when we deal with the intuitions of Reality that are ever unfolding as individual consciousness. The Science age is the age of individualism. The day of man conceived as a follower, a conformer, obedient to ecclesiastical authority, is on the wane. The fourth dimension of Spirit, the one dimension of Mind, restores this that is called man to Man and to the demonstration of his infinite individuality.

When no thought is taken for interpretations of Truth, the facts of being become knowable, predictable, and demonstrable. The man of Spirit looks to Mind for the beauty and goodness, the health, wealth and happiness, that he is seeing, hearing and feeling in forms called "material." The character, "Jesus," in the story of the Christ — the unfolding God-idea as Man — was not describing any clairvoyant or spiritualistic vision when he said, "Before Abraham, was I am," and, "Abraham rejoiced to see my day and was glad." The past, present and future are the Now dimensions of Spirit. Truth is a continuous comprehending — a continuous dimension of awareness — and Man, by reflection, is this all-comprehending Truth.

The fourth dimension of Spirit is the awareness that reveals Space to be no-space,

and Time to be no-time, and the fourth dimension of Spirit to be no-dimension. In this vision, there is no yesterday that is not today, nor tomorrow that is not today. There is literally no next moment. This does not mean that yesterday-yesterday is the same as yesterday-today since infinity does not repeat itself, but it does mean that yesterday, today, and tomorrow are the one infinity of Good ever unfolding as Mind NOW. There is no "here" and "over there," no "I" and "you," but there is "here" and "over there," "I" and "you," since all is Mind disclosing the variety and infinitude of individual being. What we think we see with the eyes, we are seeing with our Soul. There is nothing going on outside of consciousness either as a belief or as a fact. The belief about the fact is not separate from the fact, but is the fact appearing as belief. Spirit is the visible and tangible. Visibility and tangibility — form and substance — are elements of Mind. What suggests itself as an object of sense or a point in space is not an objective occurrence, but the subjective unfoldment of Mind which we see objectively. We see what we see the way we believe it to be. The apparent "materiality" and objectivity of things, their individuality and identity, are in the seeing, not in the things. Reality is — things are — but their visibility is Spirit.

Jesus, who personalized the Christ in the drama of the unfolding God-idea — the oneness of being, apparently moved himself about unrestricted by the belief of "matter" as a static

lump of stuff. He is also reported as conversing with Moses and Elias, who apparently had lived centuries previous. This was the way the idea that existence is a Space-Time continuum appeared in that age. The events of the past and the future are Now to the Christ — the Science of being. Now is the concept of Reality, called "matter," proving to have no limiting aspects. Everything that is happening in belief is happening as Mind and not as belief, and reflection means that all happening is Mind disclosing its infinite individuality as individual Man. In the understanding of this fact lies the experience of the infinity of Good — past, present, future — as the Now.

"What you see, hear, feel is a mode of consciousness and can have no other reality than the sense you entertain of it." In other words, what is seen, heard, felt is the seeing, hearing, feeling. Also, "the sweet sounds of earth and sky" are real as Mind. Modern discoveries of the nature of "matter" bear out the Science view that the substance and tangibility of "material" things is in and of Mind. No longer can we be accused of pantheism when we speak of Mind as "the source and condition" of the tree in our front yard.

In the measure that conceptual thinking, which can never locate or outline anything as it is, is given up — in that measure is Mind the observing Principle. In this correct view lies the Reality of all things of which we are conscious. If Man is inspired consciousness, understanding, and not a point in space, then

what is to be seen, heard, and felt, is Man. The universe is Man, yourself-myself, unfolding infinity.

Someone has aptly said that consciousness is Mind in its sensory aspect. "From the infinite elements of the one Mind emanate all form, color, quantity and quality." The elements of anything are what constitute it, that which make it what it is. The elements of Mind are Spirit, "all substance, intelligence, wisdom, being, immortality" belong to Mind and to Man by reflection.

To repeat: Changing appearances in our world because of the better visibility of Spirit do not mean that awareness is less or greater. Awareness is awareness. In Science there are no degrees of awareness; all awareness is Spirit, "All consciousness is Mind." When we speak of the correct view we mean a view unobstructed by educated beliefs, by human concepts, by what a thing is believed to be. This unobstructed view is the visibility of Spirit, observable as "multitudinous objects of creation which before were invisible" becoming visible.

"In the material world thought has brought to light with great rapidity many useful wonders. Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect." For instance, radar is one of the present-day useful wonders which illustrates the metaphysical fact under discussion that the senses of Mind are never lost and that all iden-

tity has permanent, changeless location although unlocalized, that is, not confined to a point in space. The term identity, in itself, means located, placed, outlined, posited, and conscious identity means that Mind is the location, the place, the position, of all existence. Spirit posits Man in an impregnable position, making it divinely natural for him to be located, dislocated, and relocated according to whichever would mean the preservation of identity. Identity will always be preserved. Soul requires it.

An advertisement in a recent magazine says, "With radar you may be able to see years not merely miles ahead." And, we might add, years behind. We shall never see "years ahead" because of the mechanism called "radar," but we have such mechanism and will have increasingly better mechanism, because of the constantly better visibility of Spirit.

It has been said that no one would consider Einstein's formula for "matter" as a message of Love from the heart. But what else could it be? The intellect is not separate from the intuitions of Reality that are ever unfolding from the withinness of consciousness. He certainly did not arrive at his equation $E = MC^2$ by the use of his mathematical reasoning powers. The intellect cannot possibly conceive Reality without Reality. Every concept is a message of Love from the heart, since all that exists or seems to exist is Love functioning to supply the need of humanity for the discernment of its divinity.

The belief that Man is a point in space, moving in time, and therefore limited, confined,

with the capacity to disintegrate, get old and die, must yield to the fact that Man is inspired consciousness or Soul. It is not occult or mysterious, but perfectly natural for such a man to move about without restriction, to appear, disappear, and reappear in a three-dimensional space-time world, nor is there anything occult about moving the objects of sense which apparently constitute his world without physical effort. In the measure that "matter" is taken for Spirit, Spirit becomes matter. "Spirit forms you anew."

Let us suppose a three-dimensional man enters a two-dimensional world, and finds there a two-dimensional man imprisoned by a chalk line circle. (A chalk line constitutes a prison in a world of two dimensions.) The two-dimensional man is persuaded to stand up, and when he does, the chalk line no longer imprisons him. He can completely disregard appearances, for in a three-dimensional world a chalk line does not constitute a prison. Now let us suppose Spirit, four-dimensional consciousness, enters a world of three dimensions and finds there a three-dimensional man imprisoned by the belief that substance is a static lump of stuff. (Such belief constitutes a prison for the three-dimensional man.) This three-dimensional man is persuaded to accept the idea that substance is Mind, and in that acceptance he finds himself free to roam at will. In the realm of horizonless Truth, the fourth dimension of Spirit, the unobstructed universe of Mind, he finds his imprisonment in the three-dimensional mold was theoretical, not factual. In giving up

his finite point of view, he is no longer confined and restricted to a certain spot. There is no enclosure for inspired consciousness. Understanding, Science, as individual conscious being, is freedom from the theory that substance is other than Mind, Spirit. The only prison is ignorance.

Shakespeare's Sonnet #44

"If the dull substance of my flesh were thought,
Injurious distance would not stop my way;
For then, despite of space, I would be brought
From limits far remote, where thou dost stay.

No matter then, although my foot did stand
Upon the farthest earth removed from thee,
For nimble thought can jump both sea and land
As soon as think the place where he would be."

Recent discoveries about the nature of matter require us to recognize that matter as a dimension of space is merely a theory, a point of view. When this viewpoint or theory yields to the understanding that matter is the energy of Spirit, matter does not disappear but appears in fairer form with less limitations.

Christian theologians, not comprehending or measuring the universe by the infinite calculus of Spirit, consider the moving of the mountain spoken of in Mark 11:23 as an exhibition of supernatural power, a miracle. The Christian Scientist does not localize the mountain as a point in space, but as a phenomenon of Mind.

As such, its moving or not moving is wholly a subjective occurrence as his own conscious being. The phenomenon of Mind is Mind disclosing its infinite variety. Comprehension is conscious identity. Therefore, the moving of the mountain is not something mysterious, or black magic; it is not Mind exercising power in the sense of moving something about. By reflection we take our mountain with us wherever we go. When we believe the intuitions of Reality welling up from our own withinness, they will be apprehensible to our present sense of sight.

Let us notice the phrases in the Mark reference, "shall say," and also, "shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Mind, God, spake and it was done; He commanded and it stood fast. The fact that Mind functions as inspired consciousness, or Man, is the reason we are able to demonstrate the reality of all things as our seeing.

Manifestation is Mind being Mind, therefore manifestation is as truly Mind as is Mind, just as your identity or body is as truly you as your Soul. Mind is indivisible as idea and identity—Soul and body. This fact is the reason that inspired consciousness, Man, is the control of his universe "from the rolling of worlds in the most subtle ether to a potato patch." Mind's identity is Mind's reflection. That conscious identity, that Spirit awareness that you are, includes and constitutes all that Mind manifests. All the fullness and com-

pleteness, the beauty and loveliness, whether labeled a tree, a mountain, or what not is Mind infinitely manifesting itself as individual consciousness. Our understanding determines what we have for a world, as well as it determines our human behavior in that world.

In the story of the Christ, it is recorded that the concept, Jesus, appeared "in the midst with the disciples" although the doors were closed. The incidents recorded as the experience of "Jesus," as walking on the water, appearing through closed doors, being on the other side of the lake without a means of getting there, were the tangibility and visibility of the idea that Mind is the condition of all existence. Christ is the individuality that was seen as a man unobstructed and unrestricted in his actions by the belief of three-dimensional space. In living the facts of being subjectively we may apparently live in a world of three dimensions and at the same time be free from the restrictions of such theory.

Man's universe is consciousness. This means that all we are conscious of, and much of which we do not yet seem to be conscious, is Mind expressing form, outline, color. Therefore, what is labeled a mountain, as well as everything else, is located, outlined, and forever present as awareness, one's own divine embodiment. All identity is forever here and now the evidence of Mind, your Mind. "Mind spake and form appeared." "God forms and peoples the universe." Where? As your own inspired consciousness, Soul. Man, by reflec-

tion is the infinite intelligence which unfolds the law, order, perfection, immaculateness of the universe.

