

# CHAPTER X

## PART I

### SCIENCE OF BEING

Chapter X SCIENCE OF BEING follows Chapter IX CREATION naturally and inevitably in order to provide the means for demonstrating the ideal set forth in the earlier chapter.

The *Science* of being is the most fundamental body of knowledge and understanding that human consciousness can accept and demonstrate, even in part. As such it is spiritual and divine. Its purpose, through an inspired text, is to integrate all which is basically *good* into an indivisible *whole* that can be defined and interpreted, and thereby made demonstrable within the meaning of the terms *Science* and *being*.

From this necessity, Mary Baker Eddy through divine guidance and revelation was able to evolve seven synonymous terms (mainly of Biblical origin) which reveal the nature and essence of the infinite One; and four operational terms which interpret the omni-act of this One as *being*, and all that it implies. It is from the inter-relationship that obtains between these two conceptions that we have the auxiliary offices which are not capitalized but which are inseparable from Science and system, for example, law, order, rule, method, etc., and which are meaningless without the constituent identities of being.

To solve the problem of being in fulfillment of the Science of being is to work out one's own salvation in accord with the Scriptural requirement. It introduces "the burden of disproof" as a natural corollary in order to complete the cycle: hence the chapter provides the means whereby to disprove that which is *not* in support of that which *is*. It is also the office of this chapter to clean up the confusion confounded resulting from semi-metaphysics.

The text of the chapter falls naturally into three parts. Part I extends from p. 268: 1 to 306: 29 and is a complete matrix within itself. The Word (pp. 268-274) analyses in a very searching manner "the elementary latent error" that constitutes humanity's leading

## II

problems today. The Christ (pp. 275-286) uncovers the nature of the basic problem—dualism and physical causation. Christianity (pp. 286-292) shows how death and mortality are to be overcome. Science (pp.292-306) unravels the enigma of primitive error and interprets man's harmony as ever present and intact.

Part II extends from pp. 306: 30-330: 7 and is devoted largely to the immediate need of the individual; it uncovers and interprets "visible error and audible sin" and indicates how this is to be met.

Part III is a platform of thirty-two numbered paragraphs or passages which set forth in matrix form the categories of divine metaphysics as classified by the Word, Christ, Christianity, Science.

The chapter seen and understood as a whole in relation to the textbook as a whole corresponds to Christianity reflecting the Christ; thereby showing why Christianity is always manifest and endowed with spiritual power.

## CHAPTER X

### SCIENCE OF BEING

PRINCIPLE

*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.*  
—JOHN, First Epistle.

*Here I stand. I can do no otherwise; so help me God! Amen! —*  
MARTIN LUTHER.

MIND  
Mind

1 **I**N the material world, thought has brought to light  
with great rapidity many useful wonders. With  
3 like activity have thought's swift pinions been rising  
towards the realm of the real, to the spiritual  
4 cause of those lower things which give im-  
5 pulse to inquiry. Belief in a material basis, from  
6 which may be deduced all rationality, is slowly yielding  
to the idea of a metaphysical basis, looking away from  
7 matter to Mind as the cause of every effect. Material-  
8 istic hypotheses challenge metaphysics to meet in final  
9 combat. In this revolutionary period, like the shep-  
10 herd-boy with his sling, woman goes forth to battle with  
11 Goliath.

Spirit

In this final struggle for supremacy, semi-metaphysi-  
12 cal systems afford no substantial aid to scientific meta-  
13 physics, for their arguments are based on  
14 the false testimony of the material senses as  
15 well as on the facts of Mind. These semi-metaphysical

WORD  
Word

## CHAPTER X

## SCIENCE OF BEING

## PRINCIPLE

In the overall design this chapter corresponds to Christianity reflecting the Christ. Therefore under the above title it provides this age with the Science of being—of all relationship, and not a mere fragmentary or disjointed concept of relationship. Hence it provides the means—the spiritual understanding—with which to restore harmony, by restoring broken or disordered relations within the meaning and operation of a scientific Christianity and its divine Principle.

The introductory Scripture from John, 1st Epistle, sets forth the great fact of Christianity, relationship: primarily fellowship with “the Father, and with His Son Jesus Christ”; and secondarily between ourselves: both of which depend upon “the Word of Life”. Without this divine Logos “which was from the beginning” there is no creation—no man or universe—and Christianity would not arise as an office of being.

So vital is this question of relationship that it is the purpose of this chapter to lift the whole concept of identity and relationship above the theological and personal and restore it finally on a scientific platform. Hence the author’s use of Martin Luther’s platform as introduction to her own platform for this age.

268 : 1-274 : 32 DIVINE METAPHYSICS v. SEMI-METAPHYSICS

## MIND

## Mind

Having seen something of the ideal and perfection of divine order conveyed by CREATION the question naturally arises: How is the demonstration of this to be attained and made universally available for this age of “Materialistic challenge”? (M.H.). Just as thought has burst from its shell and has been rising to consider spiritual causation, so has belief been yielding material rationality. Only as the changeover from matter to Mind and spiritual causation is made will the warfare between the Goliath of materialism and woman (the spiritual idea) end in victory for the woman. (See Ps. 46: 1-6 and U. of G. 51: 13). The warfare clears the field through the power of the Word.

## Spirit

To meet this final challenge the first necessity is to free consciousness from “Confusion confounded” (M.H.)—disorder—resulting from

## WORD

## Word

**MIND** systems are one and all pantheistic, and savor of Pan- 1 **WORD**  
**Spirit** demonium, a house divided against itself. **Word**  
 (contd.) From first to last the supposed coexistence of Mind 3 (contd.)  
 and matter and the mingling of good and evil have re-  
 sulted from the philosophy of the serpent. Jesus' demon-  
 strations sift the chaff from the wheat, and unfold the 6  
 unity and the reality of good, the unreality, the nothing-  
 ness, of evil.

**Soul** Human philosophy has made God manlike. Christian 9  
 Science makes man Godlike. The first is error; the latter  
 is truth. Metaphysics is above physics, and **Divine**  
 matter does not enter into metaphysical prem- **metaphysics** 12  
 ises or conclusions. The categories of metaphysics rest  
 on one basis, the divine Mind. Metaphysics resolves  
 things into thoughts, and exchanges the objects of sense 15  
 for the ideas of Soul.

These ideas are perfectly real and tangible to spiritual  
 consciousness, and they have this advantage over the ob- 18  
 jects and thoughts of material sense, — they are good and  
 eternal.

**Principle** The testimony of the material senses is neither abso- 21  
 lute nor divine. I therefore plant myself unreservedly  
 on the teachings of Jesus, of his apostles, of **Biblical**  
 the prophets, and on the testimony of the **foundations** 24  
 Science of Mind. Other foundations there are none.  
 All other systems — systems based wholly or partly on  
 knowledge gained through the material senses — are reeds 27  
 shaken by the wind, not houses built on the rock.

The theories I combat are these: (1) that all is matter;  
 (2) that matter originates in Mind, and is as **Rejected** 30  
 real as Mind, possessing intelligence and life. **theories**  
 The first theory, that matter is everything, is quite as

**MIND** semi-metaphysical systems based on the supposed commingling of **WORD**  
**Spirit** Mind and matter, Spirit and flesh, Soul and sense, etc. It is the office **Word**  
 (contd.) of the Word as the Word deriving from Spirit in its unmixed purity (contd.)  
 to accomplish this.

This supposed co-existence of Mind and matter and the commingling of opposites is the root of all evil. It is the philosophy of the serpent. (Later in the chapter it becomes the serpent's whisper). But true woman cannot be beguiled into semi-metaphysics.

**Pandemonium**: The abode of demons (Webster). A place represented by Milton as the capital of Hell, containing the council-chamber of the Evil Spirits (Oxford). The term is synonymous with Babel.

Compare Glossary definitions and interpretations of Adam, Eve, Babel, Serpent, Spirits, Devil, Gods, Hell, Knowledge, Death.

**Soul** Human philosophy throughout the centuries would amplify this ancient philosophy of the serpent. Today, "Divine metaphysics" (M.H.) takes over, and "matter does not enter into metaphysical premises or conclusions." The way is thus open for the categories of divine metaphysics to be accepted and understood in their divine order.

**Categories**: Those classes to which ideas can be reduced, and within which they can be arranged in order to produce a system (F. & W.).

**Principle** We come now to "Biblical foundations" (M.H.). "Other foundations there are none". Why? Because "the teachings of Jesus, of his apostles, of the prophets, and . . . the testimony of the Science of Mind" postulate Spirit in its indivisibility and infinitude as the only possible foundation; whilst all other systems accept matter and sense-testimony as starting point or as having equal reality with Spirit. This leads to the dualism whereby they are "reeds shaken by the wind, not houses built on the rock"—divine Principle.

Two associated theories are likewise erroneous as they stipulate: "(1) that all is matter; (2) that matter originates in Mind, and is as real as Mind . . ." as their first requirement. These are "Rejected theories" (M.H.) because the omnipresence of Mind precludes the possibility of matter.

**MIND**  
Principle  
(contd.)

1 reasonable as the second, that Mind and matter coexist  
and cooperate. One only of the following statements can  
3 be true: (1) that everything is matter; (2) that every-  
thing is Mind. Which one is it?

**WORD**  
Word  
(contd.)

Matter and Mind are opposites. One is contrary to  
6 the other in its very nature and essence; hence both can-  
not be real. If one is real, the other must be unreal. Only  
by understanding that there is but one power, — not two  
9 powers, matter and Mind, — are scientific and logical  
conclusions reached. Few deny the hypothesis that in-  
telligence, apart from man and matter, governs the uni-  
12 verse; and it is generally admitted that this intelligence  
is the eternal Mind or divine Principle, Love.

Life

The prophets of old looked for something higher than  
15 **Prophetic** the systems of their times; hence their fore-  
**ignorance** sight of the new dispensation of Truth. But  
they knew not what would be the precise nature of the  
18 teaching and demonstration of God, divine Mind, in His  
more infinite meanings, — the demonstration which was  
to destroy sin, sickness, and death, establish the definition  
21 of omnipotence, and maintain the Science of Spirit.

Christ

The pride of priesthood is the prince of this world. It  
has nothing in Christ. Meekness and charity have divine  
24 authority. Mortals think wickedly; consequently they  
are wicked. They think sickly thoughts, and so become  
sick. If sin makes sinners, Truth and Love alone can  
27 unmake them. If a sense of disease produces suffering  
and a sense of ease antidotes suffering, disease is mental,  
not material. Hence the fact that the human mind alone  
30 suffers, is sick, and that the divine Mind alone heals.

The life of Christ Jesus was not miraculous, but it was  
indigenous to his spirituality, — the good soil wherein the

Christianity

**MIND** Since there is no commingling there is no halfway position. **WORD**  
**Principle** Proposition (1) would either eliminate consciousness or hold it **Word**  
**(contd.)** within the bondage of matter. **(contd.)**

Proposition (2) would imply that Mind *is*; is self-existent as noumenon and self-expressed as phenomenon throughout out infinite identity in a universe where matter does not enter.

These two opposites—matter and Mind—are contrary in nature and essence. This is the issue: only one can be real. The text submits the hypothesis that intelligence (Mind or divine Principle, Love) governs the universe. “Hypothesis implies insufficiency of presently attainable evidence” (Webster), that is, a demonstration and proof still to be made final and conclusive.

The coming of the Christ provided this proof; and still provides it—today in its Science.

**Life** The **Word** reflecting **Christ** was the power that impelled the prophets to look for something “higher than the systems of their times”—to be ever scanning the mental horizon. It was a period of awakening to the nature of the divine Mind and Spirit as the **Life** of man and the universe, though the “precise nature of the teaching and demonstration” of the divine Mind was still to unfold through the Science of Spirit.

“The pride of priesthood” is the element that would obstruct the coming of this Christ in its Science.

(WORD/Christianity overleaf)



MIND  
Life  
(contd.)

seed of Truth springs up and bears much fruit. Christ's  
Christianity is the chain of scientific being reappearing  
in all ages, maintaining its obvious correspondence with  
the Scriptures and uniting all periods in the design of  
God. Neither emasculation, illusion, nor insubordination  
exists in divine Science.

WORD  
Christianity  
(contd.)

Jesus instructed his disciples whereby to heal the sick  
through Mind instead of matter. He knew that the phi-  
losophy, Science, and proof of Christianity were in Truth,  
casting out all inharmony.

In Latin the word rendered *disciple* signifies student;  
and the word indicates that the power of healing was not  
a supernatural gift to those learners, but the  
result of their cultivated spiritual understand-  
ing of the divine Science, which their Master demonstrated  
by healing the sick and sinning. Hence the universal ap-  
plication of his saying: "Neither pray I for these alone,  
but for them also which shall believe on me [understand  
me] through their word."

Studios  
disciples

Truth

Our Master said, "But the Comforter . . . shall  
teach you all things." When the Science of Christianity  
appears, it will lead you into all truth. The  
Sermon on the Mount is the essence of this  
Science, and the eternal life, not the death of Jesus, is  
its outcome.

New Testament  
basis

Those, who are willing to leave their nets or to cast  
them on the right side for Truth, have the opportunity  
now, as aforetime, to learn and to practise  
Christian healing. The Scriptures contain it.  
The spiritual import of the Word imparts this power.  
But, as Paul says, "How shall they hear without a  
preacher? and how shall they preach, except they be

Modern  
evangel

**MIND** Christ's Christianity is a constituent office of reality—outside matter, **WORD**  
 time and physical space—but such is the nature of its omnipresence **Christianity**  
 that it is to be found as “the chain of scientific being reappearing in  
 all ages . . .” Chain would indicate an ordered unfoldment; whereas  
 design is complete and wholly subjective. The “obvious correspond-  
 ence with the Scriptures” links the unfoldment with the subjective.  
 In divine Science there is no foreign element or action to operate  
 contrary to the divine design. (C/R. see Mis. 206: 11-16). Thus  
 “uniting all periods in the design of God” illustrates integration be-  
 coming co-incidence and oneness.

“Jesus *instructed* his disciples . . .” Philosophy: the science which  
 investigates the facts and principles of reality and of human nature  
 and conduct. (Webster). Hence true philosophy presents reality; dis-  
 proves unreality.

The power of healing is not a supernatural gift: it is the result  
 of a cultivated spiritual understanding of divine Science.

**Truth** Jesus gave the people as much as was possible in his day; but he  
 also foresaw and promised “the Comforter [which] . . . shall teach  
 you all things”. The Science of Christianity has now appeared; the  
 Sermon on the Mount is its essence; the eternal life of Jesus is its  
 outcome and demonstration; *Science and Health* is its amplification  
 and interpretation in this age: prophecy is being fulfilled.

“ . . . to leave their nets or to cast them on the right side for  
 Truth . . .” indicates those willing to leave behind the mortal con-  
 cept—corresponding to self-immolation. “Modern evangel” (M.H.).

“ . . . to learn and to practice Christian healing” clearly indicates  
 those who desire to understand intelligently the art of healing. “The  
 spiritual import of the Word imparts this power”. (C/R. Mis. 347: 25-  
 28).

MIND  
Truth  
(contd.)

1 sent?" If sent, how shall they preach, convert, and heal  
multitudes, except the people hear?

3 The spiritual sense of truth must be gained before  
Truth can be understood. This sense is assimilated only  
as we are honest, unselfish, loving, and meek.

6 <sup>Spirituality  
of Scripture</sup> In the soil of an "honest and good heart" the  
seed must be sown; else it beareth not much fruit, for the  
swinish element in human nature uproots it. Jesus said:  
9 "Ye do err, not knowing the Scriptures." The spiritual  
sense of the Scriptures brings out the scientific sense, and  
is the new tongue referred to in the last chapter of Mark's  
12 Gospel.

Jesus' parable of "the sower" shows the care our  
Master took not to impart to dull ears and gross hearts  
15 the spiritual teachings which dulness and grossness could  
not accept. Reading the thoughts of the people, he said:  
"Give not that which is holy unto the dogs, neither cast  
18 ye your pearls before swine."

It is the spiritualization of thought and Christianization  
of daily life, in contrast with the results of the ghastly farce  
21 <sup>Unspiritual  
contrasts</sup> of material existence; it is chastity and purity,  
in contrast with the downward tendencies  
and earthward gravitation of sensualism and impurity,  
24 which really attest the divine origin and operation of Chris-  
tian Science. The triumphs of Christian Science are re-  
corded in the destruction of error and evil, from which are  
27 propagated the dismal beliefs of sin, sickness, and death.

The divine Principle of the universe must interpret the  
universe. God is the divine Principle of all that repre-  
sents Him and of all that really exists. Chris-  
30 <sup>God the  
Principle of all</sup> tian Science, as demonstrated by Jesus, alone  
reveals the natural, divine Principle of Science.

WORD  
Christianity  
(contd.)

Science

MIND

Truth  
(contd.)

“Spirituality of Scripture” (M.H.)—Word reflecting Christianity. Observe “The spiritual sense of truth [t] must be gained before Truth [T] can be understood”. The former [t] indicates the quickening of spiritual sense in the human approach; the latter [T] indicates the subjective concept which is spiritual understanding. Four necessary qualities—“honest, unselfish, loving and meek”— are indicative respectively of Word, Christ, Christianity and Science becoming active and designed to bear much fruit. The “*swinish* element in human nature” is their perversion: the term is intended to convey the sensual, gluttonous, gross and degraded. (My italics).

WORD

Christianity  
(contd.)

We observe the need for the exercise of wisdom to shield these treasures of thought from dullness and grossness, and the type of thought that will apparently accept and then turn and rend.

The text is still concerned with uncovering and handling these grosser elements of animal magnetism that would, if allowed, defeat “the spiritualization of thought and Christianization of daily life” which are indispensable to demonstration and the ultimate attainment of the Science of being. Unless we handle evil at source and eliminate it, we shall lose the fruitage the chapter has in store. These early pages are all preparatory. Hence the M.H. “Unspiritual contrasts”. The whole of this section is concerned with the purification of daily life and living.

The text now takes up the Word reflecting Science in the most subjective sense, in that “the divine Principle of the universe must interpret the universe”. When we accept this standpoint and hold it consistently we shall understand reality as it is comprehended in Principle, and this will become increasingly the spiritual axis on which scientific practice turns. Inductive human reasoning based on the five physical senses can never accomplish this. “God the Principle of all” (M.H.).

Science

MIND  
Truth  
(contd.)

Matter and its claims of sin, sickness, and death are 1  
contrary to God, and cannot emanate from Him. There 2  
is no *material* truth. The physical senses can take no 3  
cognizance of God and spiritual Truth. Human belief  
has sought out many inventions, but not one of them  
can solve the problem of being without the divine Prin- 6  
ciple of divine Science. Deductions from material hy-  
potheses are not scientific. They differ from real Science  
because they are not based on the divine law. 9

WORD  
Science  
(contd.)

Divine Science reverses the false testimony of the ma-  
terial senses, and thus tears away the founda-  
tions of error. Hence the enmity between 12  
Science and the senses, and the impossibility  
of attaining perfect understanding till the errors of sense  
are eliminated. 15

Science  
versus  
sense

The so-called laws of matter and of medical science have  
never made mortals whole, harmonious, and immortal.  
Man is harmonious when governed by Soul. Hence the 18  
importance of understanding the truth of being, which  
reveals the laws of spiritual existence.

God never ordained a material law to annul the spiritual 21  
law. If there were such a material law, it would oppose  
the supremacy of Spirit, God, and impugn the  
wisdom of the creator. Jesus walked on the 24  
waves, fed the multitude, healed the sick, and raised the  
dead in direct opposition to material laws. His acts were  
the demonstration of Science, overcoming the false claims 27  
of material sense or law.

Spiritual law  
the only law

Science shows that material, conflicting mortal opin-  
ions and beliefs emit the effects of error at all times, but 30  
this atmosphere of mortal mind cannot be destructive to  
morals and health when it is opposed promptly and per-

**MIND** Here the subject is considered from the opposite standpoint to **WORD**  
 Truth show that the physical senses cannot interpret the universe. Their **Science**  
 (contd.) "inventions" in this context are fabrications of the imagination since (contd.)  
 their "material hypotheses" have in the first place to *assume* matter  
 as a starting point: their deductions cannot be scientific because "they  
 are not based on the divine law".

Since neither inductive nor deductive reasoning, based on the physical senses which have either to postulate or assume matter in order to evolve sense testimony, can solve the problem of being, divine Science is in the position to reverse and eliminate all error both as cause and effect. "Science *versus* sense" (M.H.).

The text now turns to the subject of *law* in order to see through and beyond the "so-called laws of matter" to "the laws of spiritual existence". It is thus we attain the harmony conferred by Soul and spiritual sense.

The "supremacy of Spirit" implies "Spiritual law the only law" (M.H.). This is the office of Spirit: to eliminate any claim of matter having or being law.

Jesus' lifework was the fulfilment of divine law which annulled every phase of material sense, matter, and their resultant phenomena.

Science now proceeds to show the individual how he may attain corresponding dominion; how he may begin to be a law unto himself (within divine law) in order to annul the general atmosphere of belief based on sense testimony. Organized belief can never attain to divine law as the operation of Science.

MIND  
Truth  
(contd.)

1 sistently by Christian Science. Truth and Love antidote  
this mental miasma, and thus invigorate and sustain ex-  
3                   Material  
                  knowledge  
                  illusive  
                  istence. Unnecessary knowledge gained from  
the five senses is only temporal, — the concep-  
6 of Soul, Spirit, — and symbolizes all that is evil and  
perishable. *Natural science*, as it is commonly called, is  
not really natural nor scientific, because it is deduced from  
9 the evidence of the material senses. Ideas, on the con-  
trary, are born of Spirit, and are not mere inferences  
drawn from material premises.

Love

12 The senses of Spirit abide in Love, and they demon-  
strate Truth and Life. Hence Christianity and the Sci-  
                  Five senses  
                  deceptive  
15                   ence which expounds it are based on spiritual  
understanding, and they supersede the so-  
called laws of matter. Jesus demonstrated this great  
verity. When what we erroneously term the five physical  
18 senses are misdirected, they are simply the manifested  
beliefs of mortal mind, which affirm that life, substance,  
and intelligence are material, instead of spiritual. These  
21 false beliefs and their products constitute the flesh, and  
the flesh wars against Spirit.

