

will find are joined later by the three tribes, whose name had become changed from Ostrogoths to Normans, again crossing water, in the form of the English Channel, and entering the promised land.

Again in the present days will this be repeated, and the waters of death will be dried up until advancing man awakens to find himself already in the holy land—God's world, "for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).

**The Final Film.**—In the final film, whatever its length, will be again repeated the start and the finish, the start being the general change of thought from a material to a spiritual basis, and the finish being the final destruction of all matter, and therefore of all evil, everything that hides heaven, when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . and the voice of weeping shall be no more heard" (Isa. 65:17, 19).

## FORESHADOWINGS OF HEAVEN

**The Radiation of God's Ideas.**—God's ideas never come to us singly in reality, and even in the material world a rose is apparently a combination of parts. Spiritual ideas always come to us as combinations of wondrous beauty, which we group together into further glorious combinations. These radiate out from us into infinity, giving infinite spiritual beings happiness. Now, in heaven, God, the Principle of good, being essentially ever active, has been for ever creating these perfect combinations through man, yet no combination can exist in Mind without some part of consciousness, some spiritual individuality, being conscious of it. How can this be so, when one spiritual being in the reality can no more be separately conscious of more than one group of ideas at a time than this material counterfeit? The answer can only be this. On receiving a group of ideas a man reflects it, and it is reflected from one to another until it comes to one who, needing it for building up a perfect combination, groups it together with other groups of ideas and it forms a part of a new and larger combination. These combinations again are sometimes subdivided up into their component parts.<sup>1</sup> Now this has been going on for ever, and thus these groups of ideas, which cannot increase or diminish in number, being infinite, increase or diminish in respect of the number of ideas of which each is individually composed. The quality of ideas of which they are composed is always infinite, giving infinite happiness.<sup>2</sup> By man passing them on the ideas are circulated in Mind.

<sup>1</sup> "This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself.' Thus God's ideas 'multiply and replenish the earth.' The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation" (*Science and Health*, p. 511, Mary Baker Eddy).

<sup>2</sup> "God expresses in man the infinite idea for ever developing itself, broadening and rising higher and higher from a boundless basis" (*Ibid.*, p. 258).

Heaven is a world of four dimensions, of which we see three, seeing it therefore all wrongly.<sup>1</sup> The fourth dimension is infinity, which cancels the other three, as there are no limitations of space in Mind.

Man has existed for an infinite time, and will exist for ever, as part of  
 5 God's consciousness; to him have come an infinite number of perfect ideas; he has grouped these ideas into an infinite number of glorious combinations—to express it materially, has composed an infinite number of sonatas, an infinite number of poems, etc.—he has been conscious of an infinite number of spiritual worlds; he has known an infinite number of  
 10 spiritual beings in the past, and will have the joy of becoming acquainted with an infinite number of spiritual worlds in the future.

Man is made in the image and likeness of God, therefore he reflects infinite Love, infinite Life, infinite Truth, infinite wisdom, knowledge, beauty, joy, etc. The only limitation, if it can be called a limitation, is,  
 15 that he can never know the whole of God, because the ideas of God are infinite, continually unfolding to him, idea after idea coming into his consciousness, this constituting man's eternal life.

When first I realised that man grouped together the ideas of God, and reflected them with infinite power, the idea followed immediately that this  
 20 was the action of God as the Word or Logos or Æon. "In the beginning was the Word. . . . All things were made by him" (John. 1:1, 3). Still praying, realising God as Truth, I was led to turn up the meaning of "Æon" in Webster's Dictionary, and found that it was defined as "a  
 25 certain substantial power of Divine nature emanating from the Superior Deity and performing various functions in the creation and government of the universe." This is another illustration of the practical way in which knowledge is obtainable when one knows the scientific method of praying in the way the Master taught.

I since find that Archdeacon Wilberforce in *Mystic Immanence* has  
 30 written: "The Logos is the quality of Originating Mind that forms, upholds, sustains all that is. 'Without the Logos was not anything made that was made. . . .' The Logos is the dominating power in the soul of man. It has always been so. The early Aryans, 1700 B.C., knew it, but generations of wrong thinking have darkened human minds to their  
 35 Divine origin as possessors of the 'Logos Emphutos.'"

**Spiritual Reality of Food.**—The material misrepresentation of these ideas that come to us to be grouped together is the food that the material man eats, and the spiritual reality of the act of taking food is the taking in  
 40 of ideas with the object of grouping them together in a new combination. The real plates and cups are therefore the spiritual man's power of mentally holding a certain number of ideas, whilst additional ideas are coming to him to be grouped together into a new and beautiful combination. The knowledge of the reality of food is of value in the treatment of troubles arising from imperfect working of the internal organs.