The time will come, even now it can come and often does, when the Christian Scientist is so divorced from the belief of three-dimensional space that he speaks with the clarity of divine Mind. When this wonderful thing happens, he has the object of his speaking without delay because such speaking is Mind locating all Good as the one conscious embodiment which is himself. Spirit awareness, unconditioned, unrestricted by conceptual thinking — the belief of two minds — focuses all identity as individual Man.

COMPREHENSION is another term for defining the fourth dimension of Spirit — the Time that is no-time. Comprehend means to be aware, to grasp, to be conscious of, to lay hold of. Mind's comprehension of itself is Mind as conscious identity or Man. The all-inclusive or generic quality of this comprehension or reflection means individual peace and satisfaction with all that is being or seeming to be. Comprehension is the understanding which so dematerializes vision that the unseen becomes the seen, the invisible, the visible. The finite view with its low visibility, regards the unseen or invisible becoming visible as mysterious and miraculous, but to inspired consciousness, the unseen is the seen, and the seen is the unseen.

The finite view makes two out of the human and divine, and what are recorded as

"the works of Jesus" are seen as supernatural phenomena. The Science view regards these "deeds" as Truth disposing of the belief that existence is material and spiritual. In the knowledge that "being is Spirit," material selfhood is lost sight of either as healer or as healed. In the understanding that existence is Life (Infinity) reflected and reflecting, the self-view is given up, and persons and things are not seen as persons and things confined to the limits of three dimensions. Seeming is divorced from being only in the personal or finite view.

The healing of the sick, the raising of the dead, the feeding of the multitude are the seeming, the being of which is conscious identity or Mind. No seeming that is not being. Mind turns on itself to discover the nature of the things we see with our present sense of sight. We feel intuitively that being is divinely perfect and wholly good, and we have this intuition because the Life-Principle is the Good. Since the being is the existence of the seeming, the seeming is likewise divinely perfect and wholly good. Nothing has happened or can happen to improve being or the seeming that exists as its identity. What is seen as improvement, as redemption, as change, as transformation, is the finite view yielding to the infinite or Science view. We seem to attain understanding, but that seeming is understanding unfolding, and when seeming is understood as understanding, understanding becomes the seeming.

The phenomenon that is seen as healing the sick is Mind disclosing that the nature of being is perfection because it is Spirit. We have the metaphysical healing of physical disease because disease is not physical, even in belief. Healing lies in the "purification of sense and self"—the pure view of Spirit. In this clear vision—the Science or correct view—the being is the seeming. Healing is not the result of being or of the correct view; healing is the being or correct view. This evolutionary vision is ceaseless unfoldment and is apparent as "old things passing away and all things becoming new." The redemption of consciousness to the spiritual original, Mind, is Mind or Truth evolving as individual conscious being. The evolution of the divinity of humanity explains the increasing ability of humanity to control its environment.

Science is the evolutionary vision that reveals the divinity (infinite) of humanity. It is Mind's self-awareness or self-knowledge and means that there is no past or future to this all-inclusive, all-constituting consciousness that is yourself-myself as conscious identity. The past becomes revocable—no past—in the understanding that all that ever was and can ever be is consciously being Now as Man. This understanding lifts the burden of sorrow, guilt and regret for that which seemed to be, and also the fear of what might seem to be in the future. Your understanding of what is eternally being is the being Now of the seeming—past, present,

future. This being that is the Now unfoldment of Reality is Truth disposing of the theory that the seeming of this being can be divided into past, present and future. Life is the one divine event of yesterday, today, and forever. Living Life by reflection is Life reflecting itself as individual consciousness. In this reflection (Man) that is Life-living or being, the being is the seeming.

It is a wonderful thing to discover that the mistakes of the past are not mistakes of the past. Any mistake you have ever made or will make, you are making now in the separation of seeming and being. When you no longer make this mistake by being Man as conscious identity, you will take the seeming for the being, and in this correct view the being becomes the seeming of the past, present and future.

To repeat, the past is recoverable and revocable, the future predictable because the knowledge of things as they actually are is the seeming of things as they are. Everything that has seemed to happen or will seem to happen, happens divinely as the operation of Principle, and that happening is an eternal Now. Your seeming is divorced from being when you take thought for the seeming, cling to it as good or bad, right or wrong, etc. What seems to be is being in language of individual discernment. All happenings—being and its seeming or identity—are Mind, the all-encompassing, all-comprehending, self-witnessing Wisdom or Intelligence. "Understanding... is the reality of all things brought to light."

THE CHRIST

We read in Luke 24, "Why seek ye the living among the dead? He is not here, but is risen." The comment of Mary Baker Eddy on this passage reads: "Mary had risen to discern faintly God's ever-presence, . . . but her mortal sense (cloudy vision), reversing Science and spiritual understanding, interpreted this appearing as a risen Christ. The I AM was neither buried nor resurrected. The Way, the Truth, and the Life were never absent for a moment. This trinity of Love lives and reigns forever. Its kingdom, not apparent to material sense (ignorance), never disappeared to spiritual sense, but remained forever in the Science of being. The so-called appearing, disappearing, and reappearing of ever-presence, in whom is no variableness or shadow of turning, is the false human sense of that light which shineth in darkness and the darkness comprehendeth it not."

The Christ is the divinity of humanity; a Principle to be lived in the understanding. The Christ is universal (cosmic) consciousness experienced individually, and since it is infinite — One — it cannot repeat itself either as seeming or being. This is the Science of being. When you are living this divinity or reality of yourself, there is no human self present to justify or defend, to praise or condemn. "He (the Christ) opened not his mouth." The absolute relinquishment of human selfhood in the understanding of its divinity is the Christ un-

folding to human perception that the Life which is God is the life you now live in the flesh. This is the human and divine coincidence. You are being divine, being your true self, (in spite of the seeming that you exist humanly) when your thought is poised in Mind as Mind. As Mind you are untouched by the importunities of conceptual thinking (two minds). In this being of the Christ, your reactions to another's actions, to their apparent irritability and peculiarities of temperament, might be described as compassion. Compassion is without analysis or criticism, without wondering why. Actually, as the Christ, you have no reaction to the seeming of what is being. But if you have yourself on your mind as an ego or a human person, the Christ lies in the unconscious, and with no-Christ as your conscious experience you will react to the seeming with anger and resentment if you are annoyed or if it threatens your personality or concept of good.

All seeming, whether called past, present or future, is taking place, is being now as individual consciousness, which as Mind is universal. Seeming and being can only be divorced in theory. The Christ is today confounding the teachers in the temple, is today healing the sick, raising the dead, feeding the multitudes. Space does not move nor does time. In the infinite or correct view the past, present and future are seen to be the ever-living perfect Now.

It is difficult on the human belief level to see the Good when, in spiritual evolution,

one's belief in good is threatened. In the Jesus myth, this threat appeared as a betraying friend (Judas) and contempt (the crown of thorns). This has not changed form through the centuries. If you have the understanding that the existence-Principle is the Good, you will see the Good without your belief of good disappearing—a disappearing you call "bad." With the understanding that only Good is, you will have Good for your belief. In other words, the Good that you are being reveals the Good of everything that seems to be. In the understanding that Principle — the Good — is your experience of being, you will not fear what seems to be, and if you do not make a separation of your seeming and being, your being becomes your seeming.

You are always experiencing, always feeling the divine energy of Spirit, whether you call it suffering or not-suffering. That which feels the suffering makes the suffering. "Suffering is an error of sinful sense"—dualism. The dualism of thinking and feeling disappears in the knowledge that Soul — the senses — and Mind — intelligence (thinking) are two aspects of the one infinite Awareness. The senses or Soul and the intellect or Mind are inseparable as Reality — AWARENESS — unfolding from within and as each individual. This Awareness is Love apparent as "loving" and "being loved." However, without Love as the Awareness, the "loving" may be seen as unloving and the "being loved" as not being loved. Love is not affected by either of these concepts. In order to have

love humanly we must be love divinely. Love cannot disappear to Love.

The idea that found identity in the words, "I and my Father are one," is the Christ — God the Father is God the Son. In accepting the dualism of God and Man, the "I and the Father are one" is taken as meaning a union of the I and the Father. Today, in the light of Science, we throw those words away and use others which more nearly identify the idea that the I is the Father, and the Father is the I. In the culture of Science both the I and the Father are terms for Mind. In this understanding, Man is free to be individual, original, unhampered by the belief of himself. In being himself, the apparent necessity does not exist of progressing out of the belief of himself through crucifixion, resurrection and ascension. But as long as the dualism of seeming and being clouds vision, the seeming affects the being and the being affects the seeming. When, in the knowledge that "being is Spirit," the dualism disappears, the being will not be affected by the seeming because in that understanding, the being is the seeming.

We must give up the superstitions of Christian theology which have buried the Christ, or we shall continue to seem to be something we are not. Apparently an "organization-minded" Christian Scientist has lost his Church and is as bogged down by ritualism and dogma, by ecclesiastical authoritarianism as is the Christian. Today, ideas are appearing in the field of natural science which demand a completely new attitude toward the "old-time" religion.

As Christian Scientists, we do not regard the Christ and its unfoldment in human history in the same way as does the Christian theologian. We do not believe in the supernatural or mystical and therefore are not Christian in the orthodox sense. Our belief in God has changed to the understanding that God is not a being to believe in, but a being to be lived. The Christ is the divinity (God) of humanity appearing in every age in the language of individual discernment. Individually we be our own "God." As Christian Scientists, we believe that the Inspired Word—inspiration—is ever unfolding in and as individual consciousness and is not found in the Bible. Inspiration (Christ)—the energy of Spirit—was described in the fourth Gospel as "with God" and "as God." The infinity of Good (the Christ) lies in the conscious acknowledgment of Good in all ways — ways called bad as well as ways called good. This acknowledgment is the divinity (Christ) of humanity. This acknowledgment is what is meant by taking the seeming for being, and by being, being the seeming.

The terms, "Jesus," and "Christ," cannot be used synonymously because they do not mean the same thing. The Christ is Truth self-revealed in and as individual consciousness. Jesus is a term for "the highest human corporeal concept of the divine idea" or Christ—the oneness of being. The Christ is the being and Jesus merely a name for its appearance in that age. The Christ speaks from the withinness of consciousness: "He who hath seen me

hath seen the Father." Being is one. The human concept disappears because its existence is idea, reflection, the Christ, and reappears in fairer form for the same reason.