Divine Science is absolute, and permits no half-way  
24 position in learning its Principle and rule — establishing  
                  Impossible  
                  partnership  
                  it by demonstration. The conventional firm,  
called matter and mind, God never formed.  
27 Science and understanding, governed by the unerring and  
eternal Mind, destroy the imaginary copartnership, matter  
and mind, formed only to be destroyed in a manner and  
30 at a period as yet unknown. This suppositional partner-  
ship is already obsolete, for matter, examined in the light  
of divine metaphysics, disappears.

WORD  
Science  
(contd.)

**MIND** Truth and Love (denoting the operation of absolute Science) “anti-**WORD**  
 Truth dote this mental miasma”, i.e. they counteract any mental poison. **Science**  
 (contd.) Miasma: noxious influence or atmosphere (Webster). (contd.)

Noxious: unwholesome, hurtful, baneful (Webster).

*Natural science* may be inductive or deductive according to process or method. Evidence based on the material senses is temporal and variable according to belief, leading to inferences drawn from material premises which already have assumed *matter* as original substance. Hence “Material knowledge [is] illusive” (M.H.) and can never be absolute. Ideas on the contrary are absolute—born of Spirit—and their intelligent relations are determined by invariable Science: they can never be “inferences drawn from material premises”.

**Love** “The senses of Spirit abide in Love”: they never enter their opposite and yet are fulfilled. There is no compromise with semi-metaphysics. Hence these spiritual senses demonstrate Truth and Life apart from pantheism and without the loss of power which pantheism would incur. It is thus “. . . Christianity and the Science which expounds it . . . supersede the so-called laws of matter”: whereas the five physical senses assume the necessity of matter in order to organize a system of belief claiming the authority of law, e.g. natural science.

Observe the M.H. “Impossible partnership”. “Divine Science is absolute, and permits no half-way position . . .” The paragraph rises to prophetic heights. Observe also the phrases: imaginary co-partnership . . . suppositional partnership. There is no possible dualism.

The paragraph is a perfect example of divine Science leading to absolute Christian Science leading to Christian Science, and no one of these aspects of Science can be left out or operate alone.

The Word in its four-fold nature brings this analysis of semi-metaphysics to a close by declaring that “matter, examined in the light of divine metaphysics, disappears”.

The text up to this point has shown that semi-metaphysics is impossible, imaginary, suppositional and obsolete. Mind is One and admits of no opposite: its infinitude precludes this.



**SPIRIT**  
Mind

Matter has no life to lose, and Spirit never dies. A 1  
partnership of mind with matter would ignore omnipres- 2  
ent and omnipotent Mind. This shows that Spirit the 3  
matter did not originate in God, Spirit, and is starting-point  
not eternal. Therefore matter is neither substantial, living, 4  
nor intelligent. The starting-point of divine Science is 6  
that God, Spirit, is All-in-all, and that there is no other  
might nor Mind, — that God is Love, and therefore He 7  
is divine Principle. 9

To grasp the reality and order of being in its Science,  
you must begin by reckoning God as the divine Principle  
of all that really is. Spirit, Life, Truth, Love, Divine 12  
combine as one, — and are the Scriptural names synonyms  
for God. All substance, intelligence, wisdom, being, im- 13  
mortality, cause, and effect belong to God. These are 15  
His attributes, the eternal manifestations of the infinite  
divine Principle, Love. No wisdom is wise but His  
wisdom; no truth is true, no love is lovely, no life is Life 18  
but the divine; no good is, but the good God bestows.

Divine metaphysics, as revealed to spiritual understand-  
ing, shows clearly that all is Mind, and that Mind is 21  
God, omnipotence, omnipresence, omniscience, The divine  
— that is, all power, all presence, all Science. completeness  
Hence all is in reality the manifestation of Mind. 24

Our material human theories are destitute of Science.  
The true understanding of God is spiritual. It robs the  
grave of victory. It destroys the false evidence that mis- 27  
leads thought and points to other gods, or other so-called  
powers, such as matter, disease, sin, and death, superior  
or contrary to the one Spirit. 30

Truth, spiritually discerned, is scientifically understood.  
It casts out error and heals the sick.

**CHRIST**  
Word

**SPIRIT 275: 1-280: 8 NATURE AND SUBSTANCE OF BEING****CHRIST**

Mind

From the analysis of semi-metaphysics with its claim of partnership of mind with matter, the text now advances to "Spirit the starting-point" (M.H.) and Christ reflecting the Word to show that matter, having no starting-point, has no development.

Word

This leaves the student free to "grasp the reality and order of being in its Science"; and to see how the synonymous and operational terms combine yet retain their diverse characteristics and offices. Similarly, "substance, intelligence, wisdom, being, immortality, cause and effect" as attributes and manifestations combine in unity yet retain their individual characteristics. If this were not so language would be meaningless and scientific interpretation impossible. Thus we see how vital is a scientific terminology to interpret what being is and how it operates. It is thus the categories of metaphysics are found indispensable: "Divine synonyms" (M.H.).

Compare S. & H. p. 275: 20-24 with p. 146: 31-5. Both references relate to divine metaphysics and fall within Christ reflecting the Word.

Hence to "The divine completeness" (M.H.) nothing can be added and there is no second or opposite power to rob or detract. Again Spirit reflecting Mind the starting-point.

Observe the contrast between "Our material human theories . . ." and "The true understanding of God [which] is spiritual". The text clearly illustrates Spirit in its office of *firmament* and the fruitage resulting therefrom.

"Truth [or Christ], spiritually discerned, is scientifically understood"—this illustrates the true *objective* approach maturing into *subjective* understanding which becomes demonstration with power.

SPIRIT  
Mind  
(contd.)

- 1 Having one God, one Mind, unfolds the power that  
 2 heals the sick, and fulfils these sayings of Scripture, "I  
 3 am the Lord that healeth thee," and "I have  
 4 found a ransom." When the divine precepts  
 5 are understood, they unfold the foundation of fellowship,  
 6 in which one mind is not at war with another, but all have  
 7 one Spirit, God, one intelligent source, in accordance with  
 8 the Scriptural command: "Let this Mind be in you,  
 9 which was also in Christ Jesus." Man and his Maker  
 10 are correlated in divine Science, and real consciousness  
 11 is cognizant only of the things of God.
- 12 The realization that all inharmony is unreal brings  
 13 objects and thoughts into human view in their true light,  
 14 and presents them as beautiful and immortal. Harmony  
 15 in man is as real and immortal as in music. Discord is  
 16 unreal and mortal.

Spirit

- 17 If God is admitted to be the only Mind and Life,  
 18 there ceases to be any opportunity for sin and death.
- 19 When we learn in Science how to be perfect  
 20 even as our Father in heaven is perfect,  
 21 thought is turned into new and healthy channels, —  
 22 towards the contemplation of things immortal and away  
 23 from materiality to the Principle of the universe, includ-  
 24 ing harmonious man.

Material beliefs and spiritual understanding never  
 mingle. The latter destroys the former. Discord is the  
 27 *nothingness* named error. Harmony is the *somethingness*  
 named Truth.

- 28 Nature and revelation inform us that like produces  
 29 like. Divine Science does not gather grapes  
 30 from thorns nor figs from thistles. Intelli-  
 31 gence never produces non-intelligence; but matter is

CHRIST  
Word  
(contd.)

Christ

**SPIRIT** Spirit reflecting Mind is the source of the divine precepts on which **CHRIST**  
 Mind “Universal brotherhood” is founded. Word  
 (contd.) (contd.)

Precept: “Any commandment, instruction or order intended as a rule of action guiding behaviour”. (Webster).

Correlate: to have reciprocal relations.

Note how the tone of this paragraph is preparing consciousness for the acceptance of scientific relationship in the Christianity that pervades all four chapters.

This paragraph (ll. 12-16) is a remarkable example of the blending of Christ reflecting the Word in the domain of Christianity. “Harmony in man is as real and immortal as in music”—because of the great fact of divine order being sustained by law.

**Spirit** “Perfection requisite” (M.H.). Similarly it is perfection, synonymous with divine order, that precludes opportunity or possibility of sin and death becoming a fact or factor in being.

Observe Spirit demonstrating its office of *firmament*:—

“Discord is the <i>nothingness</i> named error”.		“Harmony is the <i>somethingness</i> named Truth”.
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This scientific separation and classification must be established in consciousness through Christ reflecting the Word to become apparent in demonstration.

“Like evolving like” (M.H.). One of the subtlest claims of animal magnetism is that of collaboration between opposites:—“Divine Science does not gather grapes from thorns nor figs from thistles”. “Intelligence never produces non-intelligence . . .”; no collaboration.

Unless these propositions are accepted without reservation scientific demonstration will not be realized. It is Christ intrinsically—in its purity—that makes this acceptance possible.

**SPIRIT**

Spirit  
(contd.)

ever non-intelligent and therefore cannot spring from 1  
 intelligence. To all that is unlike unerring and eternal 2  
 Mind, this Mind saith, "Thou shalt surely die;" and else- 3  
 where the Scripture says that dust returns to dust. The 4  
 non-intelligent relapses into its own unreality. Matter 5  
 never produces mind. The immortal never produces the 6  
 mortal. Good cannot result in evil. As God Himself is 7  
 good and is Spirit, goodness and spirituality must be im- 8  
 mortal. Their opposites, evil and matter, are mortal 9  
 error, and error has no creator. If goodness and spirit- 10  
 uality are real, evil and materiality are unreal and can- 11  
 not be the outcome of an infinite God, good. 12

Natural history presents vegetables and animals as  
 preserving their original species, — like reproducing like.  
 A mineral is not produced by a vegetable nor the man 15  
 by the brute. In reproduction, the order of genus and  
 species is preserved throughout the entire round of nature.  
 This points to the spiritual truth and Science of being. 18  
 Error relies upon a reversal of this order, asserts that  
 Spirit produces matter and matter produces all the ills  
 of flesh, and therefore that good is the origin of evil. 21  
 These suppositions contradict even the order of material  
 so-called science.

The realm of the real is Spirit. The unlikeness of Spirit 24  
 is matter, and the opposite of the real is not divine, — it is  
 a human concept. Matter is an error of state-  
 ment. This error in the premise leads to errors 27  
 in the conclusion in every statement into which it enters.  
 Nothing we can say or believe regarding matter is immor-  
 tal, for matter is temporal and is therefore a mortal phe- 30  
 nomenon, a human concept, sometimes beautiful, always  
 erroneous.

**CHRIST**

Christ  
(contd.)

**SPIRIT**  
Spirit  
(contd.)

Such is the purity of Spirit and the Christ that on this question of commingling opposites they are uncompromising and absolute.

**CHRIST**  
Christ  
(contd.)

Note how Spirit continues to demonstrate its own "firmament" throughout the text: an example of scientific separation and classification.

A spiritual discernment and understanding of this is basic to all demonstration and enduring relationship.

Order obtains throughout "the entire round of nature". The common categories are:—

division  
class  
order  
family  
genus  
species  
variety

There is no mixing of these categories: unless by human interference. In divine metaphysics there is no co-mingling of opposites. The supposition that Spirit produces matter leads into both predicament and dilemma wherein good and evil appear inseparable: the outcome is enigma. *Mixing* would lead to loss of identity.

Spirit demonstrates its office of *firmament* even further. "The realm of the real is Spirit": matter is a human concept—an error of statement, "a perishable sense of the imperishable". (Bicknell Young).

It is essential that matter is understood as a subjective state of mortal mind. It has no objective or independent reality. Hence as mortal thought is brought under control, matter yields or changes according to the need and demand.

- SPIRIT** 1 Is Spirit the source or creator of matter? Science re- **CHRIST**  
 Soul 2 veals nothing in Spirit out of which to create matter. **Christ**  
 3 **Substance** Divine metaphysics explains away matter. **(contd.)**  
*versus* Spirit is the only substance and consciousness  
*supposition* recognized by divine Science. The material  
 6 senses oppose this, but there are no material senses, for  
 matter has no mind. In Spirit there is no matter, even  
 as in Truth there is no error, and in good no evil. It is  
 9 a false supposition, the notion that there is real substance-  
 matter, the opposite of Spirit. Spirit, God, is infinite,  
 all. Spirit can have no opposite.
- Principle** 12 That matter is substantial or has life and sensation, is  
 one of the false beliefs of mortals, and exists only in a  
 15 **One cause** supposititious mortal consciousness. Hence,  
*supreme* as we approach Spirit and Truth, we lose the  
 consciousness of matter. The admission that there can  
 be material substance requires another admission, —  
 18 namely, that Spirit is not infinite and that matter is self-  
 creative, self-existent, and eternal. From this it would  
 follow that there are two eternal causes, warring forever  
 21 with each other; and yet we say that Spirit is supreme  
 and all-presence.
- Life** 24 The belief of the eternity of matter contradicts the  
 demonstration of life as Spirit, and leads to the conclu-  
 sion that if man is material, he originated in matter and  
 must return to dust, — logic which would prove his an-  
 27 nihilation.
- All that we term sin, sickness, and death is a mortal  
 belief. We define matter as error, because it is the oppo-  
 site of life, substance, and intelligence. Mat-  
 30 **Substance** ter, with its mortality, cannot be substantial  
*is Spirit* if Spirit is substantial and eternal. Which ought to

**SPIRIT** Matter cannot attain to identity: this is clearly shown throughout **CHRIST**  
**Soul** the text.

“Substance *versus* supposition” (M.H.).

Christ  
(contd.)

The uncovering continues from the standpoint of Spirit reflecting Soul. The infinitude of Spirit precludes an opposite. Hence matter has no conception, no birth, no identity; and the same is true of material sense.

“Spirit, God, is infinite, all. Spirit can have no opposite”. There is only *one substance*; and matter even as supposition has no origin and therefore no identity, no history. (See Matrix: Christ reflecting Christ).

**Principle** There is only “One cause supreme” (M.H.). Evidence relating to matter “exists only in a supposititious mortal consciousness”. Observe translation at work: “. . . as we approach Spirit and Truth (Christ itself), we lose the consciousness of matter”. If *material* substance is once admitted, we lose the oneness of being and are drawn back into the dualism of “two eternal causes, warring forever with each other”; the oneness of Principle embracing its idea is the supreme fact of being.

**Life** “. . . the demonstration of life as Spirit . . .” is the supreme issue in human experience and indicates the ultimate advance beyond matter and the fact of the non-existence of matter in Spirit. If man originates in matter and returns to matter his immortality is a myth. Note the small *l* in “life as Spirit . . .” refers to the individual.

Sin, sickness and death are the phenomena of false belief resulting from the acceptance of matter as substance.

The fact is “Substance is Spirit” (M.H.) untouched by sin and mortality.

Which are we accepting, and which are we rejecting? we cannot have both. And semi-metaphysics is just as laden with mortality as matter itself.



**SPIRIT** be substance to us, — the erring, changing, and dying, 1 **CHRIST**  
Life the mutable and mortal, or the unerring, immutable, **Christ**  
(contd.) and immortal? A New Testament writer plainly de- 3  
 scribes faith, a quality of mind, as “the *substance* of things  
 hoped for.”

The doom of matter establishes the conclusion that 6  
 matter, slime, or protoplasm never originated Material  
 in the immortal Mind, and is therefore not mortality  
 eternal. Matter is neither created by Mind nor for the 9  
 manifestation and support of Mind.

**Truth** Ideas are tangible and real to immortal consciousness, 12  
 and they have the advantage of being eternal. Spiritual  
 Spirit and matter can neither coexist nor co- tangibility  
 operate, and one can no more create the other than  
 Truth can create error, or *vice versa*. 15

In proportion as the belief disappears that life and in-  
 telligence are in or of matter, the immortal facts of  
 being are seen, and their only idea or intelligence is 18  
 in God. Spirit is reached only through the understand-  
 ing and demonstration of eternal Life and Truth and  
 Love. 21

Every system of human philosophy, doctrine, and  
 medicine is more or less infected with the pantheistic  
 belief that there is mind in matter; but this Pantheistic 24  
 belief contradicts alike revelation and right tendencies  
 reasoning. A logical and scientific conclusion is reached  
 only through the knowledge that there are not two 27  
 bases of being, matter and mind, but one alone, —  
 Mind.

Pantheism, starting from a material sense of God, 30  
 seeks cause in effect, Principle in its idea, and life and  
 intelligence in matter.



- SPIRIT** 1 In the infinitude of Mind, matter must be unknown. **CHRIST**  
**Love** Symbols and elements of discord and decay are not prod- **Christ**  
 3 ucts of the infinite, perfect, and eternal *All*. **(contd.)**  
 The things of God are beautiful From Love and from the light and harmony  
 which are the abode of Spirit, only reflections  
 6 of good can come. All things beautiful and harmless are  
 ideas of Mind. Mind creates and multiplies them, and  
 the product must be mental.
- SOUL** 9 Finite belief can never do justice to Truth in any direc- **Christianity**  
**Mind** tion. Finite belief limits all things, and would compress  
 Mind, which is infinite, beneath a skull bone. Such be-  
 12 lief can neither apprehend nor worship the infinite; and  
 to accommodate its finite sense of the divisibility of Soul  
 and substance, it seeks to divide the one Spirit into per-  
 15 sons and souls.
- Spirit** Through this error, human belief comes to have "gods  
 many and lords many." Moses declared as Jehovah's  
 18 **Belief in** first command of the Ten: "Thou shalt have  
 many gods no other gods before me!" But behold the  
 zeal of belief to establish the opposite error of many  
 21 minds. The argument of the serpent in the allegory, "Ye  
 shall be as gods," urges through every avenue the belief  
 that Soul is in body, and that infinite Spirit, and Life, is  
 24 in finite forms.
- Soul** Rightly understood, instead of possessing a sentient  
 material form, man has a sensationless body; and God,  
 27 **Sensationless** the Soul of man and of all existence, being  
 body perpetual in His own individuality, harmony,  
 and immortality, imparts and perpetuates these qualities  
 30 in man, — through Mind, not matter. The only excuse  
 for entertaining human opinions and rejecting the Science  
 of being is our mortal ignorance of Spirit, — ignorance

**SPIRIT**      When free from pantheistic belief consciousness understands Being **CHRIST**  
 Love as an undivided whole and *All*, with Mind and Love in mutual em- **Christ**  
 brace to complete the circle; and matter unknown. Observe the office (contd.)  
 of *firmament* fulfilled in the contrast between “Symbols and elements  
 of discord and decay . . .” (semi-metaphysics) and “All things beauti-  
 ful and harmless . . .” The former dissolve into nothingness: the  
 latter are safe in “the abode of Spirit”—the Christ consciousness.

### 280: 9-285: 6 BODY AND IDENTITY

**SOUL**      The subject changes to finite belief and its limitations, which would **Christianity**  
 Mind put Mind into matter as brain under a skull bone. It would divide  
 Soul into souls, and divide the one Spirit into persons. This is all  
 counterfeit, and is uncovered by Christ reflecting Christianity to be  
 the basic error relating to human life.

**Spirit**      This error opens the way for further idolatry—“Belief in many  
 gods” (M.H.)—based on the argument of the serpent “that Soul is  
 in body, and that Spirit and Life *is* in finite forms”. (Singular verb).  
 The first Commandment accepted and obeyed prevents such  
 idolatry, and silences the argument.

**Soul**      “Sensationless body” (M.H.): “. . . instead of possessing a sentient  
 material form, man has a sensationless body”. He lives in Soul as  
 identity. As we grasp this great fact and rise to the realization of it  
 we enter upon our God-given dominion—our “individuality, harmony,  
 and immortality”.

Ignorance would tempt into resisting acceptance of this. But ignor-  
 ance and resistance both yield to the understanding of divine Science.

**SOUL** which yields only to the understanding of divine Science, 1  
Soul the understanding by which we enter into the kingdom 1  
(contd.) of Truth on earth and learn that Spirit is infinite and 3  
supreme. Spirit and matter no more commingle than 3  
light and darkness. When one appears, the other dis-  
appears. 6

**CHRIST**  
**Christianity**  
(contd.)

**Principle** Error presupposes man to be both mind and matter.  
Divine Science contradicts the corporeal senses, rebukes  
mortal belief, and asks: What is the Ego, God and 9  
whence its origin and what its destiny? His image  
Ego-man is the reflection of the Ego-God; the Ego-man  
is the image and likeness of perfect Mind, Spirit, divine 12  
Principle.

The one Ego, the one Mind or Spirit called God, is  
infinite individuality, which supplies all form and come- 15  
liness and which reflects reality and divinity in individual  
spiritual man and things.

The mind supposed to exist in matter or beneath a 18  
skull bone is a myth, a misconceived sense and false  
conception as to man and Mind. When we put off the  
false sense for the true, and see that sin and mortality 21  
have neither Principle nor permanency, we shall learn  
that sin and mortality are without actual origin or right-  
ful existence. They are native nothingness, out of which 24  
error would simulate creation through a man formed from  
dust.

**Life** Divine Science does not put new wine into old bottles, 27  
Soul into matter, nor the infinite into the finite. Our  
false views of matter perish as we grasp The true  
the facts of Spirit. The old belief must be new idea 30  
cast out or the new idea will be spilled, and the in-  
spiration, which is to change our standpoint, will be

- SOUL** Because of this we can enter the kingdom now—and matter progressively disappears from experience. This is translation and its possibilities beginning to be realized in Christ reflecting Christianity—“the kingdom of Truth on earth . . .” (See Matrix). **CHRIST**  
**Soul** Christianity  
 (contd.) (contd.)
- Principle** Error first assumes matter and then presupposes man to be both mind and matter. This would obscure man but for divine Science which breaks the illusion.
- The supreme question arises: “What is the Ego”?
- Without a system of synonymous and operational terms it is impossible to answer this question; equally impossible is it to understand and define the Ego-man. Spiritual sense alone in accepting this divine system opens the way for the spiritual understanding of Christ reflecting Christianity that answers the question demonstrably.
- This one Ego is the eternal self-existence that is also the infinite self-containment, embracing all that *is*; Creator holding creation as reflex image; Principle including its idea and interpreting itself through its associated synonymous and operational terms.
- The false sense of this—a mind beneath a skull bone—has “neither Principle nor permanency” and is to be eliminated. The operation of Christ reflecting Christianity involves the disappearance of anything which, not originating in Principle, has no identity.
- Life** To present “The true new idea” (M.H.) the text uses the N.T. metaphor of putting new wine into old bottles and the futility of this. Observe also how the office of translation continues to function in conjunction with change of standpoint.