45 God as Life causes us to receive the ideas, God as Truth enables us to understand the ideas, and God as Love causes us to re-present them. It is Life that settles the order in which the ideas come to us, and there-

<sup>1</sup> See Ephesians 3, verses 17, 18, and Revelation 21, verse 16.

fore Life enables us to understand them. Soul gives the spiritual man wisdom and intelligence and enables him to understand the ideas.<sup>1</sup>

*Of Animals.*—These symbolise qualities of the spiritual man, the consciousness of good, God's consciousness; for instance, the lion, moral courage; the worm, tireless patience; the serpent, wisdom; the dog, 5 fidelity; the cat, watchfulness; the lamb, innocence.

This is why we have the appearance of evolution in the material world. The so-called ancestors of the material man were animals. Binet, in the *Physical Life of Micro-Organisms*, maintains that infusoria exhibit memory, volition, surprise, fear, and the germinal properties of human intelligence. 10 The counterfeit material animal is much closer to the counterfeit material man than most people think. Maudesley says: "There is not a single mental quality which man possesses, even to his moral feeling, that we do not find the germ is more or less fully displayed in animals. Memory, attention, foresight of ends, courage, anger, distress, envy, revenge, and 15 love of kind."<sup>2</sup>

There is no actual line of demarcation between animal and vegetable life, and that between human beings and so-called animals is steadily fading away. As a matter of fact, there is no more life, intelligence, or 20 wisdom in the material human being than in the material animal. They are both cinematographic pictures, hiding the real man and real animal from us.

The question has been asked as to what happens to animals at death, and whether animals exist in heaven. Heaven being a world of four 25 dimensions, of which we see three, there must be a spiritual reality of everything we see, from a human being down to a grain of dust. As the material animals manifest Life, that Life cannot die, because it *is* Life, or God. At so-called death, therefore, the animals merely pass on into the next state of material consciousness, as do human beings, where they are 30 seen again, practically as they are seen here.

What is the spiritual reality of an animal? The only thing that I know definitely is that it is a perfect combination of God's ideas. Whether what we see as an animal is really a spiritual being seen in a limited way, or whether it is a lesser combination of ideas, I cannot tell.

At one time the whole of the spiritual beings in heaven were seen as 35 animals, that is to say, the mist of matter was so thick, and heaven was so densely hidden from us, that all that could be seen was a limited number of the good qualities of the spiritual beings. Some of them were even seen as ferocious animals feeding on each other.

From this one might infer that what you see as your dog is really a 40 spiritual being. The recent wonderful discoveries with regard to the capacities of animals is an argument in favour of this view.

The difficulty in looking on the animals around us as spiritual beings seen falsely is that theoretically, if this is so, no dividing line can be drawn, and all the smaller animals—of which there are incalculable 45

<sup>1</sup> "Life is the law of Soul, even the law of the spirit of Truth" (*Science and Health*, p. 427. Mary Baker Eddy). Life settles the order in which the ideas come to man, and therefore is the law that causes these ideas to be understood.

<sup>2</sup> *Philosophy of the Unconscious*, Vol. III.

numbers—would also be spiritual beings. This difficulty is not insuperable, because the real spiritual earth is a mental world, and has no limits of space; but following this line of argument, every tree is also a spiritual being, because we know that at one time the spiritual beings in heaven  
 5 were seen only as vegetables. Then, if you go back far enough in human sense—so thick was the mist of matter hiding heaven from us—your spiritual self was seen as a rock. Follow the line of argument still further, and we must admit that every stone is really a spiritual being seen falsely. The logical conclusion of these sequences is that every-  
 10 thing must be a spiritual being seen materially. This, to a certain extent, may be looked upon as possible, because all the infinite ideas in heaven together are part of man specifically, *alias* all the spiritual beings in heaven. Man is the activity or movement of these ideas, and this activity is inseparable from the ideas.

15 Every idea, it seems to me, must reflect the whole of God, namely, infinite Love, Life, Truth, Mind, Spirit, Soul, and all the other aspects of God, because “*God saw every thing that he had made, and behold it was very good*” (Gen. 1:31). Can everything be “*very good*” if it does not manifest every quality of good? Every manifestation must also partake of the  
 20 nature of its cause, Life, Love, Truth, and each of the other aspects of God cannot be split up into fragments, and therefore each idea must reflect the whole of infinite Life, the whole of infinite Love, etc., almost as each drop of water reflects the whole of the sun, or whatever is opposite to it. Each idea is therefore perfect and complete in itself, and the infinite  
 25 variety in our Father’s glorious world consists of the infinite combinations of these perfect ideas which themselves are infinite in number.