The incorporeal body or identity is conscious thought — Soul — the sensing of Reality, and this is Man — neither a past nor a future, but a Now consciousness which includes the Reality of all past and future concepts. The idea — the divinity of humanity — is what is being, and embraces the concept as identity. "Man delivered from sin, disease, and death," or we might say, Man delivered from the theory of two minds — conceptual thinking — "presents the true likeness or spiritual ideal."

The Science of being could not have been conceived in that long ago except as a person with supernatural power. Keep in mind always that in spiritual evolution what is coming to view is the fundamental idea that God the Father is God the Son — one Being. The three-dimensional vision of that day could not see the Christ as the divine or Spirit nature of each individual. In the fourth dimension of Spirit — the realm of Science — Man is seen as conscious thought or Mind in manifestation. It was the Christ as their own individual consciousness which they heard say, "I have many things to say unto you, but ye cannot bear them now." In other words, the idea that Man, by reflection, is literally his own God was beyond comprehension in that dualistic age. The Christ, or divinity of humanity, was seen as a miracle worker, but since the Christ is Truth unfolding from within

and as each individual, what was seen was the Christ in language of their discernment. They felt the pressure of Truth from their own withinness and heard it expressed — "It is expedient for you that I go away;" if the human concept of the Christ is held to, anti-Christ takes the place of the Christ.

In other words, until understanding opens your eyes to recognize that all seeming is being, being cannot be the seeming. As long as you look to the concept, you will not be able to demonstrate that each one individually is his own Christ. The disciples of "Jesus" knew no better than to rejoice over changing appearances — "the devils were subject unto them." But, at the same time, they did know enough to hear the voice of Truth in the words of "Jesus," "Do not rejoice in this, but that your names are written in heaven"—rejoice that your vision has cleared enough to discern the Reality buried in every concept. There is but one reason for rejoicing, and that is the fact that Man, by reflection, is the "God" of the whole earth and demonstrates this fact as understanding or knowledge.

Truth is Science as individual consciousness. This is the fourth dimension of Spirit—Man. The facts of Science, coming to view through revelation and inspiration, require revelation and inspiration to be discerned. When the fact of Man is hidden by the belief that man exists as a point in space, there is a constant conflict and struggle between the seeming and being. However, if you are being Man as con-

scious identity with no thought for the seeming, the apparent dualism of seeming and being cannot affect you.

The nature of the present concept of man is such that it does not recognize the Truth unfolding from his own withinness until something apparently from the "outside" uncovers it. Truth, coming to view in language of individual inspiration, appears in many different forms (Truth is infinite) to supply the need of humanity for the recognition of its divinity. Neither the concept "Jesus" nor "Mary Baker Eddy" had any choice about what they would or would not do. Way-showers and revelators will appear in human experience as long as that is the only way Truth can be discerned. Truth is a continuing self-revelation as inspired consciousness or individual Man and requires identity on every belief level.

The Christ was the experience of Truth in the understanding of each individual, even when it was apprehended as "Jesus," and revelation is individually experienced, even when it is apprehended as a revelator. When we fall for the temptation to look to the "highest human corporeal concept" for Truth, or to a revelator, we are robbed of Truth. The finite view of the infinite must be given up for the infinite view.

Revelation is no more vicarious than is salvation. The acceptance as factual of the theory which conceives revelation to be a vicarious experience, has robbed humanity of experiencing its divinity without suffering. "He who sins (believes in two minds) must suffer." Revelation is Truth experienced collectively in

the ratio that it is experienced individually. Truth unfolds with us as it did with Mary Baker Eddy and not because of her.

Truth is self-revealing; it functions on its own power — is its own being. Therefore any apparent division of this infinite self-revealing Principle into revelator and revelation, is false. What is seen as revelator is revelation identified in language of individual discernment. However, as long as the revelation is identified with a revelator existing outside of one's own unfoldment of Truth, the individual will lack what is essential to defend himself "against aggressive mental suggestion" — the belief of two minds. The individual's defense and security do not lie in loyalty to a "revelator," or in obedience to rules laid down by another; conformance and authoritarianism do not mean security. Owe no man anything but to love one another, and we fulfill this obligation in the understanding that all that lives or seems to live, lives, moves, and breathes by reflection, as Principle. Revelation is Truth as your own intuitive comprehension and is unmediated Presence.

The Christ, or inspired consciousness that is the Mind of each individual, is not a man, nor a women, nor a Mary Baker Eddy, nor a Jesus. The Christ is the Christ — the awareness revealing all Truth, all Love, all Spirit, all Principle, as the Life of each individual. We are under no obligation to a Jesus or to a Mary Baker Eddy for Truth. Truth is our divine or true being forever unfolding.

What is the Man that thou art mindful

of? This Man is Christ-Science — "the infinite calculus (awareness) defining the line, plane, space, and fourth dimension of Spirit." By reflection, this Man is Love as all-embracing, all-encompassing, all-constituting consciousness; his measure of Reality is Spirit—unlimited visibility.

The Christ, or Science of being, is Mind identifying itself to itself; it is Man as conscious identity. This Man that is Science revealing the infinity of Good, existing as Mind's explanation of itself, does not think of himself as possessing understanding. Man is the understanding that is the reality of all things. There is no doubt that as the Christ or Science of being more and more constitutes your individuality, as it does in spiritual evolution, that you will grow in appreciation of Mary Baker Eddy. You will not appreciate her, nor be thankful for her, because of anything she did or did not do, but because Truth as it comes into clearer focus gives you the vision to recognize her divine individuality. It does not belittle the apparent achievement of Mary Baker Eddy to see that what she did, she did by reflection and by nothing in nor of herself. Nor should a knowledge of her personal shortcomings detract from such appreciation. The divinity of humanity is ever appearing as individual conscious being, and a leader, a revelator, a way-shower, are only incidental to the human sense of things. Before Abraham was the Christ or Science of being, and its forever appearing is the one divine event.

CRUCIFIXION, RESURRECTION AND ASCENSION

Crucifixion, resurrection and ascension are the language of the unfolding idea that Man is not a created being but is the continuous revelation of Mind as conscious identity. The meaning of the myth is plain: Life, unaffected by the theories about it, is humanly demonstrable. The betrayal by Judas, the denial by Peter, the "sleeping disciples," incidental to the giving up of the human concept in the "Jesus" drama, are the idea appearing that that which is conceived as humanly desirable and dependable can be equally undesirable and undependable. What is seen in the failure of human concepts to satisfy; what is seen as the belief of good (human goodness) turning into bad, is the idea that the seeming when divorced from being has no being, and that being when divorced from seeming is without identity. The materialist on one hand, and the mystic and transcendentalist on the other, accept such divorce as factual. Love is the spiritual evaluation of all concepts — the awareness that being is Spirit — and is responsible for the suffering, frustration, sin and disease apparent when the view is finite and dualistic.

We cannot possibly find joy, freedom, health, abundance in the seeming, unless we are being Man as conscious identity. In this being of Man by reflection with no thought for the seeming, the being becomes the seeming, and we find ourselves in our natural state of boundless bliss.

Truth appearing is the finite view disappearing. This disappearing may seem to be suffering and lack, but when seeming is taken for being in the understanding that all existence is Life reflected, the being becomes the seeming. The loss of concepts of good is not the loss of Good, but its unfoldment as individual conscious experience. We are being the Good in our acknowledgment of Good, and in this being lies the belief of good. When "the breaking up of material beliefs seems to be sin, sickness and death," when spiritual evolution is seen as revolution, we may think "the Lord hath wrought an evil." But when "the breaking up of material beliefs" is seen as Truth coming to view, the being or seeing becomes the seeming. By being the Science, or correct view, the seeming apparently changes, but this is only in the "looks," since to be is to seem to be and to seem to be is to be. In the understanding that what seems to be is being and not a seeming separated from being, we shall take no thought for the seeming and let the being unfold its perfection, harmony, and immortality. "The evidence of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted."

The instinct to avoid problems, to reject "evil," to rid one's self of discomfort is natural since such appearance or seeming is contrary to our intuitions of Reality that being is wholly Good. However, we must understand that our only hope of having the Good for our seeming

lies in having the Good for our being (our seeing) instead of a concept or belief of good. Good divinely (Good as the perceiving) perceived is Good humanly demonstrated. In the recognition that what is appearing or seeming to be is the Good and not a belief or concept of good, the Good becomes the belief or concept. In being the Good as conscious identity, there is no belief of good to dull your vision.

"The Wisdom of Insecurity" means that when we are most insecure humanly—the breaking up of the old—we are really most secure humanly. The finite view separates the seeming from the being, divides the Good into good and bad. The crucified is his own crucifier. Crucifixion, resurrection and ascension are timeless-spaceless concepts of the idea that "being is Spirit." In fact, they are the idea itself seen conceptually. Without beliefs or concepts to dull vision, there will be no breaking up of beliefs as Truth comes to view, and without the breaking up of beliefs, the seeming will not appear as sin, sickness, and death, but as joy and well-being.

Truth is Infinity which means the ceaseless unfoldment of the Good—universal and indivisible (individual) in the ever-present Now of Life. Since there is nothing conceivable outside of infinity, every incident of human history, all seeming, is Principle in operation as individual being. In being Man as conscious identity, you will take no thought for yourself, since as conscious identity you are Mind in manifestation. We call the reflection of Prin-

ciple "Man," but we must recognize that the reflection of Principle is Principle reflecting and reflected.

"The material personality that sins, suffers, and dies is not man," but neither is it not-Man; the being of all seeming is Man as conscious identity. Every belief, every seeming is being, and when you see it that way, the being becomes the seeming. Life is difficult as long as you see with your eyes and listen with your ears, but if you see, hear, feel with your Soul or understanding, you will enjoy everything of which you are conscious. The seeming does not exist as seeming, but it does exist as being. In the realization of this fact, you may call everything you see or experience in the human sense of things REAL. There is nothing existing or seeming to exist that needs to be changed; no evil to be overcome; no sickness to heal; no sinner to be saved, and Science, the correct view, is that fact unfolding in individual consciousness.