**SOUL** 1 lost. Now, as of old, Truth casts out evils and heals  
Life the sick.  
(contd.)

**CHRIST**  
 Christianity  
(contd.)

3 The real Life, or Mind, and its opposite, the so-called  
 material life and mind, are figured by two geometrical  
Figures of symbols, a circle or sphere and a straight  
being 6 line. The circle represents the infinite with-  
 out beginning or end; the straight line represents the  
 finite, which has both beginning and end. The sphere  
 9 represents good, the self-existent and eternal individuality  
 or Mind; the straight line represents evil, a belief in  
 a self-made and temporary material existence. Eternal  
 12 Mind and temporary material existence never unite in  
 figure or in fact.

A straight line finds no abiding-place in a curve, and a  
 15 curve finds no adjustment to a straight line. Similarly,  
Opposite matter has no place in Spirit, and Spirit has  
symbols no place in matter. Truth has no home in  
 18 error, and error has no foothold in Truth. Mind cannot  
 pass into non-intelligence and matter, nor can non-intel-  
 ligence become Soul. At no point can these opposites  
 21 mingle or unite. Even though they seem to touch, one  
 is still a curve and the other a straight line.

There is no inherent power in matter; for all that is  
 24 material is a material, human, mortal thought, always  
 governing itself erroneously.

**Truth** Truth is the intelligence of immortal Mind. Error is  
 27 the so-called intelligence of mortal mind.

Whatever indicates the fall of man or the opposite of  
 God or God's absence, is the Adam-dream, which is neither  
 30 Truth is not Mind nor man, for it is not begotten of the  
inverted Father. The rule of inversion infers from  
 error its opposite, Truth; but Truth is the light which

**SOUL** "Figures of being" (M.H.): a circle or sphere and a straight line. **CHRIST**  
 Life The text introduces the geometric symbol to illustrate the impos- **Christianity**  
 (contd.) sibility of collaboration, coincidence or identification between such (contd.)  
 opposites as:—

- |   |       |   |
|---|-------|---|
| (a) Life or Mind  | and   | material life and mind                                      |
| (b) the infinite without<br>beginning or end                    | } and | the finite with beginning and<br>end                        |
| (c) good, the self-exist-<br>ent and eternal in-<br>dividuality | } and | belief in a self made and tem-<br>porary material existence |

"Opposite symbols" (M.H.).

The use of the geometric symbol is extended to illustrate the impos-  
 sibility of these opposites having any reciprocal relationship. "At no  
 point can these opposites mingle or unite". When this is really grasped  
 we understand Life and begin to lay hold upon immortality.

**Truth** Truth as "the intelligence of immortal Mind" continues to develop  
 the immortal or Life-concept of divine manifestation.

Error as "the so-called intelligence of mortal mind" is the animal  
 magnetism that is to be seen through and handled by the rule of  
 inversion. It is not to be feared as an adversary but banished by the  
 light of Truth which clears the mist from the face of consciousness.  
 "Truth is not inverted" is the M.H. This work faithfully done enables



SOUL  
Truth  
(contd.)

dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true existence apart from God.

1 CHRIST

3

Science

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. Mind is the same Life, Love, and wisdom “yesterday, and to-day, and forever.” Matter and its effects — sin, sickness, and death — are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no error, but rests upon understanding.

6

Source of  
all life and  
action

9

But what say prevalent theories? They insist that Life, or God, is one and the same with material life so-called. They speak of both Truth and error as *mind*, and of good and evil as *spirit*. They claim that to be life which is but the objective state of material sense, — such as the structural life of the tree and of material man, — and deem this the manifestation of the one Life, God.

12

This false belief as to what really constitutes life so detracts from God’s character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be accurately stated. We must receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere.

24

Spiritual  
structure

27

30

Are mentality, immortality, consciousness, resident in

**SOUL** one to understand Spirit, free from dualism.

**CHRIST**  
Science

Truth  
(contd.)

Observe change of tone: Christ reflecting Science.

The text develops this theme with reference to movement: perpetual and harmonious action in contrast to matter and its effects, "states of mortal mind which act, react, and then come to a stop". These *states* are not ideas, but illusions.

Observe the contrast between "Principle is absolute" and "what say prevalent theories?" based on the dualism of the material senses, and the confusion that arises therefrom.

A clearing up of abstractions and dualism is indispensable to an understanding of man and the universe: otherwise these "prevalent theories" continue to obscure the true nature of structure and function with the organic sense, and would combine Truth and error as *mind*, good and evil as *spirit*.

The text now turns to "Spiritual structure" (M.H.) and demonstration of "length of days". This relates to the true nature of Soul, of man's identity and demonstration thereof. Without accurate statement with reference to divine Principle and its Science this is impossible. Hence the continued use of the geometric symbol.

So basic is this question of Soul and body, coupled with relationship that the textbook asks: "Are mentality, immortality, consciousness resident *in* matter"?

Christ reflecting Science shows that Soul is not in body; that body is not organic and is synonymous with identity, which Soul embraces as reflex image or divine embodiment.

**SOUL**  
Truth  
(contd.)

1 matter? It is not rational to say that Mind is infinite,  
but dwells in finiteness, — in matter, — or that matter is  
3 infinite and the medium of Mind.

If God were limited to man or matter, or if the infinite  
could be circumscribed within the finite, God would be  
6 **Mind never** corporeal, and unlimited Mind would seem  
**limited** to spring from a limited body; but this is an  
impossibility. Infinite Mind can have no starting-point,  
9 and can return to no limit. It can never be in bonds,  
nor be fully manifested through corporeality.

Is God's image or likeness matter, or a mortal, sin,  
12 sickness, and death? Can matter recognize Mind?  
Can infinite Mind recognize matter? Can the  
15 **Material** infinite dwell in the finite or know aught un-  
**recognition** like the infinite? Can Deity be known through  
**impossible** the material senses? Can the material senses, which re-  
ceive no direct evidence of Spirit, give correct testimony  
18 as to spiritual life, truth, and love?

The answer to all these questions must forever be in  
the negative.

**Love** 21 The physical senses can obtain no proof of God. They  
can neither see Spirit through the eye nor hear it through  
the ear, nor can they feel, taste, or smell Spirit.  
24 **Our physical** Even the more subtile and misnamed ma-  
**insensibility** terial elements are beyond the cognizance  
**to Spirit** of these senses, and are known only by the effects com-  
27 monly attributed to them.

According to Christian Science, the only real senses  
of man are spiritual, emanating from divine Mind.  
30 Thought passes from God to man, but neither sensation  
nor report goes from material body to Mind. The in-  
tercommunication is always from God to His idea, man.

**CHRIST**  
Science  
(contd.)

**SOUL** Spiritual rationality will not allow "that Mind is infinite, but dwells **CHRIST**  
 Truth *in* finiteness . . ." (My italics). Science  
 (contd.) (contd.)

Again, "if the infinite could be circumscribed *within* the finite, . . . unlimited Mind would seem to spring from a limited body; but this is an impossibility".

Observe: "Infinite Mind can have no starting point,  
 . . . can return to no limit . . .  
 . . . can never be *in* bonds . . .  
 . . . nor be fully manifested *through* corporeality". (my italics).

Such is the source of Truth's unlimited power.

The proposition "Material recognition impossible" (M.H.) is amplified by the accompanying six questions, the answers to which "must forever be in the negative". Until this is established man in the divine likeness will continue as if beyond reach; and Soul and body remain an enigma.

**Love** We come now to the seventh tone of Soul which puts the stamp of finality on this discussion of Soul and body. "The [five] physical senses can obtain no proof of God". Such are the limitations of these senses that "Even the more subtle and misnamed material elements . . ." are beyond their cognizance.

What are these elements? They are found to be the subjective beliefs of the same mortal mind evolving them in the first instance. In range the associated observations and inductive processes in physical science extend from the infinitesimal sub-atomic to the vastness of the cosmos; yet in so far as they are based on physical sense (with spiritual sense displaced) they remain counterfeit and lack final proof.

SOUL Love (contd.)	Matter is not sentient and cannot be cognizant of good or of evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and eternity.	1 CHRIST Science (contd.)
PRINCIPLE Mind	What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted likeness, the <i>unlikeness</i> called sin, sickness, and death. The unreality of the claim that a mortal is the true image of God is illustrated by the opposite natures of Spirit and matter, Mind and body, for one is intelligence while the other is non-intelligence.	6 CHRIST- IANITY Word 9
Spirit	Is God a physical personality? Spirit is not physical. The belief that a material body is man is a false conception of man. The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place to a diviner sense of intelligence and its manifestations, — to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea.	18
Soul	By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit for the cure of the sick. As mortals reach, through knowledge of Christian Science, a higher sense, they will seek to learn, not from matter, but from the divine Principle, God, how to demonstrate the Christ, Truth, as the healing and saving power.	27
	It is essential to understand, instead of believe, what	

**SOUL** When all the enigmas induced by semi-metaphysics or pantheistic dualism are resolved and logical inferences obtained it will be seen that the Science of being obtains *now* as the great fact for time and eternity: heaven here and now, rather than "Paradise Regained" hereafter. The whole of this Christ section leads to the following conclusion: Mind, Spirit, spiritual sense and spiritual understanding reflected and identified in and as man and the universe alone are real and final. Soul impeccable and man sinless. (C/R N. & Y.p.16: 15-22).

Love  
(contd.)

**CHRIST**  
Science  
(contd.)

### 285: 7-288: 19 PERSON AND PERSONALITY

**PRINCIPLE** There is now a change of subject: "The human counterfeit" (M.H.).  
**Mind** This is in order to dispose of the personal concept—the material personality, the inverted likeness, the *unlikeness* associated with sin, sickness, and death—that the way may be open for the true image based on Mind and intelligence to appear.

**CHRIST-  
IANITY**  
Word

**Spirit** "Material misconceptions". (M.H.). "Is God a physical personality"? Is man a material body with a mind inside?

The time has come for a change of base: from matter to Spirit, from person to Principle, from material body "to a diviner sense of intelligence . . ." This is the beginning: no dualism in Principle. Hence one Supreme Being only, with all that implies.

**Soul** The subject is now "Salvation . . . through reform" (M.H.). The third tone or Soul-sense is presented inversely—"interpreting God as a corporeal Saviour . . . salvation through pardon and not through reform . . ." Through this higher spiritual sense or Soul-sense we seek to learn from the divine Principle "*how* to demonstrate the Christ, Truth, as the healing and saving power". (My italics).

- PRINCIPLE** 1 relates most nearly to the happiness of being. To seek **CHRIST-  
IANITY**  
Soul  
(contd.) Truth through belief in a human doctrine is not to un- **Word  
(contd.)**  
 3 derstand the infinite. We must not seek the immutable  
 and immortal through the finite, mutable, and mortal,  
 and so depend upon belief instead of demonstration, for  
 6 this is fatal to a knowledge of Science. The understand-  
 ing of Truth gives full faith in Truth, and spiritual un-  
 derstanding is better than all burnt offerings.
- Principle** 9 The Master said, "No man cometh unto the Father **Christ**  
 [the divine Principle of being] but by me," Christ,  
 Life, Truth, Love; for Christ says, "I am the way."  
 12 Physical causation was put aside from first to  
 last by this original man, Jesus. He knew that the  
 divine Principle, Love, creates and governs all that  
 15 is real.
- In the Saxon and twenty other tongues *good* is the term **Christianity**  
 for God. The Scriptures declare all that He  
 18 Goodness  
a portion  
of God made to be good, like Himself, — good in  
 Principle and in idea. Therefore the spiritual  
 universe is good, and reflects God as He is.
- Life** 21 God's thoughts are perfect and eternal, are substance  
 and Life. Material and temporal thoughts are human,  
 involving error, and since God, Spirit, is the  
 24 Spiritual  
thoughts only cause, they lack a divine cause. The  
 temporal and material are not then creations of Spirit.  
 They are but counterfeits of the spiritual and eternal.  
 27 Transitory thoughts are the antipodes of everlasting  
 Truth, though (by the supposition of opposite qualities)  
 error must also say, "I am true." But by this saying  
 30 error, the lie, destroys itself.
- Sin, sickness, and death are comprised in human ma-  
 terial belief, and belong not to the divine Mind. They

**PRINCIPLE** *Seeking* Truth lies within the domain of *approach*: the Word concept. The text emphasizes the need that spiritual understanding shall supersede belief and culminate in demonstration: belief alone is insufficient. **CHRISTIANITY**

Soul  
(contd.)

Word  
(contd.)

To sum up to this point: Principle's demand is that personality shall yield to intelligence; that physical personality in God and man shall yield to Principle and idea; that salvation is not through mere pardon but through reform. We gain a higher Christianity when these demands of the Word are met.

**Principle** Man's seeking and approach is maturing in the consciousness of oneness. Christ, Life, Truth, Love now appear synonymously with divine Principle. This illustrates once more the inseparable yet diverse offices of nature, essence, wholeness, operation—all within one divine Principle. It was his acknowledgement of oneness and unity that enabled Jesus to put aside physical causation and witness Principle as the sole governor. **Christ**

Whereas *good* relates to the essence of being, *goodness* as a derivative quality expresses in degree the divine nature and is reflected by man. Hence "Goodness a portion of God" (M.H.). **Christianity**

Refer to Good in Glossary p. 587: 19.

**Life** "Spiritual thoughts" (M.H.). Here is the fifth tone of Principle with reference to substance and Life; also inversely with reference to "Material and temporal thoughts . . ." which are classified aright through the "firmament" office of Spirit. The latter are thus shown to be counterfeit lacking any connection with cause or causation. Transitory thoughts are those which by their nature are evanescent and bound to vanish: hence they are self-destroying, for they have neither Principle nor Life.



PRINCIPLE are without a real origin or existence. They have neither 1  
Life Principle nor permanence, but belong, with all that is 2  
(contd.) material and temporal, to the nothingness of error, which 3  
 simulates the creations of Truth. All creations of Spirit  
 are eternal; but creations of matter must return to dust.  
 Error supposes man to be both mental and material. 6  
 Divine Science contradicts this postulate and maintains  
 man's spiritual identity.

CHRIST-  
 IANITY  
 Christianity  
 (contd.)

Truth We call the absence of Truth, *error*. Truth and error 9  
 are unlike. In Science, Truth is divine, and the *infinite*  
 God can have no unlikeness. Did God, Truth, create error? No! “Doth a fountain send 12  
Divine forth at the same place sweet water and bitter?” God  
allness being everywhere and all-inclusive, how can He be absent  
 or suggest the absence of omnipresence and omnipotence? 15  
 How can there be more than *all*?

Science

Neither understanding nor truth accompanies error,  
 nor is error the offshoot of Mind. Evil calls itself some- 18  
 thing, when it is nothing. It saith, “I am man, but I am  
 not the image and likeness of God;” whereas the Scrip-  
 tures declare that man was made in God's likeness. 21

Error is false, mortal belief; it is illusion, without spir-  
 itual identity or foundation, and it has no real existence.  
 The supposition that life, substance, and in- 24  
Error telligence are *in* matter, or *of* it, is an error.  
unveiled  
 Matter is neither a thing nor a person, but merely the  
 objective supposition of Spirit's opposite. The five mate- 27  
 rial senses testify to truth and error as united in a mind  
 both good and evil. Their false evidence will finally  
 yield to Truth, — to the recognition of Spirit and of the 30  
 spiritual creation.

Truth cannot be contaminated by error. The state-

**PRINCIPLE** Since material, temporal, transitory thoughts have no causation their objective appearance to the physical senses in sin, sickness and death must be likewise temporal and transitory—dust returning to dust, that is, to nothingness. Life is self-sustained through the nature of its own being and substance.

Life  
(contd.)

**CHRIST-  
IANITY**  
Christianity  
(contd.)

The whole passage of three paragraphs shows Christianity intrinsically, filling all space; and every phase of error to be self-destroying. "The earth is the Lord's and the fulness thereof". (Psalm 24: 1).

**Truth** "Divine allness" (M.H.). Accepting this proposition with reference to Truth, the inference is that Truth's opposite, *error*, is untrue, unreal, and is to be proven *nothing* in correlation with what Principle is.

Science

To bring this profound truth to the forefront of consciousness where it can be realized as *law* to the human problem requires also that the specific error be uncovered. Hence the M.H. "Error unveiled". As effect, the text classifies it as "false, mortal belief" . . . "illusion, without spiritual identity or foundation, and it has no real existence".

In its claim to have causation, the root error is the supposition that life, substance, and intelligence are *in* or *of* matter. On p. 108 matter is defined as a "subjective state of mortal mind". It is now presented as "the objective supposition of Spirit's opposite". The two definitions, according to standpoint, are complementary to each other. The latter definition indicates: 1, that matter can never be identified with Spirit; 2, that the false evidence of the five senses can never be identified with Spirit; 3, that this "false evidence will finally yield to Truth,—to the recognition of Spirit . . ."

## PRINCIPLE

Truth  
(contd.)

1 ment that *Truth is real* necessarily includes the correlated statement, that *error, Truth's unlikeness, is unreal.*

3 The suppositional warfare between truth and error is only the mental conflict between the evidence of the spir-  
 6 The great conflict itual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love.

Love

9 Superstition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth  
 12 and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The  
 15 lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the  
 18 earth. As St. Paul says: "There remaineth therefore a rest to the people of God" (of Spirit).

LIFE

Mind

21 The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not  
 24 The chief stones in the temple to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death.

27 Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses.  
 30 The Christ-element The Christ-element in the Messiah made him the Way-shower, Truth and Life.

Spirit

The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child

CHRIST-  
IANITYScience  
(contd.)

**PRINCIPLE**      The text now brings these two reciprocal propositions to the fore-  
 front of experience on the ground that sooner or later they must be  
 demonstrated, viz. that because "*Truth is real . . . error, Truth's un-*  
*likeness is unreal*". Jesus' ministry exemplifies the demonstration of  
 these propositions individually with reference to proof and disproof,  
 even to settling all questions that relate to the final advance beyond  
 matter.

Truth  
(contd.)

**CHRIST-  
 IANITY**

Science  
(contd.)

**Love**      The seventh and final tone becomes prophetic. Surveying the cen-  
 turies: "The great conflict" (M.H.) was foreshadowed by the pro-  
 phets; it was inaugurated by Jesus; today in the closing years of this  
 century it is approaching a climax. Nevertheless, because Principle  
 is Love, the conflict is destined to pass away. Nuclear power which  
 threatens to destroy humanity will yield (through scientific translation)  
 to spiritual power—the power of Spirit; the criminal instinct which  
 incites to kill will yield all claim to life in matter; the moral conscience  
 will emerge and be redeemed; reality and divinity will be one and  
 all-inclusive. "Then the raindrops of divinity refresh the earth".

#### 288: 20-292: 6 LIFE AND DEATH

**LIFE**      The text now introduces a further change of subject, Life and death,  
 in the form of five postulates. These postulates are "The chief stones  
 in the temple" (M.H.) and when understood and demonstrated enable  
 man to break the claim of mortality, and find himself apart from or  
 beyond matter. Ponder and meditate on these deeply.

Mind

Observe (line 27) how Science begins to open up illimitable possi-  
 bilities as the outcome. These postulates, to be demonstrated, must  
 be accepted without reservation.

It was this total acceptance that enabled Jesus to be Messiah,  
 Way-shower, Truth and Life.

**Spirit**      The text illustrates Truth going to the bottom of mental action to  
 destroy "what mortals *seem* to have learned from error . . ." (My  
 italics) In the degree that this is demonstrated does man enter upon

**LIFE**  
Spirit  
(contd.)

**CHRIST-  
IANITY**  
Science  
(contd.)

of God comes to light. Truth demonstrated is eternal 1  
life. Mortal man can never rise from the temporal *débris* 2  
of error, belief in sin, sickness, and death, until he learns 3  
that God is the only Life. The belief that life and sensa-  
tion are in the body should be overcome by the under-  
standing of what constitutes man as the image of God. 6  
Then Spirit will have overcome the flesh.

A wicked mortal is not the idea of God. He is little  
else than the expression of error. To suppose that sin, 9  
lust, hatred, envy, hypocrisy, revenge, have life Wickedness  
is not man  
abiding in them, is a terrible mistake. Life  
and Life's idea, Truth and Truth's idea, never make men 12  
sick, sinful, or mortal.

Soul

The fact that the Christ, or Truth, overcame and still  
overcomes death proves the "king of terrors" to be but 15  
a mortal belief, or error, which Truth destroys Death but  
an illusion  
with the spiritual evidences of Life; and this  
shows that what appears to the senses to be death is but a 18  
mortal illusion, for to the real man and the real universe  
there is no death-process.

The belief that matter has life results, by the universal 21  
law of mortal mind, in a belief in death. So man, tree,  
and flower are supposed to die; but the fact remains,  
that God's universe is spiritual and immortal. 24

The spiritual fact and the material belief of things are  
contradictions; but the spiritual is true, and therefore the  
material must be untrue. Life is not in matter. Spiritual  
offspring 27  
Therefore it cannot be said to pass out of mat-  
ter. Matter and death are mortal illusions. Spirit and  
all things spiritual are the real and eternal. 30

Man is not the offspring of flesh, but of Spirit, — of  
Life, not of matter. Because Life is God, Life must be

**LIFE** his immortality. "Truth demonstrated is eternal life"—the life of **CHRIST-  
IANITY**  
man as reflection. (*small I*).