Each man consists of an infinite sequence of combinations of these ideas which have been continually unfolding to him, and ever will unfold with infinite variety, and man specifically, or all the spiritual beings in  
 30 heaven, consists of all the ideas combined together in infinite sequences of these ideas, each sequence consisting of infinite combinations of these ideas.

The question now arises: What are the details of the material universe which we see around us, some of which are seen in the form of animals? From what we first stated, it will be seen that all the ideas are perfect and  
 35 therefore equal in quality; for this reason the difference between the various details must be a question of number or quantity. An animal, for instance, may be:—

(1) A sequence of combinations of ideas—not an infinite sequence of combinations, as man is, but a sequence of a definite number of combina-  
 40 tions.

(2) An infinite sequence of combinations, each combination being of a lesser number of ideas than those of which man consists, combined together. This is not likely.

(3) Simply a combination of ideas, instead of a sequence of combinations.  
 45 In the material world, to sense, plants feed upon minerals, animals feed upon plants and minerals, and man feeds upon all three.

It is quite possible that each particle of mineral life we see around us consists simply of a combination of ideas. A combination of these combinations of ideas may appear as what we call plants. (It may be a sequence

of these combinations.) An animal may be a sequence of a definite number of plants, that is, of combinations (or sequences of combinations) of ideas, and man may be an infinite sequence of animals, that is, of sequences of combinations of ideas.

At present, in treating for animals, probably the best plan would be to treat for them as if they were lesser ideas of God; this is the way in which I have treated in the past, and it has been successful. When this is the case, I always keep to the method of working until I find something which I can prove to be better.

As in the case of human beings, it is important to work for the moral qualities of an animal, and it will often be found that the physical healing takes place just in proportion to the amelioration of the moral qualities.

Similarly every so-called inanimate thing has its spiritual reality: oil—gladness; perfume—gratitude; wine—understanding.

**Other Spiritual Realities.**<sup>1</sup>—“Do not let us imagine that existence hereafter will be something so wholly remote and different that we cannot learn by the testimony of experience here”<sup>2</sup> (Sir Oliver Lodge).

Let it be quite understood that to heal well it is not necessary to have this knowledge of spiritual realities; but, the greater the knowledge of the world of reality and the more accurate the knowledge of its details, the easier it is to heal. In any case, this tends to greater activity of thought and a better elimination of thoughts of materiality. “As material knowledge diminishes and spiritual understanding increases, real objects will be apprehended mentally instead of materially” (*Science and Health*, p. 96, Mary Baker Eddy).

Given the main lines it is comparatively easy to find out the spiritual reality of most things. Some, however, are more difficult, and have only been obtained through specific treatment, such as the spiritual reality of rain, which is the vivifying action of God on man, enabling him to be conscious of multifarious ideas. If you add the words, “and to hold the ideas,” then you have the reality of snow. The reality of grass is the power of being conscious of the beauty of every idea in a combination. The hair is the capacity to receive ideas from any direction. We are covered with hairs, and every hair is an embryo eye.

Almost the only seeming difficulty was to find the spiritual reality of the shoulder. On turning up in the Concordance to the Bible all the references to the word “shoulder,” it became clear that the shoulder is the loving support which enables man to use “the arm,” that is, “the power of reflecting or passing on the ideas of God.” Immediately, as usually happens, came the opportunity of proving the value of the knowledge. A Christian Scientist who, for two years, had suffered with her shoulder, and who had had a good deal of treatment, asked for any idea that would be of use. The spiritual reality of the shoulder was then explained, and the conversation, which was practically an audible treatment, ended with the following statement: “The loving support that enables you to utilise the

<sup>1</sup> EDITOR'S NOTE: The author of *Life Understood* has dealt in fuller detail with this subject of spiritual realities in his book, *Treatment, or Healing by True Prayer*.

<sup>2</sup> “Christian Revelation from a Scientific Point of View.” Address delivered before the National Free Church Council, Portsmouth, March 9, 1911.

power of reflecting God's ideas never can be injured, because it is God's loving support." There was never any further trouble, and thus the truth of the statement was demonstrated.