Man, as the conscious identity of being, has no idea of himself, has no sense of transcending himself or looking beyond himself; his idea of being is being himself as Mind. In this being of himself as Mind identifying itself to itself, he does not see destruction as destruction but as the restoration of all seeming to being. In fact, long ago it was a common belief that destruction was as creative as construction. This man of Mind knows nothing about crucifixion, resurrection and ascension, nothing about suffering and sin. Nor is he aware

of needing instruction or redemption. He does not see his search for Truth, his desire for the Good, as a search for Truth nor as a desire for Good. He sees them as his divinity or reality coming to view in the language of his discernment.

Mary Baker Eddy expressed this idea in the language of her day as: "The... Christ was unconscious of matter (finite view of substance), of sin, disease, and death, and was conscious only of God, of good, of eternal life, and harmony. Hence, the human Jesus had a resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being...."

Mrs. Eddy once said to a student, "Overcoming age is not resuming our youth, but is thought going into new paths which history has never recorded."

Truth, in dislodging the individual from the rut of finite or habitual thinking, means a new body, a new world, because a new view. This renewal of the Mind — to paraphrase St. Paul — is continually going on, painlessly, joyously, and apparent to the Christian Scientist as he lives the facts of Science instead of attempting to change beliefs. Whenever we are tempted to admit there is something to change, let us pause. Where is the "error" or something needing to be changed? It is in the belief that we are experiencing a seeming divorced from being. What if you are seeing Reality as if it were sickness and crime? That seeing does not make it so. The seeming is the being,

and in the knowledge that "being is Spirit," Spirit will form you anew. However, it cannot be said too often that in looking to the evidence as if it existed apart from your understanding, the evidence of Reality is seen in reverse.

The human race so dimly discerning the oneness of being as Mind, argues over the evidence as either good or bad, right or wrong, in the hope of avoiding the suffering of dual thinking (sin). What humanity needs is the correct view — the Science — the understanding to see that mistakes are not mistakes, fear is not fear, wrong is not wrong, bad is not bad. The correct view does not ignore the seeming, but sees what it sees as the unfoldment of the infinity of Good — Science with which can be discerned the spiritual fact.

Our comprehension of the oneness of Principle and its idea is evident as the continuity or eternality of individual conscious being. The past, present and future are one glorious Now to the all-knowing Mind. In the fourth dimension of Spirit, Mind forms all things out of Spirit, and they abide forever. In the understanding that the seeming, good and bad, is our way of seeing the Good that is ever present, we are unconcerned, and the dualism slips away.

The concept of man is not healed of fear, irritability, hate, disease, death. He is healed of the belief that he has an existence apart from Man as conscious identity or Mind. This healing is going on consciously and unconsciously as Principle in operation. The Life-Principle functioning as the "conscious identity of being"

is the existence of every concept of being. No seeming without being, and no being without seeming, since they are one awareness. We may be tempted to believe that we are losing something, or that we are sick and unhappy, when this concept of man with its belief in good, is forced to be Man, to be GOOD, but such seeming is Principle in practice. This Good that we are being in the understanding is everywhere and all-pervading. It is good or bad as you choose. If you believe your experience to be good, such concept includes bad — they produce each other.

In the yielding of theory to understanding, we come into our true being as Spirit. Pain and suffering quickly inform us that Joy is buried in the belief or concept of joy, so we give up our belief of joy for the Joy that is our true self, and the suffering becomes no-suffering. Whatever suggests itself as going on, we may be sure that the divinity or reality of humanity is what is being as individual consciousness. This understanding is apparent as dematerializing or spiritualizing the human concept.

INSPIRATION—in the Spirit of things.

Inspiration is the energy of Spirit, the aliveness of Life, the vision which is Love. It is the immediate knowledge or proof that "being is Spirit." Inspiration is the seeing, hearing, feeling that is seen, heard, felt. What is felt is feeling; what is heard is hearing; what is

seen is seeing.

Mind comprehends and expresses all. What does this mean? It means that the universe is a universe of infinite ideas which Mind is forever disclosing as inspired consciousness or Man. Inspiration is not something coming to Man from Mind, but is the directness and fullness of Mind unfolding the glory, the beauty, the loveliness of Soul as Man.

Spirit-consciousness is never invaded, never encroached upon, never touched by any phase of "mortal" belief. If inspiration is "the inspiration of the Almighty," which Man experiences by reflection, there is no limit to inspiration nor is it labored or fleeting. There is never a moment when inspiration is not functioning as inspired, spontaneous consciousness, Man. Inspiration is always newness and freshness, never sameness, since Mind is infinity. We say, "I heard a beautiful song, and I was so inspired;" or "this statement that I read is so inspirational." Inspiration is Soul-sense, and no song, no statement of Truth, however enlightening it may seem to be, does the inspiring. The inspiration sings and hears the song just as it writes and reads the words. The infinity of Good — Life, Truth, Love — is forever in evidence as inspired consciousness or Man rejoicing in the continuous perfection of being. If this is your understanding, you will believe that Good is the one absolute, whether seen as good or evil.

It is related that when Moses had gone through the desert and had come to the moun-

tain of God (the holy place), an angel, spiritual intuition, showed him a burning bush that was not consumed. In the story or legend, the Moses character says, "I will now turn aside and see what this great thing is; why the bush is burning but not burned." In other words, "What is this idea which my own inspired awareness or intuition of Reality is unfolding before my eyes. What does this appearance, wonderful and unusual as it is, mean?" What did he see and hear? SPIRIT. Spirit (God) spoke to him out of the burning bush. But was God or Spirit out there in a burning bush or was the burning bush in Mind as the idea that Spirit is substance, and that identity cannot be destroyed?

And Moses said, "Who am I?" And God said, "I AM THAT I AM." I am the Spirit-stuff which constitutes consciousness, including all that is called your universe. I am Spirit, filling all space, being all substance, dispelling the theory that the I is three-dimensional. The I is Spirit, Mind. "God" will always speak to us, as US, out of every incident or event, when we "turn aside" to acknowledge the infinity of Good in all ways.

Feeling, seeing, and hearing—Soul-sense creates its own identity or body. Can you imagine feeling with nothing to feel; seeing and hearing without a seen and heard; joy without enjoyment; Love without loving or being loved? Paul speaks of the visibility of Spirit, the tangibility of Soul: "The invisible things of Him from the foundation of the world, are clearly seen, being understood, even His eternal Power

and Godhead." Whence Soul without body or identity?

SOUL is Wisdom and intelligence as instinct, inspiration, intuition, and is apparent as spontaneous, unpremeditated judgment and decision. However, this cannot be the appearance as long as you take thought for yourself, what you do or must not do, your likes and dislikes, your hopes and fears. On the other hand, it cannot help but be the appearance if you recognize that the spiritual fact — the Reality — is the existence of the seeming or human belief. Understanding is that seeing which turns beliefs and theories into facts. "To seem is to be, and to be is to seem" — One Awareness, one Being!

Mary Baker Eddy states this oneness: "...if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." In other words, in the practice of Science, we do not really turn from the hate, fear, sickness, sin that apparently confront us as if Reality were not present. We do not need to, because in discerning the spiritual fact, the hate, fear, sickness, crime apparently turn instantly into their opposites. In seeing Reality as Reality and not as fear, hate, sickness, and sin, it takes on the appearance of love, assurance, confidence, health, and righteousness. "The very circumstance, which your suffering sense deems wrathful and afflictive, Love (the understanding that being is Spirit) can make an angel entertained unawares."

In an early edition of the Christian Science Textbook, the author used "spiritual sense" as a definition of man, and we read on page 209:31-32 of the present edition that "spiritual sense is the conscious, constant capacity to understand God." We would paraphrase this statement to read: Spiritual sense is Soul—the inspiration or divine knowledge defining the fourth dimension of Spirit as Beauty, Joy, Perfection, Fullness and Completeness.

It is important for your happiness and health to recognize the inseparability of subject and object, Soul and body, feeling and felt. When the seen is separated from the seeing, the concept from the idea, the seen, the concept, loses its life, substance and intelligence, but when Soul is the seeing, the life, substance and intelligence of the seen are restored. In other words, everything that you are conscious of humanly is existing divinely (really). Science is the seeing which "translates matter into its original language, Mind," and its practice is the being which literally makes the seeing the being of Mind. In this practice, each individual becomes a law to his own experience; not thinking what others think, he does not see what others see, although they may be looking at the same thing.

Understanding does not give meaning to the concept. Understanding is the idea or reality void of concepts.

"The divine Principle of the universe must interpret the universe," if we are to experience construction without destruction.

I AM, LIFE IS; there is consciousness or conscious identity. Being is inconceivable without Principle or Reason. In the Principle lies the Reason (Source) for all that exists or seems to exist. Principle is the I Am or Ego forever fulfilling its purpose as individual conscious identity. This conscious identity that reflects Principle is Principle reflecting itself. This reflection is always here — present — self-controlled, self-directed, self-governed, self-located, but never localized, and hence always safe and secure.

Principle is infinity. This fact precludes the possibility of more than one Ego, and means that Man, including his universe (his infinitude), has permanent identity, forever posited in Mind as conscious identity with no choice of going this way or that, no decisions to make. "He cannot get out of the focal distance of infinity." You will recognize, sooner or later, that as the reflection of Principle, you are literally Principle in operation, and therefore know how to be, know what to do, just as the tree, the flower, the bees and birds know how to be, and what to do. When you eat your food, go shopping, take in a matinee, with no thought about what you are seeming to do, this is being what you be — conscious identity.

Principle is the idea that everything is in order and held fast by a harmonizing, rhythmic law. It is Love as the understanding, the awareness that is never disturbed, never wavers, never fears. Your existence as reflection means harmonious, joyous relationships

to exist in the world, it exists as Mind, since "Mind is the source and condition of all existence." "When the seeming is taken for being, being becomes the seeming."

If, in ignorance, you have mistaken hate for love, fear for courage, sickness for health, unhappiness for happiness, loss for gain, do not despair. Understanding, the discernment of the spiritual fact, will show you that hate is love, fear is courage, sickness is health, unhappiness is happiness, loss is gain. "Science reverses the evidence of material sense," "reverse" meaning "change to the opposite." This is not really a change to the opposite, since the Vision that is Science contains no opposites.