Spirit  
(contd.)

The redemption of mortal man begins by *learning* (the Word concept) "that God is the only Life". This matures into the *understanding* (the Christ concept) of what really *constitutes* man (the Christianity concept). Observe the spiritual development.

Science  
(contd.)

Conversely, "A wicked mortal . . ." is the outward and objective concept of error. The subjective concepts—"sin, lust, hatred, envy, hypocrisy, revenge"—are the elements of primitive mortal mind which have to be eliminated preparatory to facing and overcoming mortality. Hence the necessity of Life reflecting Spirit to demonstrate *firmament*, separation and right classification.

Soul "Death but an illusion" (M.H.). As the Christ becomes increasingly subjective to consciousness so does man enter upon his dominion; death becomes an illusion to be dispelled; there is no longer any death-process to be accepted as inevitable.

The work demanded of us today is to rise to the understanding and demonstration of immortality.

The belief that matter has life of itself is a false premise to begin with: it ends inevitably therefore in "a belief in death".

We begin to overcome mortality from the moment we discern and understand that we are not in reality born into matter and its mortality in the first instance; that man has neither left nor lost his status as "the conscious identity of being" (p. 475).

Even more important is it to understand God as the Divine Being (p. 3: 12) whose self-existence is self-expressed in the identification of being within the domain of spiritual sense, namely as man and the universe understood spiritually.

LIFE  
Principle

1 eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.  
 3 If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death  
 6 <sup>Death no advantage</sup> overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a material, instead of through a spiritual sense of life, and from selfish and inferior motives. That Life or Mind is finite and physical or is manifested through brain and nerves,  
 9 is false. Hence Truth comes to destroy this error and its effects, — sickness, sin, and death. To the spiritual class, relates the Scripture: "On such the second death  
 12 hath no power."  
 15

If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent;  
 18 <sup>Future purification</sup> but this is not so. Perfection is gained only by perfection. They who are unrighteous shall be un-  
 21 righteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

The sin and error which possess us at the instant of  
 24 death do not cease at that moment, but endure until the death of these errors. To be wholly spiritual,  
<sup>Sin is punished</sup> man must be sinless, and he becomes thus only  
 27 when he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing that his body died and learning that  
 30 his cruel mind died not. His thoughts are no purer until evil is disarmed by good. His body is as material as his mind, and *vice versa*.

CHRISTIANITY  
Science  
(contd.)

**LIFE** The vision of Moses beholding God as the I AM takes on new  
 Principle meaning. Forthwith man is accepted and understood as the offspring  
 of the Divine Being—the Life of man and the whole universe—self-  
 existent and self-expressed as divine Principle embracing its idea.  
 Herein is no person, no personal sense.

**CHRISTI-  
 ANITY**  
 Science  
 (contd.)

But this divine Being or Principle can be understood and demon-  
 strated here and “Death [is of] no advantage” (M.H.). Only in the  
 measure that we demonstrate Principle do we rise in “the scale of  
 existence”. In the degree that we refuse to face the issue do we remain  
 as material as before, basing life on brain and nerve.

The question may then be asked, What is the first death? The  
 inference is that the first death is the claim of being born into matter;  
 that the problem has to be faced and solved fearlessly from the back-  
 ground of Principle and pre-existence. Otherwise the problem recurs  
 again and again as a repeating cycle based on physical sense. This  
 is “the second death”. The implication is that *death* accomplishes  
 nothing towards happiness and immortality. But “Future purification”  
 (M.H.) is inevitable and is to be accepted through Christ and Christi-  
 anity. (C/R. p. 337: 14-19).

The “second death” is wholly within the domain of physical sense,  
 and sense testimony.

“Sin is punished” (M.H.). Such is the nature of divine law that  
 sin not only constitutes the sinner in the first instance, but is self-  
 destroying until it is entirely eliminated. The perfection of being is  
 synonymous with Principle’s absolute purity and complete freedom  
 from sin. Life is demonstrable on this basis only.



**LIFE**  
Principle  
(contd.)

The suppositions that sin is pardoned while unfor- 1  
saken, that happiness can be genuine in the midst of 2  
sin, that the so-called death of the body frees from sin, 3  
and that God's pardon is aught but the destruction of  
sin, — these are grave mistakes. We know that all will  
be changed "in the twinkling of an eye," when the last 6  
trump shall sound; but this last call of wisdom cannot  
come till mortals have already yielded to each lesser call  
in the growth of Christian character. Mortals need not 9  
fancy that belief in the experience of death will awaken  
them to glorified being.

**Life**

Universal salvation rests on progression and probation, 12  
and is unattainable without them. Heaven is not a local-  
ity, but a divine state of Mind in which all the  
manifestations of Mind are harmonious and **Salvation**  
immortal, because sin is not there and man is **and** 15  
**probation**  
found having no righteousness of his own, but in posses-  
sion of "the mind of the Lord," as the Scripture says. 18

"In the place where the tree falleth, there it shall  
be." So we read in Ecclesiastes. This text has been  
transformed into the popular proverb, "As the tree 21  
falls, so it must lie." As man falleth asleep, so shall he  
awake. As death findeth mortal man, so shall he be  
after death, until probation and growth shall effect the 24  
needed change. Mind never becomes dust. No resur-  
rection from the grave awaits Mind or Life, for the grave  
has no power over either. 27

**Truth**

No final judgment awaits mortals, for the judgment-  
day of wisdom comes hourly and continually, **Day of**  
even the judgment by which mortal man is di- **judgment** 30  
vested of all material error. As for spiritual error there  
is none.

**LIFE** The keynote of the text is ultimate change to final reality (lines 5-7). **CHRIST-  
IANITY**  
**Principle** To facilitate this the text sets forth the futility of these four supposi- **Science**  
 (contd.) tions: (contd.)

- (a) "that sin is pardoned while unforsaken . . ."
- (b) "that happiness can be genuine in the midst of sin . . ."
- (c) "that the so-called death of the body frees from sin . . ."
- (d) "that God's pardon is aught but the destruction of sin . . ."

The demonstration of Word, Christ, Christianity and Science in divine Principle eliminates the above errors.

Because Life reflects Principle it is invariable in its demands that these suppositions be seen through in order to awaken to glorified being.

**Life** Here the text surveys the universal picture with reference to proba-  
 tion and progression in relation to Life and heaven.

Probation and growth "effect the needed change" in order that progression may be demonstrated as synonymous with Life and man's dominion over mortality. "Salvation and probation" (M.H.).

**Truth** "Day of judgement" (M.H.). Because being is impersonal, Life and reflection are an eternal progression; there is no time-factor, no final judgement-day. Each and every day is its own judgement-day with reference to Truth and error, mortality and immortality.

**LIFE** 1 When the last mortal fault is destroyed, then the final  
**Love** trump will sound which will end the battle of Truth with  
 3 error and mortality; "but of that day and hour, knoweth  
 no man." Here prophecy pauses. Divine Science alone  
 can compass the heights and depths of being and reveal  
 6 the infinite.

CHRIST-  
IANITYScience  
(contd.)

**TRUTH** Truth will be to us "the resurrection and the life" only  
**Mind** as it destroys all error and the belief that Mind, the only  
 9 **Primitive** immortality of man, can be fettered by the  
**error** body, and Life be controlled by death. A sin-  
 ful, sick, and dying mortal is not the likeness of God, the  
 12 perfect and eternal.

SCIENCE

Word

Matter is the primitive belief of mortal mind, because  
 this so-called mind has no cognizance of Spirit. To  
 15 mortal mind, matter is substantial, and evil is  
 real. The so-called senses of mortals are material.  
 Hence the so-called life of mortals is dependent on  
 18 matter.

Explaining the origin of material man and mortal mind,  
 Jesus said: "Why do ye not understand my speech?  
 21 Even because ye cannot hear my word. Ye are of your  
 father, the devil [evil], and the lusts of your father ye will  
 do. He was a murderer from the beginning, and abode  
 24 not in the truth, because there is no truth in him. When  
 he speaketh a lie, he speaketh of his own: for he is a liar,  
 and the father of it."

27 This carnal material mentality, misnamed *mind*, is  
 mortal. Therefore man would be annihilated, were it  
 not for the spiritual real man's indissoluble  
 30 **Immortal** connection with his God, which Jesus brought  
**man** light. In his resurrection and ascension, Jesus showed  
 that a mortal man is not the real essence of manhood, and

**LIFE** The text now anticipates the end of error and mortality. The realization of this will bring pre-existence and co-existence into expression in their oneness within one eternal progression. This is Life fulfilled, co-incident with divine Science as the law of eternal progression. From this standpoint Christianity is synonymous with divine Science; and the way opens for Science itself to unfold in its diverse offices.

**CHRISTIANITY**Science  
(contd.)**292: 7-302: 30 PRIMITIVE ERROR UNCOVERED****TRUTH**

Mind

"I am the resurrection and the life" (Christ Jesus, John 11: 25).

**SCIENCE**

Word

Scientific proof requires the demonstration of that which *is* as reality and immortality; also the demonstration of that which *is not* as unreality, and therefore non-existent in the realm of the real. To accomplish this matter is defined as "the primitive belief of mortal mind", i.e. its subjective condition, and thereby evidencing to the senses only what this mortal mind entertains as belief.

Christ Jesus' immortal words enable the student to understand "Primitive error" (M.H.) as animal magnetism; as the sin that constitutes the sinner and as the involuntary error that evolves self-conscious personal sense. Jesus' words and works uncover the self-destroying nature of this error in both aspects.

Immortal man's "indissoluble connection with his God" is demonstrably true; and it is because of this that the "kingdom of heaven"—the harmony of being—is achievable as a present possibility. Because he understood this, Jesus in resurrection and ascension demonstrated scientific translation even to the dissolution of mortality in sinless manhood. "Immortal man" (M.H.).

TRUTH

Mind  
(contd.)

that this unreal material mortality disappears in presence 1  
of the reality.

Electricity is not a vital fluid, but the least material 3  
form of illusive consciousness, — the material mindless-  
ness, which forms no link between matter and Mind, and which destroys itself. Matter and 6  
mortal mind are but different strata of human belief. The  
grosser substratum is named matter or body; the more  
ethereal is called mind. This so-called mind and body 9  
is the illusion called a mortal, a mind in matter. In reality  
and in Science, both strata, mortal mind and mortal body,  
are false representatives of man. 12

The material so-called gases and forces are counter-  
feits of the spiritual forces of divine Mind, whose potency  
is Truth, whose attraction is Love, whose adhesion and 15  
cohesion are Life, perpetuating the eternal facts of being.  
Electricity is the sharp surplus of materiality which coun-  
terfeits the true essence of spirituality or truth, — the 18  
great difference being that electricity is not intelligent,  
while spiritual truth is Mind.

There is no vapid fury of mortal mind — expressed in 21  
earthquake, wind, wave, lightning, fire, bestial ferocity  
— and this so-called mind is self-destroyed. The counterfeit  
The manifestations of evil, which counterfeit forces 24  
divine justice, are called in the Scriptures, “The anger  
of the Lord.” In reality, they show the self-destruction  
of error or matter and point to matter’s opposite, the 27  
strength and permanency of Spirit. Christian Science  
brings to light Truth and its supremacy, universal har-  
mony, the entireness of God, good, and the nothingness 30  
of evil.

Spirit

The five physical senses are the avenues and instru-

SCIENCE

Word  
(contd.)

Elementary  
electricity

12

24

27

30

<b>TRUTH</b> Mind (contd.)	"Elementary electricity" (M.H.). For many generations human thought in conjunction with the observations of the physical senses and the instrumentations of matter has striven for a final concept and definition of matter. But in vain. Mortal thought first assumes matter, then uses matter wherewith to analyse, classify and define matter.	<b>SCIENCE</b> Word (contd.)
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"Electricity is not a vital fluid,

- (i) but the least material form of illusive consciousness,—
- (ii) the material mindlessness,
- (iii) which forms no link between matter and Mind,
- (iv) and which destroys itself".

Electricity is one of the "different strata of human belief". It is the link between mortal mind and matter—"the material mindlessness" which is always neutralizing itself. "The grosser substratum is named matter or body; the more ethereal is called mind"—brain, nerve, lie in between. "Electricity is the sharp surplus of materiality which counterfeits . . . while spiritual truth is Mind". (small t) (ll. 17-20).

One of the most searching questions in modern physics is What is force? *Force* allows many definitions: but each one assumes the necessity of matter in order to arrive at a definition, whether in the internal structure of the atom or in computing the motions of the heavenly bodies. The fact is that in the realm of physics matter is inseparable from force, and force requires matter to render force definable. Only as divine Science reveals Mind, Spirit, is force found in its reality, and force as "the vapid fury of mortal mind" understood and seen through as counterfeit. Then the physical forces of matter and of mortal mind will be self-destroyed before "the strength and permanency of Spirit".

In divine metaphysics we discover "the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life . . ." and we uncover "The counterfeit forces" (M.H.) expressed in earthquake, wind, wave, lightening, fire, bestial ferocity . . ." Rightly understood, "Atomic action is Mind". (Misc. W. 190: 1-10) (See also U. of G. pp. 31-36).

- TRUTH** 1 ments of human error, and they correspond with error. **SCIENCE**  
 Spirit (contd.) 2 These senses indicate the common human belief, that life, Word (contd.)  
 3 Instruments substance, and intelligence are a unison of  
 of error matter with Spirit. This is pantheism, and  
 carries within itself the seeds of all error.  
 6 If man is both mind and matter, the loss of one finger  
 would take away some quality and quantity of the man,  
 for matter and man would be one.  
 9 The belief that matter thinks, sees, or feels is not more  
 real than the belief that matter enjoys and suffers. This  
 mortal belief, misnamed *man*, is error, saying:  
 Mortal 12 verdict "Matter has intelligence and sensation. Nerves  
 feel. Brain thinks and sins. The stomach can make a  
 man cross. Injury can cripple and matter can kill man."  
 15 This verdict of the so-called material senses victimizes  
 mortals, taught, as they are by physiology and pathology,  
 to revere false testimony, even the errors that are destroyed  
 18 by Truth through spiritual sense and Science.  
 Soul The lines of demarcation between immortal man, repre-  
 senting Spirit, and mortal man, representing the error that  
 21 Mythical life and intelligence are in matter, show the  
 pleasure pleasures and pains of matter to be myths, and  
 human belief in them to be the father of mythology, in  
 24 which matter is represented as divided into intelligent gods.  
 Man's genuine selfhood is recognizable only in what is  
 good and true. Man is neither self-made nor made by  
 27 mortals. God created man.  
 The inebriate believes that there is pleasure in intoxica-  
 tion. The thief believes that he gains something by steal-  
 30 ing, and the hypocrite that he is hiding himself. The  
 Science of Mind corrects such mistakes, for Truth demon-  
 strates the falsity of error.

**TRUTH**     “The five physical senses are the avenues and instruments of human **SCIENCE**  
 error . . .” that is, they are the channels through which primitive, **Word**  
 Spirit invisible error becomes objectified, and would set up the claim of (contd.)  
 self-conscious matter. We observe the way these senses would evolve  
 life, substance and intelligence as a unison of matter with Spirit. In  
 reality this can never be done. “Instruments of error”. (M.H.).

This “Mortal verdict” (M.H.), claims that matter constitutes man, bestows life and intelligence, and can therefore take them away from man. Whilst physiology and pathology may support the verdict, Truth and Science can destroy the false evidence and restore the true concept.

**Soul**     The lines of demarcation drawn by Spirit “show the pleasures and pains of matter to be myths, and human belief in them to be the father of mythology . . .” This “Mythical pleasure” (M.H.) is utterly destroyed by Truth reflecting Soul, and man’s genuine selfhood (identity) is recognised.

The inebriate, the thief, the hypocrite—all live in a world of illusion, a state of self-deception until each one allows Truth to demonstrate “the falsity of error”. Thus Truth reflecting Soul uncovers and destroys the evidence of the senses. This enables man’s true identity inevitably to come to light.



<p><b>TRUTH</b></p> <p style="padding-left: 20px;">Soul (contd.)</p>	<p>The belief that a severed limb is aching in the old loca- tion, the sensation seeming to be in nerves which are no longer there, is an added proof of the un- reliability of physical testimony.</p> <p>God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them. Mortal mind would trans- form the spiritual into the material, and then recover man's original self in order to escape from the mortality of this error. Mortals are not like immortals, created in God's own image; but infinite Spirit being all, mortal consciousness will at last yield to the scientific fact and disappear, and the real sense of being, perfect and forever intact, will appear.</p> <p>The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality — much error — in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun.</p> <p>All that is called mortal thought is made up of error. The theoretical mind is matter, named <i>brain</i>, or <i>mate- rial consciousness</i>, the exact opposite of real Mind, or Spirit. Brainology teaches that mortals are created to suffer and die. It further teaches that when man is dead, his immortal soul is resurrected from death and mortality. Thus error the- orizes that spirit is born of matter and returns to mat-</p>	<p>1</p> <p>3</p> <p>6</p> <p>9</p> <p>12</p> <p>15</p> <p>18</p> <p>21</p> <p>24</p> <p>27</p> <p>30</p>	<p>Severed members</p> <p>Mortals unlike immortals</p> <p>Goodness transparent</p> <p>Brainology a myth</p>	<p><b>SCIENCE</b></p> <p>Word (contd.)</p> <p>Christ</p>
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**TRUTH**      The belief of pain and the belief of pleasure conferred by the senses **SCIENCE**  
                   are equally erroneous. Truth reflecting Soul is equal to both types of **Word**  
 (Soul (contd.)) problem, when the discipline of Science reflecting the **Word** (contd.)  
 is accepted wholly and completely.

The text now presents a vivid contrast: the perfection of Mind's universe, evolved and governed by Mind alone on the one hand; on the other hand, "Mortal mind [which] would transform the spiritual into the material, and then recover man's original self in order to escape from the mortality of this error". There can be only one issue, translation, when mortal consciousness will yield and disappear, "and the real sense of being, perfect and forever intact, will appear."

The author now uses the symbol of "light passing through the window pane" to illustrate *how* the Christ, Truth reaches the human consciousness which, in turn, becomes a better transparency in proportion to its loss of materiality. "Goodness transparent" (M.H.). Progress after this manner is an individual responsibility. Mary Baker Eddy is the shining example in this age. Christ

Through Science reflecting Christ man demonstrates the infinite calculus of which brain and brainology are counterfeit. Brainology: a system of mortal thought founded on *material consciousness* (the opposite of real Mind or Spirit) teaching that man is born of matter, that he suffers and dies, and is eventually resurrected from dust.

The answer to such pantheism and its consequent dilemma is in the M.H. "Brainology a myth". The fact is that man is not a fallen creature of sense or brain: he is in and of Mind, Spirit, Soul as reflex image without reference to matter. (See Mis. 183: 12-18).

**TRUTH**  
Soul  
(contd.)

1 ter, and that man has a resurrection from dust; whereas  
2 Science unfolds the eternal verity, that man is the spiritual,  
3 eternal reflection of God.

Progress is born of experience. It is the ripening of  
mortal man, through which the mortal is dropped for  
6 the immortal. Either here or hereafter, suf-  
7 fering or Science must destroy all illusions  
8 regarding life and mind, and regenerate material sense  
9 and self. The old man with his deeds must be put off.  
Nothing sensual or sinful is immortal. The death of a  
false material sense and of sin, not the death of organic  
12 matter, is what reveals man and Life, harmonious, real,  
and eternal.

The so-called pleasures and pains of matter perish,  
15 and they must go out under the blaze of Truth, spiritual  
sense, and the actuality of being. Mortal belief must lose  
all satisfaction in error and sin in order to part with  
18 them.

Whether mortals will learn this sooner or later, and  
how long they will suffer the pangs of destruction, de-  
21 pends upon the tenacity of error.

Principle

The knowledge obtained from the corporeal senses  
leads to sin and death. When the evidence of Spirit  
24 and matter, Truth and error, seems to com-  
25 mingle, it rests upon foundations which time  
is wearing away. Mortal mind judges by the testimony  
27 of the material senses, until Science obliterates this false  
testimony. An improved belief is one step out of error,  
and aids in taking the next step and in understanding  
30 the situation in Christian Science.

Mortal belief is a liar from the beginning, not deserving  
power. It says to mortals, "You are wretched!" and they

**SCIENCE**

Christ  
(contd.)

**TRUTH**      “Scientific purgation” (M.H.) is inevitable when “Progress is born  
 of experience”, and is inseparable from the translation where “the  
 mortal is dropped for the immortal”.      **SCIENCE**

Soul  
 (contd.)

Christ  
 (contd.)

Once begun it must be carried through to fulfilment—here or here-  
 after.

The whole paragraph illustrates the nature of translation as re-  
 generation.

The so-called pains and pleasures of matter perish—they are  
 destined to go out under “the blaze of Truth, spiritual sense [Soul],  
 and the actuality of being [Science and Christ]”—a remarkable com-  
 bination in line with this analysis, and all preparatory to the eventual  
 advance beyond matter. (See Pan. p. 12: 10-26).

**Principle**      The oneness of being is the basic fact of divine Principle; whereas  
 the “Mixed testimony” (M.H.) of the corporeal senses “rests upon  
 foundations which time is wearing away”. But the foundations laid  
 by divine Principle are imperishable; and Science reflecting the  
 Christ obliterates all false testimony.

The text now uncovers the false nature of belief. Its autocratic  
 claim to power is always personal.

**TRUTH**  
Principle  
(contd.)

think they are so; and nothing can change this state, until 1  
the belief changes. Mortal belief says, "You are happy!"  
and mortals are so; and no circumstance can  
alter the situation, until the belief on this sub- 3  
ject changes. Human belief says to mortals, "You are  
sick!" and this testimony manifests itself on the body as 6  
sickness. It is as necessary for a health-illusion, as for  
an illusion of sickness, to be instructed out of itself into  
the understanding of what constitutes health; for a change 9  
in either a health-belief or a belief in sickness affects the  
physical condition.