If one wants instantaneously to get rid of really difficult troubles in the 5 seeming material world, it is necessary to understand the spiritual world. "For now we see through a glass, darkly" (I Cor. 13:12). When anything is going wrong in the material world and you turn in thought and realise with sufficient clearness what is happening in the spiritual world, this recognition of the action of God results in what is called a miracle, i.e., the 10 material trouble is put right. In this way every difficulty can be overcome. There is no limitation whatsoever. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

**The Christ Capacity.**—The spiritual reality of the head is man's capacity, the Christ capacity that the spiritual man has of utilising in 15 various ways any of the infinite ideas, or combination of ideas, that exist in heaven. "The head of every man is Christ" (I Cor. 11:3). For instance, the spiritual reality of the eyes is the capacity of spiritual discernment, of the ears the capacity to understand any of the infinite ideas that there are in Mind, as distinguished from the actual understanding of any idea that 20 is being presented, which is done by the spiritual reality of various internal parts of the body. The foot is another power enabling man to understand, being the power of concentration.

This correspondence is correct, as the human being does not see with his eyes nor hear with his ears. Looked at from a natural science point of 25 view, sight and hearing are mental effects produced by the action of "thought" on the human mind.

The Christ is "the true idea of God and His manifestation,"<sup>1</sup> the consciousness or mind of Mind,<sup>2</sup> God. Now each of us being an individualisation of that consciousness, an individualisation of the Christ, man has the 30 capacity of being conscious of any of the ideas in Mind. This is the Christ capacity. "I can do all things through Christ" (Phil. 4:13), the "Spirit-revelator."

As one speaks of the love of Love, the life of Life, and the truth of Truth,<sup>3</sup> so one can speak of the consciousness of Mind. This consciousness is man 35 specifically, the infinite number of spiritual beings that have always existed in heaven. This is why there is no limitation to the power of man, the spiritual man, as he individualises the Christ, and essentially, because spiritually, is one with the whole Christ consciousness of God. Man

<sup>1</sup> "Blessed with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).  
40 "Christ is all, and in all" (Col. 3:11).

<sup>2</sup> "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God" (*Science and Health*, p. 276, Mary Baker Eddy). "The answer to the riddle of the universe is God—the answer to the riddle of God is Christ" (Raymond Brucker).

45 <sup>3</sup> "We can by special and proper capitalisation speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles, when he said, 'God is love.' Likewise we can speak of the truth of Truth and of the life of Life, for Christ plainly declared, 'I am the way, the truth, and the life'". "Mind, joyous in strength, dwells in the realm of Mind" (*Science and Health*, pp. 319, 514, Mary 50 Baker Eddy).

individualises the power<sup>1</sup> or activity of God, and God is seen to work by means of the spiritual man, who is His means of expression.

**Summary.**—Let me sum up the conclusions arrived at regarding heaven. Heaven is a state of absolute bliss, consisting solely of God and His infinitely varied manifestation, all being spiritual. In this perfect world we have:—

(1) The simple unfolding (receiving) and re-presenting (passing on) of God's glorious ideas as combinations of ideas. This is counterfeited in the material man as breathing.

(2) The arrangement of these ideas and their combinations into new and perfect combinations, in order to reflect them or pass them on. This appears in the material man as the process of eating and digesting food.

(3) The intensification of a new combination of ideas, when so arranged, with the object of this new and beautiful combination being received and enjoyed with someone else. This takes place when the spiritual being so grouping them together is not yet in mental touch with the being to whom this new combination is necessary to complete and make perfect the sequence of ideas that has just come to him. The individual who has reflected the last ideas to the one grouping them together, in his turn comes into mental touch with someone else, fulfilling in himself God's law of perfect sequence of ideas. This intensification sometimes results in the person grouping together the new combination, becoming acquainted with a spiritual being hitherto unknown to him. This joyous meeting of what we may call "two strangers" is probably counterfeited in the material world when a child is born.<sup>2</sup>

(4) Movement from one combination of ideas to another. A spiritual being, for instance, thinks of the spiritual reality of any planet—say, Jupiter—and immediately he experiences all the effect of being there, becoming fully conscious at once of every required detail of the idea presented. He can then mentally call anyone, with the object of pointing out the beauties that are delighting him. When a thought comes to the spiritual man in heaven, it is the thing itself that is presented, as God's thoughts are tangible and real. Man does not move in Mind, as he is God's infinite consciousness. It is the ideas which move and give him all the impressions of being what we have to call "at a place."

The day is now past when it was necessary to say: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12).

## TREATMENT OR TRUE PRAYER

Roughly, the basis of treatment is to deny the evidence of the senses and realise the perfection of God and man. One method, the best, I think, is to turn in thought to heaven, a perfect state of consciousness, and deny

<sup>1</sup> "Christ the power of God, and the wisdom of God" (I Cor. 1:24). "His eternal power and Godhead" (Rom. 1:20).

<sup>2</sup> "Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth" (*Science and Health*, p. 463, Mary Baker Eddy).