Truth does not correct; it does not transform or change anything. Truth is the reality of what is seen, heard and felt. If one is ill and seems to regain health, this does not mean he was ill and regained something he had lost. The reality of his illness is Health or Wholeness which he sees, until his seeing is Science, as sickness and health. The facts which constitute true being are present yesterday, today and forever, and these facts are demonstrated to human apprehension when the dualism of seeming and being fade away. "Thus saith the Lord" means: thus saith inspiration, understanding — "the breath (Spirit) of the Almighty giveth Life."

Theories about existence are apparently in a continual process of yielding to Truth. This process is the alchemy of Spirit which we

see as the dematerialization of individual consciousness. Alchemy is a seemingly miraculous force that changes one thing into another. Mary Baker Eddy speaks of Science as "the alchemy of Spirit" reconstructing the body. In other words, turning sickness into health, sorrow into joy, evil into good. The old giving place to the new, the finite to the infinite, the seeming to the being, is consciousness redeemed to the spiritual original, Mind.

Our work in Science is the recognition that things seen conceptually exist as ideas, as Mind identifying itself to itself. We cannot say the concept is non-existent; something is being or there would be no seeming. It is most important, however, to let the being form its own concept, its own seeming.

We are not free from the need of observing the social, moral and economic laws which have evolved for protecting the human race from destroying itself in the process of finding itself—demonstrating its divinity. The mere recognition that law is not man-made is no excuse for license. We may accept theoretically that Law is Principle functioning as the divinity (reality) of each individual, but until this fact is consciously lived in the understanding, we are not free from the belief of law. We have no license to do as we please, since, until something happens from within—a flip from belief to understanding, the human concept pleases to do that which builds up the human ego and makes its giving up to Man a suffering experience. What understanding does is to free the concept

of man from his belief in good, from his likes and loves (conceptual thinking); from the separation of emotion and intellect. In the whole Man, emotion and intellect (feeling and knowing) are synonymous terms for conscious being. Principle is Love, and Love is Law experienced in the belief of things as discipline until, in spiritual evolution, individuality is demonstrated to be the personality. "Trials are proof of God's care." "...ignorance is the foundation of continued bondage and of human suffering."

Spiritual evolution is apparent as world revolution—as changing concepts. This putting off of the old for the new is individual as well as collective; we are never at the mercy of a force that lies outside of us. Each individual is able to control world beliefs through Science—the understanding that unfolds the reality of what is apparently going on. Mary Baker Eddy described spiritual evolution: "Midst the falling leaves of old-time faiths, above the frozen crust of creed and dogma, the divine Mind-force, filling all space and having all power, upheaves the earth."

If you see Reality through the mist of ignorance as if it were destructive to life and limb, or as loss, you must know that Reality is what you are seeing. In this knowing, that which appears as destructive to life will appear to be entirely constructive. I am thinking of atomic force in the fourth dimension of Spirit.

The Scientist decides in his own withinness what he is seeing. In that seeing, evil

and good, error and truth, are points of view which disappear in the light of the fact that the Good, the Truth, is beyond human conception. The Scientist follows the instructions given in Luke 21: "When ye shall hear of wars and commotions, be not terrified...settle it in your hearts...And when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh...when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

While the word "destroyed" is often used in connection with changing concepts, no concept is ever destroyed. The concept is the idea itself as it appears on different belief levels. The concept of Reality giving place to Reality is Reality being the concept. We are told to agree with our adversary while we are in the way with him. The reason for this statement is the fact that the adversary is not something to fight, resist, and resent. Your adversary is not an adversary except in the dualistic point of view that separates seeming from being, and it cannot disappear until understanding opens your eyes to see that your adversary is your very best friend. "If sin—the belief of two minds—makes sinners, Mind, Truth and Love alone can unmake them." A false belief, ignorance, is both the tempter and the tempted, the sin and the sinner. Sin is sin only to those who are humanly good, that is, to those whose self-righteousness and belief of good blind them to Good. The story is told of a "sinner" who got religion, became humanly good, and then saw

sin everywhere. "Error" is error only to those whose point of view is finite.

We have been taught: "resist evil — error of every sort — and it will flee from you." Ex-perience has shown us that this is not true; resist evil and it clings to you—it does not flee. We have also been taught that "error disappears in... Truth," and our experience shows us that this is true. We have also been taught that "the consciousness of good has no consciousness or knowledge of evil; and evil is not a quality to be known or eliminated by good." It seems strange in the light of this teaching that Christian Scientists accept the theory almost as strongly as do the Christian theologians that evil, sin, error are occurring and must be fought against, and that to be good according to human standards is being Good. When you resist or resent that which exists only as a point of view, you are making life most difficult for yourself. To the one step forward you take in the instinct that Good is the reality of every viewpoint, you take two backward by dividing Good into good and evil, thus making a devil for yourself.

When you have the understanding to acknowledge the infinity of Good in the face of what you have been educated to call "error" or "evil," you will see what you see apparently do a right-about-face. "Suffer no claim of sin (double-mindedness)... to grow upon the thought." Do not be fooled into thinking that a thing is good because it looks good. The good you conceive to be in the things, the people

and circumstances will blind you to the Good unfolding from your own withinness. This Good is just as present when things look bad as when they look good. When we think of Good as overcoming evil, Good will not overcome evil, but when we think of Good as the All of all, there is no evil to overcome.

The living idea, or Christ, is continually doing away with theories, with traditional thinking, however "good and time-honored." There is no more suffering for us in this yielding of beliefs to understanding than there is in correcting a sum in addition, unless we cling to our self-imposed "devil" in order to have something to blame for our troubles. If you are being the understanding, the Science, that is the reality of your daily experiences, you will never ask why your world looks as though it is falling apart. You know that you are not seeing what you see that way because it is that way, but because you have to see Reality in the only way you can on your belief level.

The sword of Truth is one, but it has two edges — cutting away the old and uncovering the new. When you go into the why's and wherefore's of what is seeming to be, and the possible ways to combat the seeming, you are not being what you be. If you are not being what you be, your seeming cannot be the being it really is. As long as you take thought for the seeming as good or bad, right or wrong, truth or error, you will experience the Beauty, the Good, the Joy, the Wholeness that is being as if it were not seeming to be.

We have been taught that "problems" are proofs of God's care, that they are opportunities to demonstrate the Reality. The understanding of these statements comes with experience. Until you are up against a picture of Reality that goes against your belief of good, or of right, you do not realize to what extent you are believing in the dualism of seeming and being and need the discomfort incidental to such belief.

The Christian tradition holds to the superstition of a "God"—the Good—existing external to the individual being of Good (God) in the understanding. Incidental to that fundamental belief are other superstitions: the theory that man is a sinner, that there is actually "evil" to be overcome and problems to be solved. In the Christian tradition good has its equivalent in evil; love has its equivalent in hate, joy in sorrow, sickness in health. The theologian blames the sins of the world on a "devil." He points to crime as "lack of moral fibre" but fails to recognize that his own dualistic point of view, creating an absent or far-off God, is responsible for the "lack of moral fibre." I have never been able to see why the Christian holds to the premise of the Omnipresence of God and at the same time conceives of a powerful presence that he calls "devil." Science teaches that "God reflects Himself, or Mind," and that man and his universe are reflection. If "God reflects Himself," then God does not create, but reflects, which He must do if He is all-in-all. If God is a creator, then

there must have been a time when He was without evidence or identity, no-God. If God is the All of all, a creation apart from God is inconceivable.

Mortal (dead — unawakened) mind is a term Mary Baker Eddy used to explain that the apparent good and evil, truth and error, sickness and health, joy and sorrow, are mental concepts, wholly subjective, as is the Reality which they identify.

Experience shows that it was never a particularly good term for the idea that Mind is no-mind. Instead of using the term as meaning no-mind, it has been used as meaning an "evil" mind and the cause of our wants and woes. To call the sickness "mortal mind" puts it in the mental realm, but this does nothing to the sickness, except perhaps build it up.

The doctrine of one Mind means that Mind is the Mind of all mind. We paraphrase the statement in the Christian Science textbook, "The basic error is mortal mind;" The basic error is the belief of two minds — the dualism of seeming and being, the material and spiritual. In fact we might say that the basic error was and is the theory that the human race originates materially instead of spiritually. "Existence, separate from divinity, Science explains as impossible." The words, "mortal mind," have no meaning whatever for the Scientist living Life by reflection and demonstrating that "Mind (his very own Mind) is the source and condition of all existence."

The senses of Mind are Soul. If our

senses testify to good and evil, saint and sinner, health and sickness, joy and sorrow, abundance and lack, it means we are ignorant of the fact that sense is infinite and therefore one. Ignorant of the indivisibility of awareness or sense, we see wrong as belonging to another and right as belonging to ourselves. Both right and wrong exist in our own view of Reality. It is ignorance which causes the ever-present Truth — the Good, the Beauty, the Joy, the Wholeness (health) to be seen in reverse.

We have been taught that malpractice is the belief in two minds. However, it is not just the belief in two minds that is the malpractice but the individual acceptance or practice of this belief as factual. We accept this belief of two minds unconsciously because of ignorance, and practice it consciously for the same reason. We are either acknowledging the infinity of Good in all ways, or we are unconsciously accepting the prevailing world belief in the dualism of God and Man. That which takes care of malpractice is to not malpractice, and that which takes care effectively of the belief of two minds is the understanding that Mind is one.

Healing, correctly viewed, is not phenomenal, meaning that there can be no change in the phenomena of Mind. With the better visibility of Spirit, we see Reality instead of our belief in Reality. The phenomena does not change, we only see it differently. Any apparent change in what seems to be a physical condition is understanding creating a new concept for the identity of Soul. Our beliefs change

with understanding, and a change in belief is a change in behavior, since the belief and the believer is one. We do not rejoice in the healing of body, since such appearance is entirely in the looks—well today but sick tomorrow. What we rejoice in, is the knowledge that the one and only body is Soul—the sensing of Good in and as every organ and function.

Healing in Science is the comprehension of divine facts. Divine facts are present as the knowing of those facts, and this is body. This knowing is Truth revealing itself as conscious identity and is not someone knowing Truth. It makes no difference what your patient is thinking or doing—the Reality of being is never affected by the belief. But as long as healing is connected with the physical body or with the present concept of man, you are far from being healed. You are not healed simply because the disease disappears. Healing evolves from awareness, from understanding, from being the Whole Man as conscious identity. Man is not a Soul and a Body. No matter in what apparent situation you may find yourself, you are always free in the withinness of consciousness to be yourself—the perfect One.