Erroneous belief is destroyed by truth. Change the 12  
evidence, and that disappears which before seemed real  
to this false belief, and the human conscious-  
ness rises higher. Thus the reality of being 15  
is attained and man found to be immortal. The only  
fact concerning any material concept is, that it is neither  
scientific nor eternal, but subject to change and dis- 18  
solution.

Faith is higher and more spiritual than belief. It is  
a chrysalis state of human thought, in which spiritual 21  
evidence, contradicting the testimony of mate-  
rial sense, begins to appear, and Truth, the  
ever-present, is becoming understood. Human thoughts 24  
have their degrees of comparison. Some thoughts are  
better than others. A belief in Truth is better than a  
belief in error, but no mortal testimony is founded on the 27  
divine rock. Mortal testimony can be shaken. Until  
belief becomes faith, and faith becomes spiritual under-  
standing, human thought has little relation to the actual 30  
or divine.

A mortal belief fulfils its own conditions. Sickness,

**SCIENCE**  
Christ  
(contd.)

Belief an  
autocrat

Self-  
improvement

Faith higher  
than belief

TRUTH  
Principle  
(contd.)

“Belief an autocrat” (M.H.).

SCIENCE  
Christ  
(contd.)

Observe how Truth reflecting Principle and Science reflecting Christ handles the various types of *belief* throughout this section. Belief, per se, appears about twenty times, for example:

Mortal belief . . .  
Human belief . . .  
. . . health-belief . . .  
Erroneous belief . . .  
. . . false belief . . . etc., etc.

As such it manipulates mortals through fear, ignorance and aggressive mental suggestion.

“Self-improvement’ (M.H.) is demonstrated through the power of an idea in the individual consciousness to enlighten, to destroy fear, to change false evidence under the authority of law. This is a transitional stage leading to faith.

“Faith higher than belief” (M.H.). It is thus we arrive at faith which in turn becomes spiritual understanding.

We observe the three degrees of scientific translation :  
Mortal belief  
Faith  
Spiritual understanding

Observe these “degrees of comparison” (ll. 24-26) in conjunction with p.p. 115-116.

TRUTH  
Principle  
(contd.)

1 sin, and death are the vague realities of human conclu-  
sions. Life, Truth, and Love are the realities of divine  
3 Science. They dawn in faith and glow full-orbed in  
spiritual understanding. As a cloud hides the sun it  
cannot extinguish, so false belief silences for a while the  
6 voice of immutable harmony, but false belief cannot de-  
stroy Science armed with faith, hope, and fruition.

What is termed material sense can report only a mor-  
9 tal temporary sense of things, whereas spiritual sense can  
bear witness only to Truth. To material sense,  
12 the unreal is the real until this sense is corrected  
by Christian Science.

Spiritual sense, contradicting the material senses, in-  
volves intuition, hope, faith, understanding, fruition, real-  
15 ity. Material sense expresses the belief that mind is in  
matter. This human belief, alternating between a sense  
of pleasure and pain, hope and fear, life and death, never  
18 reaches beyond the boundary of the mortal or the unreal.  
When the real is attained, which is announced by Science,  
joy is no longer a trembler, nor is hope a cheat. Spirit-  
21 ual ideas, like numbers and notes, start from Principle,  
and admit no materialistic beliefs. Spiritual ideas lead  
up to their divine origin, God, and to the spiritual sense  
24 of being.

Life

Angels are not etherealized human beings, evolving  
animal qualities in their wings; but they are celestial  
27 Thought- visitants, flying on spiritual, not material,  
angels pinions. Angels are pure thoughts from God,  
winged with Truth and Love, no matter what their indi-  
30 vidualism may be. Human conjecture confers upon angels  
its own forms of thought, marked with superstitious out-  
lines, making them human creatures with suggestive

SCIENCE  
Christ  
(contd.)

**TRUTH**  
Principle  
(contd.)

The text now presents a contrast:

Mortal belief fulfilling its own conditions, i.e. with sickness, sin, and death as "vague realities of human conclusions."

"Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding."

**SCIENCE**  
Christ  
(contd.)

The former is a negative self-containment: the latter is self-demonstrating reality.

"Truth's witness" (M.H.). Christian Science bridges the gulf and provides the way of salvation through a quickened spiritual sense.

The contrast is further extended:

"Spiritual sense . . . involves intuition, hope, faith, understanding, fruition, reality."

Spiritual sense bestows freedom, through spiritual ideas that start from Principle and "lead up to their divine origin."

"Material sense expresses the belief that mind is in matter."

Material sense is an alternating self-contained bondage based on dualism.

**Life**

As thought opens to the nature of the transcendant and incorporeal so the text clarifies all that is conveyed by *angels*. See also Mis. 306: 22-10.

Webster associates *individualism* with egoism. See U. of G. p. 27: 1-15. "we shall find that evil is *egotistic*,—boastful, but fleeing like a shadow at daybreak; while God is *egoistic*, knowing only His own all-presence, all-knowledge, all power". Individualism embraces and aggregates the qualities of Life which are distinct from the personal and social: hence it indicates the nature of the ideal, individual man.



TRUTH  
Life  
(contd.)

feathers; but this is only fancy. It has behind it no more reality than has the sculptor's thought when he carves his "Statue of Liberty," which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality save in the artist's own observation and "chambers of imagery."

1 SCIENCE  
Christ  
(contd.)

My angels are exalted thoughts, appearing at the door of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, to higher ideals of life and its joys. Angels are God's representatives. These upward-soaring beings never lead towards self, sin, or materiality, but guide to the divine Principle of all good, whither every real individuality, image, or likeness of God, gathers. By giving earnest heed to these spiritual guides they tarry with us, and we entertain "angels unawares."

Our angelic  
messengers

Truth

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge the knowledge thus obtained to be untrue and dangerous, since "the tree is known by his fruit"?

Knowledge  
and Truth

Truth never destroys God's idea. Truth is spiritual, eternal substance, which cannot destroy the right reflection. Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks.

30

If man were solely a creature of the material senses, he would have no eternal Principle and would be mutable

Christianity

<b>TRUTH</b>	<p><b>“My angels are exalted thoughts . . .”</b></p> <p>The text now turns to the meaning and office of “angels” as presented by the author. It points out the way of escape from “self, sin, or materiality”. Thus we arrive at the true self-immolation which is unselfed love, and find freedom and soaring aspiration displacing and dissolving the bondage associated with self-love and self-interest.</p> <p>These paragraphs epitomize translation in action and leading all true thought and motive back “to the divine Principle of all good . . .”</p> <p>Refer to Glossary p. 581 for true interpretation of “angels”; also corresponding Concordance references.</p>	<b>SCIENCE</b>
Life (contd.)		Christ (contd.)

**Truth** Observe the nature of the counterfeit as shown in the contrast between “Knowledge and Truth” (M.H.). The text uses the Genesis symbol of the tree of knowledge, “bearing the fruits of sin, sickness, and death” to interpret false knowledge in contrast to “Science, the sunshine of Truth” which reveals the celestial peaks. What are these peaks? They are the vision of the ultimate reality seen from the individual place within the divine order. But such vision is forever beyond the dual knowledge of the material senses.

(Christianity overleaf)

TRUTH  
 Truth  
 (contd.)

1 and mortal. Human logic is awry when it attempts  
 to draw correct spiritual conclusions regarding life from  
 3 Old and matter. Finite sense has no true apprecia-  
 new man tion of infinite Principle, God, or of His infi-  
 nite image or reflection, man. The mirage, which makes  
 6 trees and cities seem to be where they are not, illustrates  
 the illusion of material man, who cannot be the image  
 of God.  
 9 So far as the scientific statement as to man is under-  
 stood, it can be proved and will bring to light the true  
 reflection of God — the real man, or the *new* man (as  
 12 St. Paul has it).

The temporal and unreal never touch the eternal and  
 real. The mutable and imperfect never touch the im-  
 15 The tares mutable and perfect. The inharmonious and  
 and wheat self-destructive never touch the harmonious  
 and self-existent. These opposite qualities are the tares  
 18 and wheat, which never really mingle, though (to mortal  
 sight) they grow side by side until the harvest; then, Sci-  
 ence separates the wheat from the tares, through the real-  
 21 ization of God as ever present and of man as reflecting  
 the divine likeness.

Spirit is God, Soul; therefore Soul is not in matter. If  
 24 Spirit were in matter, God would have no representative,  
 and matter would be identical with God.  
 The divine reflection The theory that soul, spirit, intelligence, in-  
 27 habits matter is taught by the schools. This theory is  
 unscientific. The universe reflects and expresses the di-  
 vine substance or Mind; therefore God is seen only in the  
 30 spiritual universe and spiritual man, as the sun is seen in  
 the ray of light which goes out from it. God is re-  
 vealed only in that which reflects Life, Truth, Love, —

SCIENCE  
 Christianity  
 (contd.)

**TRUTH**      The subject changes now to man, and Science reflecting Christianity.      **SCIENCE**  
 Truth  
 (contd.)      Christianity

“Human logic is awry . . .” It runs into the disorder that is the basis of sin “when it attempts to draw correct spiritual conclusions regarding life from matter”. There is no possible basis for the commingling of opposites. Only when this is understood and accepted unreservedly is the *new* man seen as the true reflection, and the *old* man abandoned. The scientific statement as to man must culminate in demonstration and proof to be absolute and final.

“The tares and wheat” (M.H.)

These contrasting opposites never touch, never really mingle, though they appear to grow side by side (to mortal sight). The time of harvest may often be one of stern experience; yet when such experience is welcomed and withstood, it is the time of greatest growth. One must never lose sight of the fact that we are solving the problem of being for time and eternity.

Observe the reciprocal, synonymous relation of Spirit, Soul.

“The divine reflection” (M.H.) The text reminds us that because Spirit is Soul, Soul is not in matter. If Spirit were in matter there would be no representation, no identification—man and universe would be without form and void—and we should be thrown back (if that were possible) on the theories of material sense deriving from *Adam*.

The ideal man and universe are as inseparable from the divine Being, Life, Truth, Love, as the ray of sunlight is inseparable from the sun—symbolic of perpetual relationship which is the ideal of Christianity.

Observe also that this paragraph employs all six synonyms—Spirit,

**TRUTH**  
 Truth  
 (contd.)

**SCIENCE**  
 Christianity  
 (contd.)

yea, which manifests God's attributes and power, even 1  
 as the human likeness thrown upon the mirror, repeats 2  
 the color, form, and action of the person in front of the 3  
 mirror.

Few persons comprehend what Christian Science 4  
 means by the word *reflection*. To himself, mortal and 6  
 material man seems to be substance, but his sense of 7  
 substance involves error and therefore is material, 8  
 temporal. 9

On the other hand, the immortal, spiritual man is really 10  
 substantial, and reflects the eternal substance, or Spirit, 11  
 which mortals hope for. He reflects the divine, which 12  
 constitutes the only real and eternal entity. This reflection 13  
 seems to mortal sense transcendental, because the spiritual 14  
 man's substantiality transcends mortal vision and is re- 15  
 vealed only through divine Science.

As God is substance and man is the divine image and 16  
 likeness, man should wish for, and in reality has, only 18  
 the substance of good, the substance of Spirit, 19  
 not matter. The belief that man has any other 20  
 substance, or mind, is not spiritual and breaks 21  
 the First Commandment, Thou shalt have one God, one 22  
 Mind. Mortal man seems to himself to be material sub- 23  
 stance, while man is "image" (idea). Delusion, sin, dis- 24  
 ease, and death arise from the false testimony of material 25  
 sense, which, from a supposed standpoint outside the 26  
 focal distance of infinite Spirit, presents an inverted image 27  
 of Mind and substance with everything turned upside 28  
 down.

Inverted  
 images  
 and ideas

This falsity presupposes soul to be an unsubstantial 30  
 dweller in material forms, and man to be material instead 31  
 of spiritual. Immortality is not bounded by mortality. 32

<b>TRUTH</b> Truth (contd.)	Soul, Mind, Life, Truth, Love—to interpret the divine Principle embracing its compound idea as one divine self-existence, self-expressed and reflected in eternal Science as reflex image.	<b>SCIENCE</b> Christianity (contd.)
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As the nature of all that is implied by *reflection* dawns on human thought profound changes are under way. During this spiritualization of consciousness we need to watch that we do not unconsciously resist, but on the contrary learn to trust, “because the spiritual man’s *substantiality* transcends mortal vision . . .”

“Inverted images and ideas” (M.H.).

The text advances from *substantiality*—a derivative—to *substance*, the substance of good, of Spirit. Spirit is wholly self-reflecting in the most subjective sense conceivable—hence man is reflex image in divine Science: the focal point is where—as reflection—identity emerges in terms of form and individual consciousness. Any departure from this is where sin would begin (in belief) as “an inverted image . . . with everything turned upside down”. This leads to material sense presenting to itself, through accretion, the evidence which it terms a physical universe.

To eliminate this counterfeit and restore harmony three propositions are offered:

- (i) Immortality is not bounded by mortality
- (ii) Soul is not compassed by finiteness
- (iii) Principle is not to be found in fragmentary ideas

**TRUTH**  
Truth  
(contd.)

1 Soul is not compassed by finiteness. Principle is not to  
be found in fragmentary ideas.

3 The material body and mind are temporal, but the  
real man is spiritual and eternal. The identity of the

6 **Identity** real man is not lost, but found through this  
**not lost** explanation; for the conscious infinitude of  
existence and of all identity is thereby discerned and re-  
mains unchanged. It is impossible that man should lose

9 aught that is real, when God is all and eternally his. The  
notion that mind is in matter, and that the so-called pleas-  
ures and pains, the birth, sin, sickness, and death of  
12 matter, are real, is a mortal belief; and this belief is all  
that will ever be lost.

**Love**

Continuing our definition of *man*, let us remember that  
15 harmonious and immortal man has existed forever, and

18 **Definition** is always beyond and above the mortal illu-  
**of man** sion of any life, substance, and intelligence

as existent in matter. This statement is based on fact,  
not fable. The Science of being reveals man as perfect,  
even as the Father is perfect, because the Soul, or Mind,  
21 of the spiritual man is God, the divine Principle of all  
being, and because this real man is governed by Soul  
instead of sense, by the law of Spirit, not by the so-called  
24 laws of matter.

God is Love. He is therefore the divine, infinite Prin-  
ciple, called Person or God. Man's true consciousness  
27 is in the mental, not in any bodily or personal likeness  
to Spirit. Indeed, the body presents no proper likeness  
of divinity, though mortal sense would fain have us so  
30 believe.

**LOVE**  
Mind

Even in Christian Science, reproduction by Spirit's  
individual ideas is but the reflection of the creative power

**SCIENCE**  
Christianity

Science

**TRUTH** When the foregoing propositions are demonstrated even in part **SCIENCE**  
 they operate as law to redeem the human concept. Then it becomes **Christianity**  
 understood that "Identity [is] not lost" (M.H.) and that "the con- (contd.)  
 scious infinitude of existence . . . remains unchanged".

The claims of mortality based on a supposed separation are all that will ever be lost: the overcoming of these claims is what precipitates change in human experience, but always for the better, because such overcoming corresponds to Christ and Christianity in translation and demonstration.

**Love** "Definition of man" (M.H.). Our concept of man is now taken as far as language can represent man—always beyond and above illusion and mortality.

Observe, "This statement is based on fact, not fable". Therefore it must be both understood and demonstrated. The two paragraphs together complete our definition of man and reaffirm that man is never corporeal or personal, because the relationship is always that of Principle to idea. This is a fitting climax to Science reflecting Christianity.

### 302: 31—306: 29 FULFILLMENT—FALSE AND TRUE

**LOVE** The subject changes to reproduction, multiplication, and "Mental **Science**  
 Mind propagation" (M.H.). The nature of the text is to lift the discussion of these functions out of matter in order that they may be re-



**LOVE** of the divine Principle of those ideas. The reflection, 1 **SCIENCE**  
 through mental manifestation, of the multitudinous **Mind** Science  
 (contd.) forms of Mind which people the realm of (contd.) 3  
 the real is controlled by Mind, the Principle **Mental** 3  
 governing the reflection. Multiplication of God's chil- **propagation**  
 dren comes from no power of propagation in matter, it 6  
 is the reflection of Spirit.

**Spirit** The minutæ of lesser individualities reflect the one di- 9  
 vine individuality and are comprehended in and formed 9  
 by Spirit, not by material sensation. Whatever reflects  
 Mind, Life, Truth, and Love, is spiritually conceived and  
 brought forth; but the statement that man is conceived 12  
 and evolved both spiritually and materially, or by both  
 God and man, contradicts this eternal truth. All the  
 vanity of the ages can never make both these contraries 15  
 true. Divine Science lays the axe at the root of the illu-  
 sion that life, or mind, is formed by or is in the material  
 body, and Science will eventually destroy this illusion 18  
 through the self-destruction of all error and the beatified  
 understanding of the Science of Life.

**Soul** The belief that pain and pleasure, life and death, holi- 21  
 ness and unholiness, mingle in man, — that  
 mortal, material man is the likeness of God **Error**  
 and is himself a creator, — is a fatal error. **defined** 24

God, without the image and likeness of Himself, would  
 be a nonentity, or Mind unexpressed. He would be  
 without a witness or proof of His own na- 27  
 ture. Spiritual man is the image or idea of **Man's**  
 God, an idea which cannot be lost nor sep- **entity**  
 arated from its divine Principle. When the evidence **spiritual** 27  
 before the material senses yielded to spiritual sense, the  
 apostle declared that nothing could alienate him from 30

**LOVE** discovered in Mind and interpreted in Science on the basis of demon- **SCIENCE**  
**Mind** stration. One thing is certain: scientific multiplication is always above **Science**  
 (contd.) and beyond matter and is in Mind: to show that it is not to be found (contd.)  
 in matter, it is presented also as the reflection of Spirit.

**Spirit** The text now indicates that this whole office of scientific multiplica-  
 tion can never be dual or pantheistic: consequently man can never  
 be evolved both spiritually and materially. The "vanity of the ages"  
 is a state of self-deception. Divine Science lays the axe at the root  
 of such illusion and destroys it.

Observe the distinctive offices of the synonymous terms throughout  
 the paragraph; the operational offices of divine Science and Science;  
 also the association of Mind, Life, Truth and Love—a starting point  
 expanding into wholly subjective being.

**Soul** "Error defined" (M.H.). The consequence of pantheism is the belief  
 that pain and pleasure, life and death, etc., mingle in man on the  
 assumption that man is corporeal and a creator in his own right.  
 This is a fatal error and the source of all suffering and mortality.

Oppositely, God or Soul without identity would be a nonentity,  
 without witness or proof—hence unknown and unknowable, and being  
 would be void.

It is inevitable that sooner or later physical sense yields to spiritual  
 sense, and "Man's entity . . ." be restored in human experience. This  
 is translation in full operation.

LOVE  
Soul  
(contd.)

1 God, from the sweet sense and presence of Life and Truth.

SCIENCE  
Science  
(contd.)

3 It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Nei-

6 <sup>Man</sup> inseparable from Love  
ther death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from the love of God." This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into

12 sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

Principle

Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural, unreal.

21 The science of music governs tones. If mortals caught harmony through material sense, they would lose harmony, if time or accident robbed them of material sense.

To be master of chords and discords, the science of music must be understood. Left to the decisions of material sense, music is liable to be misapprehended and lost in confusion. Controlled by belief, instead of understanding, music is, must be, imperfectly expressed. So man, not understanding the Science of being, — thrusting aside his divine Principle as incomprehensible, — is abandoned to conjectures, left in

**LOVE** Spiritual beauty and goodness are properties of Soul, sinless and **SCIENCE**  
 immortal: a material sense of things is that which is to be dissolved **Science**  
 (contd.) through spiritualization of consciousness. Real being is inseparable and (contd.)  
 indivisible. Paul discerned this great fact.

From this point on (304: 9) the text is increasingly subjective. Divine Principle, Life, Truth, Love are shown to be inter-dependent, because synonymous in their elucidation of the oneness and indivisibility of being. Observe the M.H.

This paragraph may well be regarded as the high-water mark: perfect Principle, perfect man sinless and eternal. "Man inseparable from Love" (M.H.).

**Principle** We are now led into the harmony of being—indestructible and eternal since Principle is eternally self-governing at the point of perfection (See M.H.).

The text turns to the science of music for a masterly illustration to show that this divine Principle must be understood; mere belief is quite inadequate. But no one need be discouraged. Accepting the divine Principle, Love as the Mind of man and the universe, the harmony of being is irresistible in its unfoldment—as one learns to listen in consciousness and without distraction.

LOVE  
Principle  
(contd.)

the hands of ignorance, placed at the disposal of illusions, 1  
subjected to material sense which is discord. A discon-  
tented, discordant mortal is no more a *man* than discord 3  
is music.

SCIENCE  
Science  
(contd.)

A picture in the camera or a face reflected in the mirror  
is not the original, though resembling it. Man, in the 6  
likeness of his Maker, reflects the central light  
of being, the invisible God. As there is no cor- Human  
reflection  
poreality in the mirrored form, which is but a reflection, 9  
so man, like all things real, reflects God, his divine Prin-  
ciple, not in a mortal body.

Life Gender also is a quality, not of God, but a character- 12  
istic of mortal mind. The verity that God's image is not  
a creator, though he reflects the creation of Mind, God,  
constitutes the underlying reality of reflection. "Then 15  
answered Jesus and said unto them: Verily, verily I say  
unto you, the Son can do nothing of himself, but what he  
seeth the Father do: for what things soever He doeth, 18  
these also doeth the Son likewise."