Since the correct view or Science, making one of the seeming and the being, is individual as well as collective, the individual practice of Science is all that concerns the practitioner when confronted by a patient, be he sick, sinner, or in want. What if the lungs are ulcerated? This point of view does not affect Man. Man is the conscious identity of being, and

being Man yourself, you be the Man of all men, and in this being lies the healing of your patient.

When it is thoroughly understood that the collective seeming is individual being; that there is no "another" to heal, no "another" to make safe and secure in the battle zone, the being becomes the seeming. When Mind speaks, form appears. What presents itself as someone to be healed, as some situation to be changed, someone to be made safe and secure, is the everpresent demand for being. The conscious identity of being is what is seen, heard, felt in the "physical" realm. "Immortal Mind ... must be acknowledged as Supreme (All) in the physical realm, so-called..." So-called, because Mind — conscious identity — makes no distinction between the physical and spiritual.

The present concept of man is well in sickness, or he would not apparently get well. He is safe and secure in the midst of danger, or no ways and means would evolve for his safety and security. The fact is, he cannot possibly be sick without being well, nor be in danger without being out of danger. The reason for this is that the concept of man has no existence outside of Man as the conscious identity of being to be sick or well, in danger or out of it. The Safety, Health (Wholeness) and Life of Man are the Man, and include as identity the concept of safety, health, life as well as the concept of danger, disease, death.

Existence by reflection, or existence in the fourth dimension of Spirit, means that Man views nothing as if it existed outside of his con-

scious being. The knowledge that his every apparently objective experience is subjective — his own divine or Spirit being — makes him the Master of his world. However, if this knowledge is buried in conceptual thinking, and man is not being himself as conscious identity, he will take thought for himself as if he existed external to himself. In this double-mindedness he is in the greatest danger when he believes he is in no danger, and is sick nigh unto death when he thinks he is well—literally dying in the belief that he is living.

It is only when his relationship with "externals" is purely subjective and he has no emotional reaction to appearances, that his sickness merges into health and his danger into no-danger. Man is saved by what he is, he is well by what he is, and he lives by what he is, and not by any "deeds of righteousness." I remember an instance several years ago when the whole trend of an event took an instantaneous "flip" when I saw that the way things look was not affective; that it made no difference whether in the human sense of things I was in danger or not in danger, I could not possibly be separated from my divinity or God-being.

The knowledge that Man is the reflection of Spirit and is, therefore, Spirit, is his liberation from the belief of existing as a point in space and in danger. We cannot say too often that freedom from restrictions and limitations, and the demonstration of health, wealth, and happiness, are merely a question of being Man as conscious identity with no thought of man as

he seems to be. "When no thought is taken for the seeming, being becomes the seeming." BEING in all its perfection is humanly evident when divinely perceived.

The theory that you get well because of a dose of medicine or because of a Christian Science treatment, is false. You get well because wholeness or wellness is the nature of being. This reality of you may appear to your present sense of sight as if it came about through some method—an indispensable human step—but this is only the way you see it. Your health and happiness exist divinely, have always existed, and always will exist, and they will seem to exist in the ratio of your ability to be yourself. "Existence separate from divinity, Science explains as impossible."

The only man there is, is the man you are being as conscious identity or reflection. In this being of yourself, the being becomes the belief of yourself. The theory that places either God or Man outside of individual conscious being, is a denial of one Presence and creates a seeming that reverses the order of being.

The Christ "cast out evil and healed the sick, not only without drugs but without hypnotism"—no thought-transference. The Christ is the correct view in which there is no duality of seeming and being. The method of healing was described in the Bible as, "I, if I be lifted up from the earth, will draw all men unto me." We might paraphrase this: "I, if I be Mind (not lifted up from the earth since all is Mind) and take the seeming for the being, I will prove that

this being that I am is the infinite Us—all men."

If you have a sick man in your world, or if you locate a man in a combat zone, the only help you can give them would be either through materia medica or hypnotism. "There is no mortal mind, and consequently no transference of . . . thought and will-power. Life and being are of God." Any mental effort made to remove disease from a man you believe is ill, or to preserve the life of a man you have located in a danger spot, is to practice hypnotism or thought-transference; the very opposite of Christian Science practice. To exchange the drugs of materia medica and the hypnotism of mental scientists for "doctoring" by Christian Science treatment is of no value, and might be harmful. In fact, regarding Christian Science treatment as "mental pantheism" will build up instead of less disease. "In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics, for their arguments are based on the false testimony of the material senses as well as on the facts of Mind."

Healing in Christian Science is the demonstration in individual consciousness of the divinity of humanity, and since Mind is one, the demonstration is going on as the conscious experience of both "practitioner" and "patient." The practitioner of Science does not see a patient as a patient, a student as a student. His seeing is his knowledge that Truth, the reality of all things, is demanding constant acknowledgment, whatever may be the seeming.

"According to your understanding be it unto you," expresses the idea that man individually and collectively exists by reflection, and therefore includes as his being, his savior and "healer." Mary Baker Eddy voiced this idea as "the patient's spiritual power to resuscitate himself." In the novel by Vardis Fisher called Jesus Came Again, the man called "Jesus" disclaimed having any hand in the healing of the leper.

When we exclaim over what seems to be a man in the thick of battle escaping injury and death and call it a miracle, we are viewing the divinely natural as supernatural. The locale of Man is Mind; he is therefore not a point in space to be either in danger or out of danger. Man is the correct view or Christ — the being that is seeming to be. In this correct vision, the seeming of the being is the sick healed, the man out of danger. The one infinite conscious being or Man (yourself-myself) rejoices always in the unfoldment of the infinitude of his identity. This identity is neither "lo, here" nor "lo, there" but everywhere present as Mind, your Mind, ever-present as Soul, your Soul. The one universal, indivisible Man which Life is living, Love is loving, Soul is feeling is the Man of all men.

Mrs. Eddy speaks of the "suppositional world within us," meaning that factually and conceptually the one and only world is individual and collective consciousness. She also speaks of the "suppositional resolving of thoughts into material things;" suppositional resolving, since

in Science the material things are thoughts or ideas. Science is the new tongue that translates "matter" into Mind. All is Mind.

Reality is a subjective experience, since it is Mind disclosing the infinity of Good as individual consciousness. The seeming of Reality is also subjective, since the seeming is Reality in language of individual discernment. Being is the one infinite happening or unfoldment of Mind, and its seeming — the way it looks — is not something separate from the being. In other words, what you see, hear, feel as if it were objective or "outside" of your being is really the seeing, hearing, feeling that you are being as conscious identity. When this is your understanding, all dualism will disappear, and your being will become your seeming.

The theory of two minds is the sin responsible for the dualism of being and seeming. And, until the seeming is taken for being, as it is in the light of Science, the suffering incidental to the sin of double-mindedness — a denial of being — will continue. We are apt to think of world-belief as entirely collective and outside of our control. No belief is collective that is not individual. One Mind means one belief of mind. In being Man as individual conscious identity or Mind, we shall demonstrate with scientific certainty that our being is our seeming (our apparent environment). In being what we are divinely, the understanding that is the reality of all things, no appearance can tempt us to believe that anything is the way it looks instead of the way it is, or shall we say that

the way anything looks in the understanding is the way it truly is.

In being Man as conscious identity (reflection), we are not "moral pantheists" — good if we conform to the prevailing belief of good (what another calls good); religious if we are church goers and believe in the God of our friends and neighbors, charitable if we give to the needy. A "moral pantheist" has buried his individuality (his God), and therefore is afraid to be himself. He does not realize that in burying his individuality and originality, he buries his (God) Good and becomes the victim, not the master, of world belief.

When the newspapers, the radio, the television, human relationships are telling you of the beliefs that go to make up the individual and collective belief of two minds, do not resent or resist what you apparently see or hear, nor turn away from such uncovering. Enjoy the demand to acknowledge the reality, to discern the idea, of whatever seems to be. News is people, and if you love as Love, with no people to dull your vision, you will love people and be interested in what they are apparently doing or thinking.

All existence to the inspired consciousness or Soul is Mind disclosing the reality of all things that seem to be "material," but which are not "material" or they would not seem to be. Everything that appears is useful and valuable as identity or it would not and could not appear. No seeming that is not being. The idea unfolding from within and as ourselves that

the Good of every concept is not in the concept but in the Good we are being as conscious identity will appear as the failure of the concept to contribute to our well-being. For instance, we may see our Omnipresence as an automobile or an airplane, but that seeing is Omnipresence being or functioning. Man is Mind by reflection and cannot be transported. He is the transporting, as it were, because the "I" that he is being as all-constituting consciousness takes its automobile, its body, its airplane or train, with it wherever it goes. There is no "here" and "there" to Omnipresence. To Mind, the "here" is "there," and the "there" is "here." In the awareness of this fact, the method of transportation is always available, always in order, safe, comfortable and satisfactory. Mind is its own infinite manifestation, its own conscious identity.

Mrs. Eddy has been quoted as saying: "Matter held as shadow is the idea of God, but matter held as substance is belief and error." "What thou needest to know is that mortal mind (ignorance) has translated the body and its functions into matter, and immortal Mind gives back the original, but not as not in matter but in and as Mind." When we identify satisfaction with our concept of what is satisfying, satisfaction lacks identity. But when satisfaction is identified as the fullness of Mind unfolding as individual consciousness, what appears are things that apparently give satisfaction, but the satisfaction and the things are identical. Satisfaction creates its own identity in recogniz-

able form.

We must turn aside from the way we see Reality to see it as it sees itself. This seeing is the acknowledgment of Reality as the seen. Mind looks to Mind to perceive what is being — Mind reflecting itself to itself. Whatever we may name what seems to be of value to us, that which is apparently bringing about greater comfort, contentment, and freedom lies in our divinity — the infinite view of the infinite. Satisfied, joyous being is ever unfolding and identified in whatever we seem to be doing or having. The humanity of divinity is the finite view of the infinite; the divinity of humanity is the infinite view of the infinite — the whole — One Being.