The inverted images presented by the senses, the de-  
flections of matter as opposed to the Science of spirit- 21  
ual reflection, are all unlike Spirit, God. In Inverted  
images  
the illusion of life that is here to-day and  
gone to-morrow, man would be wholly mortal, were 24  
it not that Love, the divine Principle that obtains in  
divine Science, destroys all error and brings immor-  
tality to light. Because man is the reflection of his 27  
Maker, he is not subject to birth, growth, maturity, de-  
cay. These mortal dreams are of human origin, not  
divine. 30

Truth

The Sadducees reasoned falsely about the resurrec-  
tion, but not so blindly as the Pharisees, who believed

**LOVE** Continuing, the text now uses "Human reflection" (M.H.) as a **SCIENCE**  
**Principle** means for developing the idea of spiritual reflection. When man accepts **Science**  
 (contd.) and understands himself as reflex image, he looks out from divine **(contd.)**  
 Principle upon the whole universe, and in his own identity he reflects  
 "the central light of being, the invisible God".  
 It is apparent that man can only *be* as divinely constituted if we  
 accept the divine Principle as embracing the whole of man.

**Life** Humanly considered gender is "a characteristic of mortal mind".  
 Divinely, "God determines the gender of His own ideas". (S. & H.  
 p. 508: 13). At this point, ponder the profound implications of Jesus'  
 words with reference to spiritual reflection and reciprocal relationship.  
 The deflections of matter illustrate the nature of sin, beginning  
 as a deflection from the perfection of divine order, or a deviation from  
 "the straight line of Spirit". (S. & H. p. 502: 6). Such deviation or  
 deflection results in "The inverted images presented by the senses . . ."  
 Finally, "man is the reflection of his Maker . . . These mortal  
 dreams are of human origin, not divine".

(Truth overleaf)

- LOVE** 1 error to be as immortal as Truth. The Pharisees thought **SCIENCE**  
 that they could raise the spiritual from the material. They **Science**  
 (contd.) 3 **Jewish** would first make life result in death, and then **(contd.)**  
**traditions** resort to death to reproduce spiritual life.  
 Jesus taught them how death was to be overcome by  
 6 spiritual Life, and demonstrated this beyond cavil.  
 Life demonstrates Life. The immortality of Soul makes  
 man immortal. If God, who is Life, were parted for a  
 9 **Divinity not** moment from His reflection, man, during that  
**childless** moment there would be no divinity reflected.  
 The Ego would be unexpressed, and the Father would be  
 12 childless, — no Father.  
 If Life or Soul and its representative, man, unite for  
 a period and then are separated as by a law of divorce to  
 15 be brought together again at some uncertain future time  
 and in a manner unknown, — and this is the general  
 religious opinion of mankind, — we are left without a  
 18 rational proof of immortality. But man cannot be sep-  
 arated for an instant from God, if man reflects God.  
 Thus Science proves man's existence to be intact.  
**Love** 21 The myriad forms of mortal thought, made manifest  
 as matter, are not more distinct nor real to the mate-  
 24 **Thought-** rial senses than are the Soul-created forms  
**forms** to spiritual sense, which cognizes Life as per-  
 manent. Undisturbed amid the jarring testimony of the  
 material senses, Science, still enthroned, is unfolding  
 27 to mortals the immutable, harmonious, divine Principle,  
 — is unfolding Life and the universe, ever present and  
 eternal.

LOVE "Jewish traditions" (M.H.).

SCIENCE

Truth The Sadducee denied the resurrection, individual immortality, and postulated the freedom of self-will.

Science  
(contd.)

The Pharisee was noted for his strict observance of the rites and ceremonies of the written law and for rigorous insistence on the validity of the traditions of the elders. He postulated death as a necessity in order to gain spiritual life.

Both are mistaken.

Jesus as the embodiment of Christ, Truth taught and demonstrated how death was to be overcome. Hence the resistance and hatred he encountered.

"Life demonstrates Life". This is a statement of the highest order in divine Science and wholly subjective. Touching human experience "the immortality of Soul makes man immortal". Jesus demonstrated this both ways. Hence the Ego is understood as Principle embracing its idea. (See Glossary p. 588, U. of G. p. 51: 20-14).

If union and separation were to alternate as the law of being there would be no rational proof of immortality. But since union is demonstrable as the fact of being, and separation is the lie, Science proves man's existence intact as idea within its Principle.

Love Observe the contrast coupled with finality brought out by the text at this point, that is, between "The myriad forms of mortal thought, made manifest as matter . . ." and "the Soul-created forms" of spiritual sense which constitute the reality of being.

" . . . Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle . . ."

As consciousness opens to the acceptance of this it rejoices in fulfillment and becomes co-incident as reflex image: physique is rendered obsolete.

It is thus "this final struggle for supremacy" (p. 268: 14) draws to a close; and all that is included in semi-metaphysical systems, pantheism, involuntary error, unconscious mortal mind, matter, magnetism pass into oblivion.



30 God's man, spiritually created, is not material and mortal. **WORD**  
**Word**

The parent of all human discord was the Adam-dream,

## PART II

From this point forward the text of the chapter is concerned more with the needs of the individual: to show him how to silence material sense and cultivate the spiritual sense which leads to spiritual understanding. This understanding enables him to work out his own salvation within the conjoined offices of Word, Christ, Christianity, Science and free from any personal dependency. Since the Science of being operates according to divine law, he is now held within the divine order when it is understood and demonstrated.

We witness in Part II the transition and change from the broad comprehensive text of Part I to an uncovering of error where it claims to become self-conscious as the Adam-dream. The text is still governed overall by Christianity reflecting the Christ to uncover the nature and subtlety of the error in question, and follows the pattern of the matrix.

The synonyms also are discernible through the flow of the text but it is difficult, if not unwise, to fix rigid delineations. The reader is referred to the notes on p. 340d.

This is the simple, scientific fact which must never be lost sight of. It enables man to solve the problem of mortality symbolized by the Adam-dream from the standpoint of his eternal pre-existence. WORD  
word

In the text we witness the transition from elementary latent error to the stage where it claims to become self-conscious as mortal man.

the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter. This pantheistic error, or so-called *serpent*, insists still upon the opposite of Truth, saying, "Ye shall be as gods;" that is, I will make error as real and eternal as Truth.

1 WORD  
Word  
(contd.)

The serpent's  
whisper

Evil still affirms itself to be mind, and declares that there is more than one intelligence or God. It says: "There shall be lords and gods many. I declare that God makes evil minds and evil spirits, and that I aid Him. Truth shall change sides and be unlike Spirit. I will put spirit into what I call matter, and matter shall seem to have life as much as God, Spirit, who is the only Life."

This error has proved itself to be error. Its life is found to be not Life, but only a transient, false sense of an existence which ends in death. Error charges its lie to Truth and says: "The Lord knows it. He has made man mortal and material, out of matter instead of Spirit." Thus error partakes of its own nature and utters its own falsities. If we regard matter as intelligent, and Mind as both good and evil, every sin or supposed material pain and pleasure seems normal, a part of God's creation, and so weighs against our course Spiritward.

Bad results  
from error

Higher  
statutes

Truth has no beginning. The divine Mind is the Soul of man, and gives man dominion over all things. Man was not created from a material basis, nor bidden to obey material laws which Spirit never made; his province is in spiritual statutes, in the higher law of Mind.

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Conscious-

“The deep sleep” is the Genesis symbol used to illustrate the mesmeric nature of the basic problem; the *serpent* and its whisper is the symbol to convey the nature of the lie and its false promise, as error claims to become self-conscious.

WORD  
Word  
(contd.)

The lie depends upon the acceptance of dualism leading to “lords and gods many”—evil minds and evil spirits—out of which develops the claim of life, truth, intelligence and substance in matter, separate and apart from “Spirit, who *is* the only Life”.

“Bad results from error” (M.H.). The nature of error is suppositional and from beginning to end it is self-destroying. It has to charge its lie to Truth: otherwise it could never deceive. It is by this process that it would have us believe in the equal reality of good and evil, Mind and matter.

As we learn the “Higher statutes” (M.H.) we discover by contrast that “Truth has no beginning”—it is eternally self-existent. Divine Mind as the Soul of man gives him sinless identity, in contrast with the dualism of the lie which Spirit eliminates in order that man’s province may remain untouched. Acceptance of these higher spiritual statutes gives him complete immunity.

ness, where art thou? Art thou dwelling in the belief  
 that mind is in matter, and that evil is mind, or art thou  
 3 The great question in the living faith that there is and can be but  
 one God, and keeping His commandment?"

Until the lesson is learned that God is the only Mind gov-  
 6 erning man, mortal belief will be afraid as it was in the  
 beginning, and will hide from the demand, "Where art  
 thou?" This awful demand, "Adam, where art thou?"  
 9 is met by the admission from the head, heart, stomach,  
 blood, nerves, etc.: "Lo, here I am, looking for happiness  
 and life in the body, but finding only an illusion, a blend-  
 12 ing of false claims, false pleasure, pain, sin, sickness, and  
 death."

The Soul-inspired patriarchs heard the voice of Truth, Christ  
 15 and talked with God as consciously as man talks with man.

Jacob was *alone*, wrestling with error, — struggling  
 with a mortal sense of life, substance, and intelligence  
 18 Wrestling of Jacob as existent in matter with its false pleasures  
 and pains, — when an angel, a message from  
 Truth and Love, appeared to him and smote the sinew,  
 21 or strength, of his error, till he saw its unreality; and  
 Truth, being thereby understood, gave him spiritual  
 strength in this Peniel of divine Science. Then said  
 24 the spiritual evangel: "Let me go, for the day breaketh;"  
 that is, the light of Truth and Love dawns upon thee.

But the patriarch, perceiving his error and his need  
 27 of help, did not loosen his hold upon this glorious light  
 until his nature was transformed. When Jacob was  
 asked, "What is thy name?" he straightway answered;  
 30 and then his name was changed to Israel, for "as a prince"  
 had he prevailed and had "power with God and with  
 men." Then Jacob questioned his deliverer, "Tell me,

WORD  
 Word  
 (contd.)

At this point we come face to face with “The great question” (M.H.): Adam, where art thou? A right decision leads to right development and progress. A wrong decision implies a necessity for repeating the work. The struggle in human experience is so often the equivalent of learning the lesson that there is only one Mind. Fear is the basic problem, inseparable from corporeality. The acceptance of one Mind only enables the Word to expose the poverty of corporeality and its mortality.

WORD  
Word  
(contd.)

The tone now changes to Word reflecting Christ. “Jacob was *alone . . .*” This is important. To be alone enables one to silence the senses and enter the sanctuary.

Christ

As we cultivate this listening, communing relationship we shall also receive the corresponding blessing.

The willingness to be alone equips one to wrestle with error, to be receptive to the message, and to allow it to smite the specific error in Truth’s own way.

As we are faithful our nature is transformed and we are fitted to enter upon our identity.

Observe how the text illustrates throughout the whole page the natural development associated with Mind, Spirit, Soul to meet the human need. Whereas the light of Truth and Love and Jacob’s reception of it is indicative of consciousness rising to co-incident in absolute Science.

Peniel is literally *face to face*, i.e. reflection.

I pray thee, *thy* name;” but this appellation was withheld, 1  
 for the messenger was not a corporeal being, but a name-  
 less, incorporeal impartation of divine Love to man, which, 3  
 to use the word of the Psalmist, *restored* his Soul, — gave  
 him the spiritual sense of being and rebuked his material  
 sense. 6

WORD  
 Christ  
 (contd.)

The result of Jacob’s struggle thus appeared. He had  
 conquered material error with the understanding of Spirit  
 and of spiritual power. This changed the man. 9  
 He was no longer called Jacob, but Israel, — Israel the new name  
 a prince of God, or a soldier of God, who had fought  
 a good fight. He was to become the father of those, who 12  
 through earnest striving followed his demonstration of the  
 power of Spirit over the material senses; and the children  
 of earth who followed his example were to be called the 15  
 children of Israel, until the Messiah should rename them.  
 If these children should go astray, and forget that Life  
 is God, good, and that good is not in elements which are 18  
 not spiritual, — thus losing the divine power which heals  
 the sick and sinning, — they were to be brought back  
 through great tribulation, to be renamed in Christian 21  
 Science and led to deny material sense, or mind in matter,  
 even as the gospel teaches.

The Science of being shows it to be impossible for in- 24  
 finite Spirit or Soul to be in a finite body or for man to  
 have an intelligence separate from his Maker. Life never structural  
 It is a self-evident error to suppose that there 27  
 can be such a reality as organic animal or vegetable life,  
 when such so-called life always ends in death. Life is  
 never for a moment extinct. Therefore it is never struc- 30  
 tural nor organic, and is never absorbed nor limited by its  
 own formations.

Christianity

Jacob's deliverer was not a person: it was "a nameless, incorporeal **WORD** impartation of divine Love to man, which . . . *restored* his Soul . . ." Christ  
(contd.)

Here is a living example of the power of the Christ to change human consciousness and character. Through this change Jacob was renamed Israel. (See M.H.). If we likewise are listening, striving, preparing thought to enter upon true identity in order to be renamed, then the outcome is assured, and we find the Science of our being beyond matter.

Through this change of base from matter to Spirit we see how Christianity impossible it is for Soul to be *in* a finite body or for man to have an intelligence of his own separate from his Maker.

Without this change of base we can neither discern nor demonstrate real Christianity; for Life is never structural, never organic, but always self-expressed and reflected within its own infinitude: hence wholly subjective. (See M.H.).



1 The artist is not in his painting. The picture is the  
 artist's thought objectified. The human belief fancies  
 3 <sup>Thought seen</sup> that it delineates thought on matter, but what  
<sup>as substance</sup> is matter? Did it exist prior to thought?  
 Matter is made up of supposititious mortal mind-force;  
 6 but all might is divine Mind. Thought will finally be  
 understood and seen in all form, substance, and color, but  
 without material accompaniments. The potter is not in  
 9 the clay; else the clay would have power over the potter.  
 God is His own infinite Mind, and expresses all.

Day may decline and shadows fall, but darkness flees  
 12 when the earth has again turned upon its axis. The sun  
 is not affected by the revolution of the earth.  
<sup>The central</sup> So Science reveals Soul as God, untouched  
<sup>intelligence</sup>  
 15 by sin and death, — as the central Life and intelligence  
 around which circle harmoniously all things in the sys-  
 tems of Mind.

18 Soul changeth not. We are commonly taught that there  
 is a human soul which sins and is spiritually lost, — that  
 21 <sup>Soul</sup> soul may be lost, and yet be immortal. If  
<sup>imperishable</sup> Soul could sin, Spirit, Soul, would be flesh in-  
 stead of Spirit. It is the belief of the flesh and of mate-  
 rial sense which sins. If Soul sinned, Soul would die.  
 24 Sin is the element of self-destruction, and spiritual death  
 is oblivion. If there was sin in Soul, the annihilation of  
 Spirit would be inevitable. The only Life is Spirit, and  
 27 if Spirit should lose Life as God, good, then Spirit, which  
 has no other existence, would be annihilated.

Mind is God, and God is not seen by material sense,  
 30 because Mind is Spirit, which material sense cannot dis-  
 cern. There is neither growth, maturity, nor decay in  
 Soul. These changes are the mutations of material sense,

The author uses the symbols of artist and painting, potter and clay to illustrate further the basic fact that Mind is not *in* its manifestation, that Principle is not *in* its idea; for this is vital to demonstration. Spiritualization of consciousness dissolves matter until identity becomes apparent “in all form, substance, and color . . .” Then the one Mind or Principle will be understood through the idea which expresses it, but without material dependency. (See M.H.).

WORD

Christianity  
(contd.)

Matter is made up of “supposititious mortal mind-force”. Note the placing of the hyphen. Here is a definition that one day will be accepted and understood and so be demonstrated.

According to the need the text uses rotation and revolution as type and symbol. The earth’s daily rotation is symbolic of Soul destroying sin and mortality yet untouched by these and leading to Life. The earth’s annual revolution is symbolic of Life in its eternal progression, “around which circle harmoniously all things in the systems of Mind”.

Soul is sinless, changeless, imperishable. (See M.H.).

Observe how Mind, Spirit, Soul are developing that *spiritualization* of consciousness whereby thought is being prepared for the acceptance of Spirit as the only Life and the relinquishment of all sense testimony.

Changes mentioned in this context are “the mutations of material sense” which cannot indefinitely hide the truth of being.

the varying clouds of mortal belief, which hide the truth 1  
of being.

What we term mortal mind or carnal mind, dependent 3  
on matter for manifestation, is not Mind. God is Mind:  
all that Mind, God, is, or hath made, is good, and He  
made all. Hence evil is not made and is not real. 6

Soul is immortal because it is Spirit, which has no ele-  
ment of self-destruction. Is man lost spiritually? No,  
he can only lose a sense material. All sin is <sup>Sin only of</sup>  
of the flesh. It cannot be spiritual. Sin exists <sup>the flesh</sup> 9  
here or hereafter only so long as the illusion of mind in  
matter remains. It is a sense of sin, and not a sinful soul, 12  
which is lost. Evil is destroyed by the sense of good.

Through false estimates of soul as dwelling in sense  
and of mind as dwelling in matter, belief strays into a 15  
sense of temporary loss or absence of soul, spir- <sup>Soul</sup>  
itual truth. This state of error is the mortal <sup>impeccable</sup>  
dream of life and substance as existent in matter, and is 18  
directly opposite to the immortal reality of being. So long  
as we believe that soul can sin or that immortal Soul is in  
mortal body, we can never understand the Science of be- 21  
ing. When humanity does understand this Science, it  
will become the law of Life to man, — even the higher law  
of Soul, which prevails over material sense through har- 24  
mony and immortality.

The objects cognized by the physical senses have not  
the reality of substance. They are only what mortal 27  
belief calls them. Matter, sin, and mortality lose all  
supposed consciousness or claim to life or existence, as  
mortals lay off a false sense of life, substance, and intelli- 30  
gence. But the spiritual, eternal man is not touched by  
these phases of mortality.

WORD  
Christianity  
(contd.)

Science

For scientific demonstration it is indispensable that spiritual sense be constantly refreshed and renewed in order that Mind is ever clearer in consciousness, and that mortal mind and matter are as diminishing shadows.

WORD

Christianity  
(contd.)

“Soul is immortal . . . [and] has no element of self-destruction” because it is synonymous with Spirit in its absolute purity, i.e. free from all dualism.

Hence, “Sin [is] only of the flesh” (M.H.). This right classification of sin as impersonal evil is that which frees the mortal to reach and assume his true identity. There is no other way to freedom.

“Soul [is] impeccable” (M.H.). Impeccable: immune from the possibility of sin or sinning . . . (Oxford). The text illustrates how belief would stray or deviate from the divine order to enter upon the dream of life and substance in matter. Until this dream is forsaken “we can never understand the Science of being” and how it becomes the law of Life—even the higher law of Soul . . .” This is the essential tone of Word reflecting Christianity.

Observe that as thought accepts this demand and we lay off “a false sense of life, substance, and intelligence” we discover to our joy that the spiritual man “is not touched by these phases of mortality”. It is in this way belief yields to spiritual understanding and consciousness accepts the discipline of Word reflecting Science.

Science

1 How true it is that whatever is learned through material  
 sense must be lost because such so-called knowledge is  
 3 reversed by the spiritual facts of being in  
 Sense- Science. That which material sense calls  
 dreams intangible, is found to be substance. What to material  
 6 sense seems substance, becomes nothingness, as the sense-  
 dream vanishes and reality appears.

WORD  
 Science  
 (contd.)

The senses regard a corpse, not as man, but simply as  
 9 matter. People say, "Man is dead;" but this death is  
 the departure of a mortal's mind, not of matter. The  
 matter is still there. The belief of that mortal that he  
 12 must die occasioned his departure; yet you say that  
 matter has caused his death.

People go into ecstasies over the sense of a corporeal  
 15 Jehovah, though with scarcely a spark of love in their  
 hearts; yet God *is* Love, and without Love,  
 Vain God, immortality cannot appear. Mortals try  
 ecstasies to believe without understanding Truth; yet God *is*  
 18 Truth. Mortals claim that death is inevitable; but man's  
 eternal Principle is ever-present Life. Mortals believe in  
 21 a finite personal God; while God is infinite Love, which  
 must be unlimited.

Our theories are based on finite premises, which can-  
 24 not penetrate beyond matter. A personal sense of God  
 and of man's capabilities necessarily limits  
 Man-made faith and hinders spiritual understanding. It  
 theories divides faith and understanding between matter and Spirit,  
 27 the finite and the infinite, and so turns away from the  
 intelligent and divine healing Principle to the inanimate  
 30 drug.

Jesus' spiritual origin and his demonstration of divine  
 Principle richly endowed him and entitled him to sonship

CHRIST  
 Word

The text can now explain further the reversal and loss of physical sense testimony to the point of nothingness, whereby “the sense dream vanishes and reality appears”.

**WORD**  
Science  
(contd.)

Comment is now made on the phenomenon of death or decease. This is explained as “the departure of a mortal’s mind, not of matter”. Belief alone occasions this departure. Spiritual understanding to the point of translation solves the problem of body, decease and mortality.

Ecstasy implies a trancelike state in which the mind is fixed on what it contemplates: in this context the sense of a corporeal Jehovah—the opposite of man’s eternal divine Principle who *is* Love, Truth, Life. Until the finite personal concept yields through scientific translation, immortality cannot appear. “Vain ecstasies” (M.H.). Note that this sequence, Love, Truth, Life reappears in *Christian Science Practice*, pp. 368-410.

“Man-made theories” (M.H.) likewise cannot penetrate beyond matter because they are pantheistic and dualistic in their assumption of matter and Spirit as commingling and inter-dependent, and must therefore be abandoned.

(Comment overleaf)

**CHRIST**  
Word

in Science. He was the son of a virgin. The term 1  
 Christ Jesus, or Jesus the Christ (to give the full and  
 proper translation of the Greek), may be ren-  
 dered "Jesus the anointed," Jesus the God-  
 crowned or the divinely royal man, as it is said of him in  
 the first chapter of Hebrews: —

CHRIST  
 Word

The one  
 anointed 3

Therefore God, even thy God, hath anointed thee  
 With the oil of gladness above thy fellows.