There is no interval of time or space between Mind and its reflection, since Mind's reflection is Mind turning back on itself. When you perceive a spiritual fact, that perception is the spiritual fact appearing by way of revelation, inspiration, intuition. Truth, the reality of things, is coming to view as individual conscious being. For instance, the idea that "being is Spirit" is not something you are thinking, but is Spirit being Itself as you. It is not an abstraction of being or an idea about being, but is itself concrete being. Again, ideas are not perceived by persons. Perception is the idea itself as conscious being. As a Christian Scientist, you verify this idea or intuition of Reality by logical, scientific reasoning; the rationality of Science which is Principle in practice. This method of rationalization is Truth instructing

you how to give up the finite view—your humanity — for the infinite view — your divinity. The unfolding idea, as it comes into clearer focus, becomes visible and tangible as things contributive to your happiness and well-being.

The understanding that "being is Spirit" is your savior from the "breaking up of material beliefs" seen as "famine and pestilence, want and woe." This idea which you have rationalized or verified from the standpoint of Spirit or Science, has lifted you right out of the realm of conceptual or dualistic thinking. You have become entirely oblivious to your surroundings as they seem to be, but you are not oblivious to your surroundings. In fact, paradoxical as it may seem, you are more aware of them when you are not aware of them.

In being the conscious identity of the idea, you are being the idea and are no longer thinking about yourself, either as person or as not-person; you are not trying to heal yourself or others. You cannot say that in being yourself you have lost your visibility and tangibility. Your divinity (Spirit) which is unfolding the idea as pure inspiration, is natural Presence and functions as law to dissipate any suggestion of imperfection and lack, incompleteness and unhappiness. To paraphrase a famous saying of Bicknell Young's: You are being, and by being, you are healing the sick. "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we realize that Life is Spirit, ...this understanding

will expand into self-completeness." We might add, a new environment is constantly in the making.

Everything exists as idea or Mind in manifestation. The idea is the visible and tangible; the way it looks to us on the human belief level changes, but not the idea. Divinity (Mind) embracing humanity (the point of view) in Life and its demonstration is the being that we see, hear, and feel. There can be no belief or concept of nothing. The understanding of this fact will give you the eyes to see the Reality. When the concept is taken for the idea or spiritual fact, the idea becomes the concept. However, as long as a concept is held to, the unfolding idea or Christ will appear as its destruction, instead of its healing or preservation. This apparent destruction is what Mrs. Eddy calls "error stating Truth"—the concept yielding to the fact that substance is Mind. This yielding is the energy of Spirit.

Every invention is some glimpse of Reality, but this glimpse, being a finite or partial view of the infinite, is destructive as well as constructive—is bad as well as good. I am thinking of the discovery of atomic force with its destructive and constructive aspects. The understanding that Spirit is the all-constituting substance—Love, the awareness that being is one undivided whole—is the infinite or correct view. In this vision, the dualism of destruction and construction, good and bad, right and wrong, fades away. The concept becomes invisible and intangible as the idea becomes visible and tangible. "Consciousness constructs

a better body" when faith in "material beliefs" or finite views are given up.

Truth is not revealed to man. Man, by reflection, is Truth revealing itself to itself. As inspired consciousness, Man unfolds the universe, the actual and true, the revelation which is infinitely beautiful and real. Creation is not something existing to think the truth about. Creation is revelation, ever new and fresh, since infinite Mind cannot repeat itself. "Behold, I, Mind, make all things new." The conscious awareness which you are being as Mind's reflection, is forever unfolding new identity (body).

Someone may say, "What have these abstract ideas to do with the affairs of daily living; what have they to do with atomic and hydrogen bombs?" We answer, "Everything." Ideas are not abstractions. Ideas are Reality coming into clearer focus; they are Mind disclosing its infinitude as individual consciousness. We may believe that we lack many things for our comfort and well-being, but this is wholly in the "finite view of the infinite," as are also the destructive aspects of Reality. Lack, destruction and disintegration are entirely incidental to the belief of man as a "material" person divorced from divinity (God). Actually, of course, Man is limitless Mind identifying itself to itself. He is the inspired awareness or viewpoint of Spirit, that is the essence or substance of what we see as dollars, health, happiness, satisfying relationships. When the view is unobstructed by the

belief that the things of daily experience are a seeming divorced from being, there will be no limit to the freedom and joy of living. The things which appear to be added to you are the infinitude of your being unfolding. Be, and by being what you be, the conscious identity of Good (Reality), give yourself health, wealth, happiness, as well as atomic and hydrogen bombs that build a new world.

If you are being what you be — conscious identity — collective world-beliefs cannot in any way affect the individual you. You are being Man in belief (not a belief of man) when your divinity — your consciousness or Mind — embraces humanity. The Science of being, infinitely individualized — lived — will sooner or later be demonstrated collectively, since Mind is one and all. In being your divinity — the acknowledgment of Good (God) in all ways — your divinity becomes your humanity. There is no possible way the human being can become divine except by being divine — which he is being when he takes no thought for himself as human.

Something arises in consciousness: do not be tempted (if what you see, hear and feel does not conform to your belief of good or right) to deny your senses by saying, "there is no" — something is — and your denial of what you see, hear, feel, makes two out of seeming and being.

If we would have proof that Love is the creative Life Principle — the Preserver and not the Destroyer — we must be Love, the correct or immaculate view of Spirit. Science, the discernment that "being is Spirit," is Spirit

being Man and apparent as man saving, defending, protecting himself from the individual and collective belief of himself as a point in space. We must be so consciously living Life by reflection that Omniscience — the all-knowing Mind — cannot fail to operate as Omnipresence in every experience.

"In the beginning" means in the Principle of things Mind expresses itself, which expression is idea or conscious identity. Infinite unchanging Mind reflecting intelligence, dominion, power and law, is Man reflecting intelligence, dominion, power, law.

The being of Mind as conscious identity requires the giving up of the many concepts implying the division of Mind and idea (its being). The concept of good as something to be acquired from God, as something to be attained, rather than an unfoldment of Good from within; the concept of an external authority instead of one's own demonstrated understanding; the concept of brotherhood which places our brother as "another;" the concept of worship, obedience, adoration, reverence, repentance, salvation, duty — all must be given up in order that being, living, may form new concepts.

The terms "INFINITY," and "BEING," give a clear idea of the Life-Principle — undivided, limitless, measureless Self-expression; inexhaustible Source forever revealing itself. Infinity, being infinite, has endless distinctions and classifications within itself with no repetition or duplication. These innumerable instances of being are called beings. Individual-

ity cannot be correctly understood except from the standpoint of Infinity. Since infinity cannot stop and repeat itself, Man is both individual and collective. Enough Man for all men to be Man. Mind individualizes its expression or conscious identity with its own characteristics of form, outline, color. This infinitude of identity seen today as tree, table, animals, men, is the individual Man's "conscious constant capacity" to be the intelligence that is Mind reflecting itself to itself. Infinity does not mean adding to or prolonging something; it means one conscious being infinitely individualized — one reflection.

Man's individuality is Mind—the conscious identity of Infinity.

It follows, then, that INDIVIDUALITY in Science does not mean "one of a series." INDIVIDUAL means indivisible; it means that which cannot be divided without losing its identity. The term "individual" cannot be used as meaning "one of a series" in connection with Man any more than it can be used in connection with Mind. Universe means "turned into one"—therefore individual conscious identity is the universe. "He (Mind or what the world calls God) is my individuality." This one infinite individuality which is Mind reflecting itself, is Man forever unfolding all identity, the fullness and completeness of Infinity. The fact that Mind constitutes the individuality of Man makes Man multi-dimensional. Therefore, the term men stands for the infinite variety of Man. Man cannot be less than Mind and be Mind's reflec-

tion. Mind's reflection is Mind seeing itself individualized in infinitude of form, outline, color.

The terms, "individualities," "ideas," "men" do not mean plural. Those terms mean manifold, many folds, many instances, as it were, of the One undivided manifestation or reflection. Infinity cannot stop and duplicate itself; therefore its identity, its reflection, must have great variety within itself, many individual instances of itself. Man is ONE, but never the same ONE twice. When we say "ideas" or "each" and "every" idea, we are speaking of this infinitude of Mind, its infinite characteristics, its variety and diversity.

Principle functioning is the idea of Principle; therefore, an infinity of idea belongs to, or more correctly speaking, constitutes the idea of Principle that is Man. Man: "the compound idea of God, including all right ideas," also, "the conscious identity of being." It is just as though each individual was the only individual who, as inspired consciousness, conscious identity, is unfolding or experiencing all identity, the infinitude of Mind in measureless variety. All manifestation of Mind is going on as inspired consciousness, individual Man. The individual does not cease to be individual because his individuality is all individuality. Individuality is infinity; both terms mean ONE. Man does not possess individuality; individuality and Man are synonymous terms for being.

"God . . . being perpetual in His own individuality . . . imparts and perpetuates these

qualities in Man." All is Mind reflected and reflecting, regardless of the language of its appearance.

The understanding of the All-Man as Mind individually reflected, is very practical. With it you are able to give up the concept of God as Supreme Being, exclusive of man, for the idea of one Being—God-Man. Without Man, God is not Being, and without God, Man is not being. The belief that there is "another," a "you," or a something else, denies the infinitude of the ONE being. The demonstration of this oneness as your awareness is experienced as reciprocity in human relations and communication with one's fellows.

"To this end was I born, and for this cause came I into the world, to bear witness to the Truth." Man is the forever witness that the only "I" there is, is Spirit, Mind, US. Man does not bear witness to man, but to MIND.

The dynamic energy of Spirit is the essence or substance of Man. When I speak of the essence or substance of Man, I do not mean that Man has essence or substance; Man is essence or substance. The word "of" is not a good word for what is meant. There is no possessor and possessed. There is only being. The idea of Mind is Mind using itself to see itself. Mind is all-knowing, and this self-knowing is its reflection—Man. Man lives as Mind, thinks as Mind, feels as Mind and is unaffected by the belief that existence stands apart from Mind as something to take thought about. All thinking, feeling, living is by reflection. There

are no results or consequences from thinking — the thinking is the being. "It is practice, not profession, understanding, not belief" that is power, presence, law. The practice of Science is spiritual rationalization and not the mouthing of statements of Truth. The reflection cannot speak for itself — its speaking is always conscious identity or Mind identifying itself to itself. For this reason the statement, "I am the idea of God," referring to one's self, perpetuates the dualism of God and Man. When we speak of God being this or that we are also perpetuating this dualism. It is only as I be Mind as conscious identity or reflection that the oneness of being is apparent.