With this agrees another passage in the same chapter, 9  
 which refers to the Son as "the brightness of His [God's]  
 glory, and the express [expressed] image of His person  
 [infinite Mind]." It is noteworthy that the phrase "ex- 12  
 press image" in the Common Version is, in the Greek  
 Testament, *character*. Using this word in its higher mean-  
 ing, we may assume that the author of this remarkable 15  
 epistle regarded Christ as the Son of God, the royal  
 reflection of the infinite; and the cause given for the ex-  
 altation of Jesus, Mary's son, was that he "loved right- 18  
 eousness and hated iniquity." The passage is made  
 even clearer in the translation of the late George R.  
 Noyes, D.D.: "Who, being a brightness from His glory, 21  
 and an image of His being."

Jesus of Nazareth was the most scientific man that  
 ever trod the globe. He plunged beneath the material 24  
 surface of things, and found the spiritual  
 cause. To accommodate himself to immat-  
 ure ideas of spiritual power, — for spirituality was pos- 27  
 sessed only in a limited degree even by his disciples, —  
 Jesus called the body, which by spiritual power he  
 raised from the grave, "flesh and bones." To show 30  
 that the substance of himself was Spirit and the body

Jesus the  
 Scientist

There is now a change of subject: the Christ, with particular reference to the life and mission of Christ Jesus. CHRIST  
Word

The important thing is to observe the qualifications that characterize the ideal man, Jesus: —

- (i) His spiritual origin
- (ii) The son of a virgin
- (iii) The one anointed (M.H.)
- (iv) The God-crowned
- (v) The divinely royal man . . . “the brightness of His [God’s] glory,  
and the express [expressed] image of His person [infinite Mind]”.
- (vi) The royal reflection of the infinite—“a brightness from His glory and an image of His being”.

The above characterizations illustrate how Jesus was so clearly the embodiment of the Christ ideal and idea that he could accommodate himself to the human need as a descent from the divine to the human; and by demonstration illustrate “the way” of ascent from the human to the divine.

It is in this sense that he fulfilled the office of way-shower and mediator in order to provide the ascent (or ascension) beyond matter. “Jesus the Scientist” (M.H.).



1 no more perfect because of death and no less material  
 until the ascension (his further spiritual exaltation),  
 3 Jesus waited until the mortal or fleshly sense had re-  
 linquished the belief of substance-matter, and spiritual  
 sense had quenched all earthly yearnings. Thus he found  
 6 the eternal Ego, and proved that he and the Father were  
 inseparable as God and His reflection or spiritual man.  
 Our Master gained the solution of being, demonstrating  
 9 the existence of but one Mind without a second or equal.

The Jews, who sought to kill this man of God, showed  
 plainly that their material views were the parents of their  
 12 <sup>The bodily</sup> wicked deeds. When Jesus spoke of repro-  
<sup>resurrection</sup> ducing his body, — knowing, as he did, that  
 Mind was the builder, — and said, “Destroy this temple,  
 15 and in three days I will raise it up,” they thought that he  
 meant their material temple instead of his body. To such  
 materialists, the real man seemed a spectre, unseen and  
 18 unfamiliar, and the body, which they laid in a sepulchre,  
 seemed to be substance. This materialism lost sight of  
 the true Jesus; but the faithful Mary saw him, and he  
 21 presented to her, more than ever before, the true idea of  
 Life and substance.

Because of mortals’ material and sinful belief, the  
 24 spiritual Jesus was imperceptible to them. The higher  
<sup>Opposition of</sup> his demonstration of divine Science carried  
<sup>materialists</sup> the problem of being, and the more dis-  
 27 tinctly he uttered the demands of its divine Principle,  
 Truth and Love, the more odious he became to sinners  
 and to those who, depending on doctrines and material  
 30 laws to save them from sin and sickness, were submis-  
 sive to death as being in supposed accord with the  
 inevitable law of life. Jesus proved them wrong by

As a *descent* from the divine to the human he expressed the ideal manhood or divine embodiment in order to be “the Way-shower” to mortals. CHRIST  
Word  
(contd.)

As an example of *ascent* or advance beyond matter he destroyed sin, disease and death to sight and sense and then “waited until the mortal or fleshly sense had relinquished the belief of substance-matter . . .” Hence that which comes from the Father returns by demonstration and disproof of the mortal to provide the solution of being.

The “eternal Ego” is the Divine Being (p. 3: 12) or Principle embracing its idea in all multiformity of office and aggregate of all identity.

Such was the nature of Jesus’ lifework that it engendered in mortal thought the determination to destroy “this man of God”; but it was this very element of extreme hate that provided the supreme opportunity and example of scientific demonstration.

The “three days” refer not to the passage of time; rather do they indicate what is implied by “numerals of infinity” demonstrated within “the divine infinite calculus”. (See S. & H. p. 520).

It was this higher demonstration of divine Science that aroused the “Opposition of materialists” (M.H.); that made the spiritual Jesus increasingly *imperceptible* and yet more *odious* to them.

his resurrection, and said: "Whosoever liveth and believeth in me shall never die." 1 **CHRIST**  
Word  
(contd.)

That saying of our Master, "I and my Father are one," 3  
separated him from the scholastic theology of the rabbis.  
His better understanding of God was a rebuke **Hebrew**  
to them. He knew of but one Mind and laid **theology** 6  
no claim to any other. He knew that the Ego was Mind  
instead of body and that matter, sin, and evil were not  
Mind; and his understanding of this divine Science 9  
brought upon him the anathemas of the age.

The opposite and false views of the people hid from  
their sense Christ's sonship with God. They could not 12  
discern his spiritual existence. Their carnal **The true**  
minds were at enmity with it. Their thoughts **sonship**  
were filled with mortal error, instead of with God's spir- 15  
itual idea as presented by Christ Jesus. The likeness of  
God we lose sight of through sin, which beclouds the spir-  
itual sense of Truth; and we realize this likeness only 18  
when we subdue sin and prove man's heritage, the liberty  
of the sons of God.

Jesus' spiritual origin and understanding enabled him 21 **Christ**  
to demonstrate the facts of being, — to prove irrefutably  
how spiritual Truth destroys material error, **Immaculate**  
heals sickness, and overcomes death. The **conception** 24  
-divine conception of Jesus pointed to this truth and pre-  
sented an illustration of creation. The history of Jesus  
shows him to have been more spiritual than all other 27  
earthly personalities.

Wearing in part a human form (that is, as it seemed  
to mortal view), being conceived by a human mother, 30  
Jesus was the mediator between Spirit and the flesh,  
between Truth and error. Explaining and demonstrat-

Likewise it was his consciousness and demonstration of the oneness of being that “separated him from the scholastic theology of the rabbis”, and “brought upon him the anathemas of the age” “Hebrew theology” (M.H.).

CHRIST  
Word  
(contd.)

Anathema: ‘A solemn ban or curse pronounced by ecclesiastical authority, and accompanied by ex-communication . . .’ (Webster). But, Jesus proved such to be utterly powerless to deflect him from fulfilment of his divine commission.

With the hierarchy it was hatred that would destroy him: with the people it was ignorance that would hide his sonship and spiritual existence.

We have to guard against sin, impersonal evil that would becloud the spiritual idea and deprive us of our heritage—“the liberty of the sons of God”.

This climaxes Christ reflecting the Word: Christ Jesus was “the express image” of God and we must not allow sin to hide this divine likeness.

We come now to the heart of the Christ.

The text considers the “Immaculate conception”. (M.H.). It was this spiritual origin that enabled Jesus to demonstrate and prove with such authority “*how* spiritual Truth *destroys* material error, *heals* sickness, and *overcomes* death”. (Italics mine).

Christ

- 1 ing the way of divine Science, he became the way of **CHRIST**  
 salvation to all who accepted his word. From him mor- **Christ**  
 3 **Jesus as** tals may learn how to escape from evil. The **(contd.)**  
 mediator real man being linked by Science to his Maker,  
 mortals need only turn from sin and lose sight of mortal  
 6 selfhood to find Christ, the real man and his relation to  
 God, and to recognize the divine sonship. Christ, Truth,  
 was demonstrated through Jesus to prove the power of  
 9 Spirit over the flesh, — to show that Truth is made  
 manifest by its effects upon the human mind and body,  
 healing sickness and destroying sin.
- 12 Jesus represented Christ, the true idea of God. Hence **Christianity**  
 the warfare between this spiritual idea and perfunctory  
 religion, between spiritual clear-sightedness  
 15 **Spiritual** and the blindness of popular belief, which led  
 government to the conclusion that the spiritual idea could be killed  
 by crucifying the flesh. The Christ-idea, or the Christ-  
 18 man, rose higher to human view because of the crucifixion,  
 and thus proved that Truth was the master of death.  
 Christ presents the indestructible man, whom Spirit cre-  
 21 ates, constitutes, and governs. Christ illustrates that  
 blending with God, his divine Principle, which gives man  
 dominion over all the earth.
- 24 The spiritual idea of God, as presented by Jesus, was  
 scourged in person, and its Principle was rejected. That  
 man was accounted a criminal who could  
 27 **Deadness** prove God's divine power by healing the  
 in sin sick, casting out evils, spiritualizing materialistic beliefs,  
 and raising the dead, — those dead in trespasses and  
 30 sins, satisfied with the flesh, resting on the basis of mat-  
 ter, blind to the possibilities of Spirit and its correla-  
 tive truth.

“Jesus as mediator” (M.H.) occupied no half-way position. He assumed the whole burden of mortality (descent) in order to indicate “the way” whereby mortals may take the way of escape (ascent) out of mortality.

CHRIST  
(contd.)

Christ

He was the life-link whereby the way in divine Science became “the way of salvation to all who accepted his word”. He taught mortals *how* to abandon mortal self-hood and to find Christ and all that the term conveys with reference to the real man and the divine sonship.

In the proportion that the individual finds and demonstrates Christ does he gain and maintain true self-government.

One of the leading world problems today is that of government: the refusal of human thought to accept government, individually, collectively and nationally, universally and internationally. Government “connotes as its end a keeping in a straight course or smooth operation for the good of the individual and the whole”. (Webster). Jesus in representing the Christ was the supreme example of true self-government. It is the refusal to accept this that leads to the warfare persisting even to this day. Jesus went forward to fulfilment of his mission in spite of the physical senses.

Christianity

True self-government implies acceptance of and compliance with divine law. The spiritual ultimate of this is “dominion over all the earth”—first for man individually, later for mankind collectively and universally. Refusal of this, or non-acceptance leads to resistance, blindness and “Deadness in sin” (M.H.)—which is apparent oblivion and loss of all spiritual sense—the inversion of Christianity.

In spite of this, the Christ always awakens when mortal thought is willing to forgo its resistance and start afresh; and this leads into Christianity as a living and demonstrable way of life. One is reminded of Paul’s words to the Ephesians: “Awake, thou that sleepest . . .” (Eph. 5: 14).

Jesus uttered things which had been “secret from the foundation of the world,” — since material knowledge usurped the throne of the creative divine Principle, insisted on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master’s cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till “wisdom is justified of her children.” These blessed benedictions rest upon Jesus’ followers: “If the world hate you, ye know that it hated me before it hated you;” “Lo, I am with you always,” — that is, not only in all time, but in *all ways* and conditions.

The cup  
of Jesus

The individuality of man is no less tangible, because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death. Our Lord and Master presented himself to his disciples after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

To the materialistic Thomas, looking for the Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, more than to Soul, for an earnest of immortality, — to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus remained a fleshly reality, so long as the Master remained an inhabitant of the earth. Nothing but a display of matter could make existence real

Material  
skepticism

The text illustrates how Jesus in uttering these truths which had lain "secret from the foundation of the world" broke through the veil of matter and material sense and opened up for humanity a new and equal access to the one divine Principle—all in opposition to material knowledge and anthropomorphism.

CHRIST  
Christianity  
(cont'd.)

The appeal of the text at this point is impersonal and universal: "Whosoever lives most . . . and declares best . . ." The Christ reflecting Christianity always incurs resistance and hatred: but equally bestows blessing and protection in "*all ways and conditions*".

"The cup of Jesus" (M.H.).

Christ reflecting Christianity is also concerned with preserving the individuality of man. Because his individual life is embraced in Life it is immune from the destructive claims of matter. The understanding of this enabled Jesus to present his identity as indestructible, and to demonstrate his dominion even to resurrection.

Whereas to the other disciples Jesus' return was to them *resurrection*, to Thomas because of his "Material skepticism" (M.H.) it was only "proof that he (Jesus) was unchanged by the crucifixion". This implies that one's concept or measure of demonstration is determined by the degree of spiritualization of consciousness.

The true import and impact of *resurrection* is discernable only by spiritual sense.

See definition of Resurrection: Glossary p. 593.



1 to Thomas. For him to believe in matter was no task, <sup>CHRIST</sup>  
 but for him to conceive of the substantiality of Spirit — <sup>Christianity</sup>  
 3 to know that nothing can efface Mind and immortality, in <sup>(contd.)</sup>  
 which Spirit reigns — was more difficult.

Corporeal senses define diseases as realities; but the <sup>Science</sup>  
 6 Scriptures declare that God made all, even while the cor-  
 poreal senses are saying that matter causes  
 9 <sup>What</sup> disease and the divine Mind cannot or will  
<sup>the senses</sup> not heal it. The material senses originate  
<sup>originate</sup> support all that is material, untrue, selfish, or debased.  
 They would put soul into soil, life into limbo, and doom  
 12 all things to decay. We must silence this lie of material  
 sense with the truth of spiritual sense. We must cause  
 the error to cease that brought the belief of sin and death  
 15 and would efface the pure sense of omnipotence.

Is the sick man sinful above all others? No! but  
 so far as he is discordant, he is not the image of God.  
 18 <sup>Sickness</sup> Weary of their material beliefs, from which  
<sup>as discord</sup> comes so much suffering, invalids grow more  
 spiritual, as the error — or belief that life is in matter —  
 21 yields to the reality of spiritual Life.

The Science of Mind denies the error of sensation in  
 matter, and heals with Truth. Medical science treats  
 24 disease as though disease were real, therefore right, and  
 attempts to heal it with matter. If disease is right it is  
 wrong to heal it. Material methods are temporary, and  
 27 are not adapted to elevate mankind.

The governor is not subjected to the governed. In  
 Science man is governed by God, divine Principle, as  
 30 numbers are controlled and proved by His laws. Intelli-  
 gence does not originate in numbers, but is manifested  
 through them. The body does not include soul, but man-

The tone now changes to Christ reflecting Science to interpret the Principle behind the demonstration of Jesus' lifework.

**CHRIST**  
Science

The text shows the corporeal senses and the false evidence they originate to be the problem. We must learn to handle at source the error that brought the belief of sin and death. Then demonstration will become increasingly preventive. "We must *silence* this lie . . . We must *cause* the error to cease . . ." (Italics mine). (See M.H.) "What the senses originate".

This is imperative.

Likewise invalidism—the belief that life is in matter—must and will yield to the reality of spiritual Life.

"Sickness as discord" (M.H.) is opposed to the concord of being.

The Science of Mind not only heals with Truth but uncovers the contradictions found in medical science: if disease is real and therefore right it is wrong to heal it.

The acceptance of true government, i.e. by divine Principle, is the beginning of the way of immunity from the errors of sense testimony.

ifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal. 1

Science depicts disease as error, as matter *versus* Mind, and error reversed as subserving the facts of health. To calculate one's life-prospects from a material basis, would infringe upon spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances; whereas the lower appeal to the general faith in material means (commonly called nature) must yield to the all-might of infinite Spirit. 3  
Unscientific introspection 6  
 9  
 12

Throughout the infinite cycles of eternal existence, Spirit and matter neither concur in man nor in the universe.

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, sin, and death will disappear when it becomes fairly understood that the divine Mind controls man and man has no Mind but God. 15  
God the only Mind 18

The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures, as, for instance, to name Love as merely an attribute of God; but we can by special and proper capitalization speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles, 21  
Scriptures misinterpreted 24  
 27  
 30

**CHRIST**  
 Science  
 (contd.)

**CHRIST-  
 IANITY**  
 Word

The facts of health are primary; error reversed is secondary *sub-serving* these facts. Then one no longer needs to calculate his life-prospects. All that man is with reference to his identity, individuality and health is pre-determined in and of Spirit, the divine Principle of his being. "Unscientific introspection" (M.H.) becomes obsolete. True introspection begins with the discovery of one's identity at the heart of divine Principle. Hence "Retrospection and Introspection". (M.B.E.).

CHRIST  
Science  
(contd.)

There is no commingling, no concurrence nor coincidence between Spirit and matter. These "infinite cycles of eternal existence" denote the eternal progression of man and the universe in Life and Truth.

The "varied doctrines and theories" assume matter in the first instance in order to presuppose life and intelligence as existing in matter and are classified as ancient and modern mythologies, destined to disappear. The divine Mind is to be understood as the *only* Mind. (See M.H.).

The text now considers the Scriptures; and the necessity for spiritual sense and inspiration to avoid misapprehension and misinterpretation. Without inspiration the Science of the Scriptures interpreting the Word or Logos is not gained; or having been gained may be lost. This is clearly Christianity reflecting the Word.

CHRIST-  
IANITY  
Word

1 when he said, "God is love." Likewise we can speak of  
 the truth of Truth and of the life of Life, for Christ plainly  
 3 declared, "I am the way, the truth, and the life."

**CHRIST-  
IANITY**

Word  
(contd.)

Metaphors abound in the Bible, and names are often  
 expressive of spiritual ideas. The most distinguished  
 6 theologians in Europe and America agree that  
 the Scriptures have both a spiritual and lit-  
 eral meaning. In Smith's Bible Dictionary it is said:  
 9 "The spiritual interpretation of Scripture must rest  
 upon both the literal and moral;" and in the learned  
 article on Noah in the same work, the familiar text,  
 12 Genesis vi. 3, "And the Lord said, My spirit shall not  
 always strive with man, for that he also is flesh," is quoted  
 as follows, from the original Hebrew: "And Jehovah  
 15 said, My spirit shall not forever rule [or be humbled] in  
 men, seeing that they are [or, in their error they are]  
 but flesh." Here the original text declares plainly the  
 18 spiritual fact of being, even man's eternal and harmo-  
 nious existence as image, idea, instead of matter (how-  
 ever transcendental such a thought appears), and avers  
 21 that this fact is not forever to be humbled by the belief  
 that man is flesh and matter, for according to that error  
 man is mortal.

24 The one important interpretation of Scripture is the  
 spiritual. For example, the text, "In my flesh shall I  
 see God," gives a profound idea of the di-  
 27 <sup>Job, on the  
resurrection</sup> vine power to heal the ills of the flesh, and  
 encourages mortals to hope in Him who healeth all our  
 diseases; whereas this passage is continually quoted  
 30 as if Job intended to declare that even if disease and  
 worms destroyed his body, yet in the latter days he should  
 stand in celestial perfection before Elohim, still clad

The whole of this page (320) is concerned with spiritual interpretation of the Scriptures in order to arrive at their "Interior meaning" (M.H.). Not until this is gained do the Scriptures yield their underlying Science.

**CHRIST-  
IANITY**

Word  
(contd.)

Spiritual interpretation and spiritual sense reverse the popular reading of this passage from Job based on current theology and convey by revelation the scientific import, viz. that the divine Word restores provisionally, preparatory to working out the whole problem of being, since ultimately "Flesh and blood cannot inherit the kingdom of God".

in material flesh, — an interpretation which is just the opposite of the true, as may be seen by studying the book of Job. As Paul says, in his first epistle to the Corinthians, “Flesh and blood cannot inherit the kingdom of God.”

1 **CHRIST-  
IANITY**  
Word  
(contd.)

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When, led by wisdom to cast down his rod, he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then Moses’ fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only. The serpent, evil, under wisdom’s bidding, was destroyed through understanding divine Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a phase of mortal belief.

6 Christ

Fear of the  
serpent  
overcome 9

It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process. God had lessened Moses’ fear by this proof in divine Science, and the inward voice became to him the voice of God, which said: “It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.” And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle

Leprosy  
healed 21

18

24

27

30

Observe the change of tone from Christianity reflecting the Word to Christianity reflecting the Christ which is the power that enabled Moses to lose all fear and come back and handle the serpent. For full insight into the symbolic use of *serpent* see Glossary p. 594; see also definition of Moses p. 592.

CHRIST-  
IANITY  
Word  
(contd.)

Fear is the root error in human experience: the belief in a separate self-existence of one's own. When "Fear of the serpent [is] overcome" (M.H.) divine wisdom bestows the courage that handles the serpent; the oneness of being is established, demonstration follows, and proof becomes "a staff upon which to lean". The staff represented the Christ- consciousness and the illusion disappeared.

Christ

Moses' further demonstration over leprosy became absolute proof. The spiritual idea is omniactive outside of time and space. To Moses "the inward voice" proclaimed and prophesied the coming of Jesus who would demonstrate the Science of being irresistibly; and we today have the further gift of scientific interpretation of the divine omni-action through *Science and Health*.

Thus belief is translated into understanding; and demonstration becomes proof in divine Science.



1 serpents unharmed, to heal the sick and cast out evils in  
proof of the supremacy of Mind.

3 When understanding changes the standpoints of life and  
intelligence from a material to a spiritual basis, we shall

Standpoints  
changed  
6 gain the reality of Life, the control of Soul over  
sense, and we shall perceive Christianity, or  
Truth, in its divine Principle. This must be the climax  
before harmonious and immortal man is obtained and his  
9 capabilities revealed. It is highly important — in view  
of the immense work to be accomplished before this recog-  
nition of divine Science can come — to turn our thoughts  
12 towards divine Principle, that finite belief may be pre-  
pared to relinquish its error.

Man's wisdom finds no satisfaction in sin, since God  
15 has sentenced sin to suffer. The necromancy of yester-  
day foreshadowed the mesmerism and hypno-  
Saving the  
inebriate  
18 drunkenness, and you cannot make the inebriate leave  
his besottedness, until his physical sense of pleasure yields  
to a higher sense. Then he turns from his cups, as  
21 the startled dreamer who awakens from an incubus in-  
curred through the pains of distorted sense. A man who  
likes to do wrong — finding pleasure in it and refraining  
24 from it only through fear of consequences — is neither  
a temperate man nor a reliable religionist.