"It is only by acknowledging the supremacy of Spirit . . . that mortals lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness." Mortals lay off mortality in the understanding that the Life-Principle and its idea (its functioning) is One, and that One is Principle in evidence as conscious being or Mind. "If Mind is within and without all things, then all is Mind." The understanding of this fact is immortality.

The statement, "Sickness and sin are healed by one and the same metaphysical process," has been accepted as meaning that sickness and sin existed to be affected by mental therapy. Sin and sickness are affected indirectly by mental therapy since that which gives one a new point of view apparently changes that which is viewed.

Thinking is by reflection, and there is no thinking that is not Mind in action or in manifestation. Because this is the fact, spiritual evolution destroys nothing but fulfills all things in righteousness. The distinction we make, in our ignorance, between Mind and its thinking action, is illusion. The Me is Spirit; the I is Mind; the evolving of this fact in and as individual consciousness apparently changes the seeming — we feel within ourselves more secure, happier, healthier. To others, we appear less personal and more individual, less aggressive and easier to live with. Only Spirit, Mind can say, "I AM," and is always saying, "I AM that I AM." "Spirit constitutes the indestructible man." This understanding does not make us insensitive to our surroundings, but sensitive to them as Reality and not as concepts. "Life is reflected in existence." This Life that is Spirit is the life you are now living. You reflect this Life because by reflection you are this Life. Life as it is divinely (truly) and the life you are now living is never affected by the way you believe it to be. Your concept of Reality apparently changes as Reality is more consciously lived in the understanding. But no concept is destroyed, since Reality is its existence.

We are apparently happy if our relationships please us and unhappy if they do not. This is not the way it is. We are happy, and this is the reason our relationships please us and never displease. "Joy constitutes man" and is experienced by reflection as things which give us

joy. The fourth dimension of Spirit is Love — an awareness which does not destroy the third dimension but includes it. In other words, we shall find in the fourth dimension of Spirit that our every-day world is satisfying beyond imagination. Also we shall find individuality and freedom of expression without the conformity, repressions and inhibitions apparent in the third dimension.

You may make innumerable statements about your intuitions of Reality, but the realization of the truth of those statements comes only in the understanding, and not from the statements. To be Man as conscious identity is the important thing. In such being we discover that problems are solved because they were never problems; that sickness and sin are overcome because they, too, are concepts of Reality which change form as Reality comes to view.

We are taught that the prayer which reforms the sinner and heals the sick is understanding — unselfed love. Unselfed love is Love — the awareness of universal Good. In this awareness our desire for the fulfillment of Good fades away, and without that desire for something, the something which eternally is, is experienced. Desire is never the desire for something we do not already have, but it is the instinctive feeling of our infinitude.

Whatever holds human thought in line with unselfed love — the awareness of the universality of Good — receives directly the divine power. Unselfed love receives directly the divine power

because it is Love. "Take no thought for your life, what ye shall eat, and wherewithal ye shall be clothed," and you will demonstrate the unselfed love which is divine power. "He who would save his life will lose it." In other words, he who clings to his image of Life as if it were the whole of Life, is robbed of Life. We learn in Science that when there is no-thought is the time of clearest vision. In taking no thought, the thinking or thoughts that are Mind identifying itself to itself take over. But as long as you take thought for your images of Reality as if they existed apart from Reality, it makes no difference what you say or what you do, conflict and frustration will be your lot. The Truth you know, you know only by reflection, and if you are not being reflection by taking no thought for appearances, your knowing is abstract and theoretical.

The knowing which is Mind identifying itself to itself is the affirmation of your oneness with Mind. This inspired awareness which you are being, is Love and is your universe, your child, your friend, your husband, your country—all instances of the one infinite Mind. Your child, your friend, your husband exist in your world by reflection. The conscious identity of being which you are being is Mind reflected and reflecting.

There isn't Mind and a manifestation of Mind. All is Mind. Man exists as Mind, as conscious identity. He is not a something to think rightly about or to heal, to love, or to save. We have been told that we cannot serve

God and mammon. True. The reflection is required to serve that which is responsible for its existence. Mind reflecting itself to itself is responsible for Man, but by reflection, Man is responsible for himself and his world. In other words, in being Man as conscious identity, you will have no emotional reactions to the belief of yourself and your world. Your concept of Reality may be sin, suffering and lack, but what of it, the concept will change if you do not hold to it. Reality is what is being and is continuously forming new identity. In the being of what you are, your images of Reality become the fulfillment of Reality — the Good.

Man is no more reflection because of good thinking nor less because of bad. In fact, good and bad thinking have nothing to do with reflection. Man is reflection because Mind reflecting itself is the "source and condition of all existence." The fulfillment of your divinity as reflection or conscious identity carries with it the perfect concept.

Unselfed love does away with all effort to become the reflection of Mind — the Good — by doing something or thinking something. It also does away with the attempt to make demonstrations. Being is the demonstration. The attempt to improve the human race from the standpoint of its imperfection—the belief about it—has not lessened sin, disease, and death. Human-right can never overcome human-wrong. All systems of religious thought in accepting the dualism of the human concept and the divine idea, attempt to deify the human. Science does not make this

mistake. It recognizes that if the human were not the Good — the divine viewed finitely — it would not seem to be. We must recognize that every perception is Reality envisioning the Reality of every concept. The divine nature of your human experience includes health, affluence, freedom, joy, with no negative aspects. No matter what phase "material" belief assumes, your existence by reflection stands inviolate. Your hope and faith in the fulfillment of Good is because the Good is the universal Absolute.

GOVERNMENT

The idea that "Being is one as Mind" demands an entirely new concept of government. Literally, a government that is of the people, by the people, for the people because the people are it. Individuality — the fourth dimension of Spirit—gives new meanings to liberty, equality, justice, authority, government, and at the same time eliminates the words fear, obedience, duty, intervention, isolation, and war as having any meaning. As the divinity of humanity comes into clearer focus, "brotherhood" and "peace" will be universally experienced.

It has been said that men who behave as if the brotherhood of man were not a fact, should recognize that they are really alive because it is a fact. This is a way of saying that Man is indivisibly (universally) one as the conscious identity of being. Brotherhood is the individual man's demonstration of his divinity — his uni-

versal or generic nature. Disraeli said, "The equality of man can only be accomplished by the sovereignty of God."

Brotherhood is the concept which evolves from Love—from the awareness that embraces the all as one infinite conscious identity. Love demands that each individual attend strictly to his own business of being Man. In the fourth dimension of Spirit, the old concept of bearing one another's burdens by sharing one another's delusions is out. "Love thy neighbor as thyself" or love thy neighbor by being one's self, taking no thought for the neighbor, will evolve techniques for helping the neighbor without robbing him of his individuality.

The man who lives life by reflection, lives as Mind. He takes no thought for opinions and theories, holds to no concepts. Mind does not "take thought"—Mind is thought. Man, living as Mind, does not know whether being is good or bad, right or wrong, pink or yellow; he only knows that being is because as conscious identity, he is being. This Man living as "the fourth dimension of Spirit," does not worship at the shrine of self-opinion (self-righteousness). You may like "cats," but when you call the man who says he does not like them "a monster," you are sowing the seeds of war.

The Christian concept of saint and sinner is anti-Christ, anti-Truth, anti-Reality. Peace, tolerance, understanding, the inalienable right of each individual to be himself, with no authority for his acts but his own demonstrated understanding of Truth, is the Man whose idea

of being is that the "one Spirit includes all identities." "The fourth dimension of Spirit" is the Science which evolves a new God-concept. The concept of a divinity (a God) external to the individual being of God (Good) is yielding in spiritual evolution to the idea that God is — a Principle to be lived individually as Enlightenment or Understanding. By reflection, man functions as his own Life-Principle or God. Thus does "equality," "inalienable rights," "liberty" and the "pursuit of happiness" become the experience of each individual.

In living or being the idea, the idea becomes the concept. The understanding that individual Man as Mind unfolds the infinitude of identity, is most important to each one of us individually, and to all collectively. As long as the seeming is separated from the being, as if it had existence in itself, being cannot become the seeming. Being can only become the seeming by being, with no thought for the seeming. The way you see being on your belief level does not affect the fact that being is what you see. There is nothing else. This is another way of saying that "Science, understood, translates matter into Mind." In being Man as individual conscious identity, the problems of relationship — personal, national, and international — will be solved in passing.

Peace is the fruit of unselfed love — the Love that is understanding. There is no peace but the peace we are being in the knowledge that all is Mind. Mind is not afraid of itself or for itself; it is not in conflict with itself, and can

never be against itself. What is true of Mind is true of Man, since by reflection, Man is Mind. Peace cannot be brought about by organizations that believe in peace as opposed to war. The peace that stands opposed to war is no peace. The Peace that makes no distinction between peace and war, is the Peace that is beyond human conception.

An organization can give proof of its utility only when it is seen as Reality coming to view in apprehensible form. In that seeing, the Reality becomes the organization. The idea of one Being unfolding as the consciousness of each individual is the Peace. This idea, and not the organization, is unity, harmonious co-existence, confidence, trust, mutual helpfulness, and reciprocity between men and nations. But if the idea — the divinity of humanity — is buried in the concept (the organization), pride in and love for the organization take the place of the idea as conscious identity, and we lose the peace. In the division of seeming and being, the seeming (the organization) loses its vim, vigor and vitality. Spirit, Mind, "gathers unformed thoughts into their proper channels and unfolds these thoughts," and by reflection, these formations of Spirit are the experience of Man.

Before closing, I wish to speak of the great danger which lies in the "Santa Claus" attitude in the hope of preserving the peace. A peace-maker who relies on giving for receiving is no peace-maker. Such attitude builds up egotism and pride in the giver and hate and

resentment in the receiver, and is the seed of war, not peace. Something must happen to the receiver from within before he can receive without harm to himself. This is true also of the giver. There is an old saying that "if you want to make an enemy, put a man in your debt." If you give from the standpoint that "Mind is the source and condition of all existence" — nothing lacking, nothing left out, and the receiver receives from the same standpoint, giving and receiving are one. Enlightenment is the law of Love—the fourth dimension of Spirit. It is Mind disclosing the infinity of Good as the Mind of each individual. "The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law back to its original language, — Mind." (Mary Baker Eddy.)

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