The sharp experiences of belief in the supposititious life  
27 of matter, as well as our disappointments and ceaseless  
Uses of  
suffering  
30 in divine Science. Without this process of weaning,  
“Canst thou by searching find out God?” It is easier  
to desire Truth than to rid one's self of error. Mortals

CHRIST-  
IANITYChrist  
(contd.)

Christianity

“Standpoints changed” (M.H.).

The changes so imperative in human society today are due to the impact of this same divine omni-act upon human consciousness. It is this that effects the necessary change of standpoint, and our concept of Christianity is lifted out of mere religion to be found in its divine Principle.

These changes are associated with man’s capabilities. Capability is an objective quality and refers to preparation or preparedness: capacity is subjective and is a quality determined by Soul, inseparable from identity.

**CHRIST-  
IANITY**

Christ  
(cont’d.)

The demand for regeneration which comes from the spiritual idea is imperative. Sin is the basic error, deviation from the divine order. Return to the divine order is salvation. The handling of sin is what saves the sinner and enables him to make a change of base. This is therefore more fundamental than healing the sick. Whereas the sick man readily yields his discord or suffering, the sinner has to reach that stage where desire for good and self-immolation override the opposite attraction of physical sense.

Christianity

Until this stage is reached and right decisions based on experience become permanent in the understanding we cannot claim to be safe. The most sensitive phase of demonstration is that one which immediately follows the stage where healing appears to have been accomplished. To guard against this man must behold himself or his fellow man embraced in divine Love alone. Then we “begin to learn Life in divine Science”. Hence “Uses of suffering” (M.H.). The facts of being have to be striven for and merited.

may seek the understanding of Christian Science, but they 1  
 will not be able to glean from Christian Science the facts 2  
 of being without striving for them. This strife consists 3  
 in the endeavor to forsake error of every kind and to pos-  
 sess no other consciousness but good.

Through the wholesome chastisements of Love, we 6  
 are helped onward in the march towards righteousness,  
 peace, and purity, which are the landmarks  
 of Science. Beholding the infinite tasks of A bright  
 outlook 9  
 truth, we pause, — wait on God. Then we push onward,  
 until boundless thought walks enraptured, and concep-  
 tion unconfined is winged to reach the divine glory. 12

In order to apprehend more, we must put into prac-  
 tice what we already know. We must recollect that  
 Truth is demonstrable when understood, and Need and  
 supply 15  
 that good is not understood until demonstrated.  
 If “faithful over a few things,” we shall be made rulers  
 over many; but the one unused talent decays and is lost. 18  
 When the sick or the sinning awake to realize their need  
 of what they have not, they will be receptive of divine  
 Science, which gravitates towards Soul and away from 21  
 material sense, removes thought from the body, and ele-  
 vates even mortal mind to the contemplation of some-  
 thing better than disease or sin. The true idea of God 24  
 gives the true understanding of Life and Love, robs the  
 grave of victory, takes away all sin and the delusion that  
 there are other minds, and destroys mortality. 27

The effects of Christian Science are not so much seen  
 as felt. It is the “still, small voice” of Truth  
 uttering itself. We are either turning away Childlike  
 receptivity 30  
 from this utterance, or we are listening to it and going  
 up higher. Willingness to become as a little child and

**CHRIST-  
 IANITY**  
 Christianity  
 (contd.)

Science

Unselfed love rising progressively to self-immolation is the way that wins through to victory in this warfare with *self*. (Italics mine).

**CHRIST-  
IANITY**

Christianity  
(contd.)

If we alternate between opposites because thought is still dual we incur “the wholesome chastisements of Love”, but such is the divine nature that we are still helped onward to gain the ultimate freedom that lies beyond corporeality.

Progressive understanding and demonstration are interdependent. Because of this “Need and supply” (M.H.) are always in equilibrium, for such is the nature of being. Our first need is one of spiritual awakening which in turn leads to the true understanding of Life and Love (Christianity in absolute Science) and on to the overcoming of mortality.

From the climax of victory over the grave, the text changes the subject to “Childlike receptivity” (M.H.): we are either turning away from the “still, small voice” of Truth, or *listening* in order to go up higher. (Word).

Science

1 to leave the old for the new, renders thought receptive of  
the advanced idea. Gladness to leave the false landmarks  
3 and joy to see them disappear, — this disposition helps  
to precipitate the ultimate harmony. The purification  
of sense and self is a proof of progress. “Blessed are the  
6 pure in heart: for they shall see God.”

Unless the harmony and immortality of man are be-  
coming more apparent, we are not gaining the true idea  
9 of God; and the body will reflect what gov-  
12 <sup>Narrow</sup> <sub>pathway</sub> erns it, whether it be Truth or error,  
understanding or belief, Spirit or matter. Therefore  
“acquaint now thyself with Him, and be at peace.”  
Be watchful, sober, and vigilant. The way is straight  
and narrow, which leads to the understanding that God  
15 is the only Life. It is a warfare with the flesh, in which  
we must conquer sin, sickness, and death, either here  
or hereafter, — certainly before we can reach the goal  
18 of Spirit, or life in God.

Paul was not at first a disciple of Jesus but a perse-  
cutor of Jesus’ followers. When the truth first appeared  
21 to him in Science, Paul was made blind,  
<sup>Paul’s</sup> <sub>enlightenment</sub> and his blindness was felt; but spiritual  
light soon enabled him to follow the example and teach-  
24 ings of Jesus, healing the sick and preaching Christian-  
ity throughout Asia Minor, Greece, and even in imperial  
Rome.

27 Paul writes, “If Christ [Truth] be not risen, then is  
our preaching vain.” That is, if the idea of the suprem-  
acy of Spirit, which is the true conception of being,  
30 come not to your thought, you cannot be benefited by  
what I say.

Jesus said substantially, “He that believeth in me

We should welcome leaving the old for the new—"the advanced idea"; this is scientific translation in action which precipitates the ultimate harmony and becomes a proof of progress. (Note the operation of Word Christ, Christianity, Science within the text).

**CHRIST-  
IANITY**

Science  
(contd.)

But the text indicates equally a "Narrow pathway". (M.H.). "The way is straight and narrow . . ." Deviation from the straight line of Spirit is the beginning of sin that leads into further deviation; ultimately into bondage.

See also M.H. § xxvi p. 337.

The experience of Paul is used as an example. Though there may have been deviation based on ignorance, a return to the divine order is always possible, and forgiveness is made absolute when divine law has been met.

"Paul's enlightenment" (M.H.).

shall not see death.” That is, he who perceives the true idea of Life loses his belief in death. He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, — life obtained not of the body incapable of supporting life, but of Truth, unfolding its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals.

1 CHRIST-  
IANITY

Science  
(contd.)

Abiding  
in Life

In Colossians (iii. 4) Paul writes: “When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory.” When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God’s image. The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, “hid with Christ in God,” — with Truth in divine Love, where human sense hath not seen man.

Indestructible  
being

Paul had a clear sense of the demands of Truth upon mortals physically and spiritually, when he said: “Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” But he, who is begotten of the beliefs of the flesh and serves them, can never reach in this world the divine heights of our Lord. The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.

Consecration  
required

When first spoken in any age, Truth, like the light, “shineth in darkness, and the darkness comprehended it not.” A false sense of life, substance, and mind

The text is now indicating what is possible and what should be expected: viz. "being ushered into the undying realities of Spirit". Observe how perfectly the text illustrates Christianity reflecting Christ through the blending of Spirit, Life, Truth. (See Matrix).

CHRIST-  
IANITY

Science  
(contd.)

"Abiding in Life" (M.H.).

This leads into "Indestructible being" (M.H.) in "all its perfection, continuity and might . . ." and then on to its absolute Science as indicated in the apostolic words:—

man found "perfect as the Father, indestructible in Life,

"hid with Christ in God",—

with Truth in divine Love . . ."

The *calculus* is the Science of this perfection, continuity and might.

The ultimate reality to be attained and demonstrated demands complete self-immolation—the willingness to yield with joy the mortal concept for the immortal. This is the true consecration that is required (See M.H.).

Observe the prophetic nature of the text at this point: "The time cometh when the spiritual origin of man . . . will be understood and demonstrated".

Observe also: "When first spoken in any age, Truth, like the light . . ." is not readily received unless accompanied by demonstration.



1 hides the divine possibilities, and conceals scientific demonstration.

3 If we wish to follow Christ, Truth, it must be in the way of God's appointing. Jesus said, "He that believeth

6 <sup>Loving God supremely</sup> on me, the works that I do shall he do also."

He, who would reach the source and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches God's love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.

12 We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great healer of mortal mind is the healer of the body.

The purpose and motive to live aright can be gained now. This point won, you have started as you should. 18 You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, 21 your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

Saul of Tarsus beheld the way — the Christ, or Truth 24 — only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then <sup>Conversion of Saul</sup> the man was changed. Thought assumed a 27 nobler outlook, and his life became more spiritual. He learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in hu- 30 mility he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson in divine Science.

To reach Christ—Truth—one must follow in the way of God's appointing: there is no other way. Any other road is deviation leading into dualism. **CHRISTIANITY**  
Science  
(contd.)

Hence the M.H. "Loving God supremely".

(i)

To continue in this way, "We must forsake the foundation of material systems . . ." (ii)

Note: "The purpose and motive to live aright can be gained now". (iii)

This brings us to "the numeration-table of Christian Science . . ." (iv)  
(See Message 1901. p. 22: 15-23: 22).

The numeration-table here relates to the orderly scientific use of text whereby the "numerals of infinity called *seven days*" (p. 520) open up the Scriptures and Textbook, reveal to the unfolding thought the nature and vastness of infinity—Divine Being in ultimate reality—to be interpreted by the divine infinite calculus of Spirit.

Saul of Tarsus—later named Paul—illustrates wonderfully the way outlined above whereby he became the "colossal" character that was the nature of his true identity. (See Mis. 360: 1-15).

Summary of Christianity section:—

Christianity reflecting Word is rooted in the Old Testament (pp. 319: 21-321: 5).

Christianity reflecting Christ handles animal magnetism and develops scientific translation (pp. 321: 6-322: 13).

Christianity as Christianity opens the vision (pp. 322: 14-323: 27).

Christianity reflecting Science resolves all into scientific order (pp. 323: 28-326: 32).

Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind.

SCIENCE  
Word

What a pitiful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on good grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast to be effaced by the sweat of agony. It is a moral madness which rushes forth to clamor with midnight and tempest.

Image of  
the beast

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy.

Peremptory  
demands

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and to proclaim the right. But how shall we reform the man who has more animal than moral courage, and who has not the true idea of good? Through human consciousness, convince the mortal of his mistake in seeking material means for gaining happiness. Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense

Moral  
courage

Having used the "Conversion of Saul" (M.H.) to illustrate the divine possibilities, the text now shows how reform based on spiritual understanding effaces the "Image of the beast" (M.H.) In other words uncovering and handling animal magnetism is vital to an understanding of the Science of being. (See "Ways that are Vain" My. pp. 210-213). SCIENCE  
Word

Such reform as outlined here is preparatory and essential to an understanding of the Platform shortly to follow.

The text is concerned with showing how indispensable are the "Peremptory demands" (M.H.) of Science to forthcoming demonstration.

Moral courage is equally necessary "to meet the wrong and to proclaim the right." Let "Moral courage" (M.H.) and reason awaken and inform: then the pleasures of the physical senses yield readily to "the grandeur and bliss of a spiritual sense . . ."

1 and the grandeur and bliss of a spiritual sense, which  
 silences the material or corporeal. Then he not only will  
 3 be saved, but *is* saved.

SCIENCE  
 Word  
 (contd.)

Mortals suppose that they can live without goodness,  
 when God is good and the only real Life. What is the  
 6 <sup>Final destruc-</sup> result? Understanding little about the divine  
<sup>tion of error</sup> Principle which saves and heals, mortals get  
 rid of sin, sickness, and death only in belief. These errors  
 9 are not thus really destroyed, and must therefore cling  
 to mortals until, here or hereafter, they gain the true un-  
 derstanding of God in the Science which destroys human  
 12 delusions about Him and reveals the grand realities of  
 His allness.

Christ

This understanding of man's power, when he is  
 15 equipped by God, has sadly disappeared from Christian  
 history. For centuries it has been dormant, a  
<sup>Promise</sup> <sup>perpetual</sup> lost element of Christianity. Our missionaries  
 18 carry the Bible to India, but can it be said that they  
 explain it practically, as Jesus did, when hundreds of  
 persons die there annually from serpent-bites? Under-  
 21 standing spiritual law and knowing that there is no mate-  
 rial law, Jesus said: "These signs shall follow them that  
 believe, . . . they shall take up serpents, and if they  
 24 drink any deadly thing, it shall not hurt them. They  
 shall lay hands on the sick, and they shall recover." It  
 were well had Christendom believed and obeyed this  
 27 sacred saying.

Christian

Jesus' promise is perpetual. Had it been given only  
 to his immediate disciples, the Scriptural passage would  
 30 read *you*, not *they*. The purpose of his great life-work  
 extends through time and includes universal humanity.  
 Its Principle is infinite, reaching beyond the pale of a

This accomplished, the promise is realized as fact, and man *is* saved. This is the climax of Science reflecting the Word which has reformed the human character. SCIENCE  
Word  
(contd.)

This leads to Science reflecting the Christ and the “Final destruction of error” (M.H.) which is inevitable here or hereafter. It is imperative that belief yields to spiritual understanding in order that this final destruction be accomplished. Belief alone is quite inadequate. Christ

The progress and permanence of Christianity has always hinged on demonstration—and no more so than today. Christianity

Understanding spiritual law enables one to know and demonstrate there is no material law to victimize mortals.

Note M.H. “Promise perpetual”. Observe the nature and purpose of Jesus’ “great lifework” for his generation and for all time, for all people universally.

single period or of a limited following. As time moves 1 SCIENCE  
 on, the healing elements of pure Christianity will be fairly 2 Christianity  
 dealt with; they will be sought and taught, and will glow 3 (contd.)  
 in all the grandeur of universal goodness.

A little leaven leavens the whole lump. A little under-  
 standing of Christian Science proves the truth of all that 6  
 I say of it. Because you cannot walk on the water and raise the dead, you have no right to Imitation  
 question the great might of divine Science in these direc- 9 of Jesus  
 tions. Be thankful that Jesus, who was the true demon-  
 strator of Science, did these things, and left his example for  
 us. In Science we can use only what we understand. We 12  
 must prove our faith by demonstration.

One should not tarry in the storm if the body is freez-  
 ing, nor should he remain in the devouring flames. Un- 15  
 til one is able to prevent bad results, he should avoid their  
 occasion. To be discouraged, is to resemble a pupil in  
 addition, who attempts to solve a problem of Euclid, and 18  
 denies the rule of the problem because he fails in his first  
 effort.

There is no hypocrisy in Science. Principle is impera- 21 Science  
 tive. You cannot mock it by human will. Science is a  
 divine demand, not a human. Always right,  
 its divine Principle never repents, but main- Error  
 tains the claim of Truth by quenching error. destroyed,  
 The pardon of divine mercy is the destruction of error. If not pardoned 24  
 men understood their real spiritual source to be all bless- 27  
 edness, they would struggle for recourse to the spiritual  
 and be at peace; but the deeper the error into which mortal  
 mind is plunged, the more intense the opposition to 30  
 spirituality, till error yields to Truth.

Human resistance to divine Science weakens in pro-

The text again becomes prophetic: because Science will not only be reflecting Christ, but in addition it will be interpreting Christianity and its demonstration.

SCIENCE  
Christianity  
(contd.)

Our responsibility is to understand and imitate Jesus' lifework. (See M.H.); and to prove our faith by demonstration. Then faith has become permanent in the understanding; and understanding made fruitful in demonstration with scientific certainty.

But a word of warning as demonstration advances: the need for watchfulness and the exercise of great wisdom in order that demonstration and understanding go hand in hand and one does not outstrip the other.

Observe the blending of Principle and Science in the text as this tone draws to a close and we approach the Platform: Science

“There is no hypocrisy in Science. Principle is imperative.  
You cannot mock it by human will.

Science is a divine demand . . .

Always right . . . Principle never repents . . .”

(And so on! Please observe the complete text)

As we grasp the great fact that the pardon of divine mercy is the destruction of error, opposition (chemicalization) yields to Truth, and human resistance gives place to full scientific acknowledgement.



1 portion as mortals give up error for Truth and the un-  
 2 derstanding of being supersedes mere belief. Until the  
 3 The hopeful  
 outlook author of this book learned the vastness of  
 4 Christian Science, the fixedness of mortal illu-  
 5 sions, and the human hatred of Truth, she cherished  
 6 sanguine hopes that Christian Science would meet with  
 7 immediate and universal acceptance.

SCIENCE

Science  
(contd.)

8 When the following platform is understood and the  
 9 letter and the spirit bear witness, the infallibility of divine  
 10 metaphysics will be demonstrated.

11 I. God is infinite, the only Life, substance, Spirit, or  
 12 Soul, the only intelligence of the universe, including man.

WORD

Word

13 The deific  
 supremacy Eye hath neither seen God nor His image and  
 14 likeness. Neither God nor the perfect man  
 15 can be discerned by the material senses. The individ-  
 16 uality of Spirit, or the infinite, is unknown, and thus a  
 17 knowledge of it is left either to human conjecture or to the  
 18 revelation of divine Science.

19 II. God is what the Scriptures declare Him to be, —  
 20 Life, Truth, Love. Spirit is divine Principle, and divine  
 21 The deific  
 definitions Principle is Love, and Love is Mind, and  
 22 Mind is not both good and bad, for God is  
 23 Mind; therefore there is in reality one Mind only, be-  
 24 cause there is one God.

25 III. The notion that both evil and good are real is a  
 26 delusion of material sense, which Science annihilates.  
 27 Evil  
 obsolete Evil is nothing, no thing, mind, nor power.  
 28 As manifested by mankind it stands for a lie,  
 29 nothing claiming to be something, — for lust, dishonesty,  
 30 selfishness, envy, hypocrisy, slander, hate, theft, adultery,  
 31 murder, dementia, insanity, inanity, devil, hell, with all  
 the etceteras that word includes.

Christ

Reaching "The hopeful outlook" (M.H.) we gain the platform which provides the open gates to the City foursquare; but in order to enter the *letter* and the *spirit* must combine and bear witness in demonstration. SCIENCE  
Science  
(contd.)

Here let it be affirmed that Science, Divine Science, Absolute Christian Science and Christian Science in their diverse offices are all Divine; simultaneous aspects of one divine omni-acton. Hence, they are to be understood as operating simultaneously throughout infinite Being. Altitude of vision determines the characterization of office in human experience.

### PART III

An overall survey reveals that this platform comprises thirty-two classified statements which interpret reduction to system—so indispensable to demonstration "with scientific certainty". These statements (or propositions) fall naturally into four groups characterized by Word, Christ, Christianity, Science.

- I "The deific supremacy" (M.H.) is set forth through the qualifying use of *infinite* and *the only*. Since the material senses cannot discern the Divine Being or Supreme Being commonly called God, the question is How can this ONE be defined intelligently and demonstrably? The revelation of divine Science alone can answer this and eliminate human conjecture. WORD  
Word

This is accomplished through synonymous and operational terms which must be understood individually, in combination, in reflection and in omni-acton in order to interpret the indivisible infinite.

- II "The nature and essence of the individual infinite" (N. & Y. p. 19) is defined here through the synonymous terms Life, Truth, Love. These three terms interpret a very subjective sense of the Divine Being. As a trinity they convey one aspect of divine Principle, viz. structure. Spirit, Love and Mind are used also to interpret Principle: to indicate its oneness and freedom from dualism—good and bad—with one Mind, Spirit as starting point.

- III As Word reflects Christ the dualism of good and evil as equally real is uncovered as "a delusion of material sense, which Science annihilates". Christ  
Subjectively, it is seen through as "nothing, no thing, mind, nor power".

Objectively, as manifested by mankind, it is as the text indicates and as the M.H. affirms—obsolete. To understand this adequately is to demonstrate it. (UNITY OF GOOD pp. 1-12 amplifies these propositions; also NO AND YES pp. 15-17).

IV. God is divine Life, and Life is no more confined 1 Christ  
(contd.)  
 to the forms which reflect it than substance is in its  
 shadow. If life were in mortal man or mate- Life the 3  
 rial things, it would be subject to their limi- creator  
 tations and would end in death. Life is Mind, the creator  
 reflected in His creations. If He dwelt within what He 6  
 creates, God would not be reflected but absorbed, and the  
 Science of being would be forever lost through a mortal  
 sense, which falsely testifies to a beginning and an 9  
 end.

V. The Scriptures imply that God is All-in-all. From Christianity  
 this it follows that nothing possesses reality nor existence 12  
 except the divine Mind and His ideas. The Allness of  
Spirit  
 Scriptures also declare that God is Spirit.  
 Therefore in Spirit all is harmony, and there can be no 15  
 discord; all is Life, and there is no death. Everything  
 in God's universe expresses Him.

VI. God is individual, incorporeal. He is divine Prin- 18  
 ciple, Love, the universal cause, the only creator, and  
 there is no other self-existence. He is all- The universal  
cause 21  
 inclusive, and is reflected by all that is real  
 and eternal and by nothing else. He fills all space, and  
 it is impossible to conceive of such omnipresence and in-  
 dividuality except as infinite Spirit or Mind. Hence all 24  
 is Spirit and spiritual.

VII. Life, Truth, and Love constitute the triune Person Science  
 called God, — that is, the triply divine Principle, Love. 27  
 They represent a trinity in unity, three in Divine  
trinity  
 one, — the same in essence, though multi-  
 form in office: God the Father-Mother; Christ the spirit- 30  
 ual idea of sonship; divine Science or the Holy Comforter.  
 These three express in divine Science the threefold, essen-

- IV The text at this point is designed to uncover and demonstrate that Life (as noumenon) or life (as phenomenon) cannot be *in forms*, i.e. contained or absorbed; else the Science of being or spiritual reflection would be forever lost. Christ  
(contd.)

It is the office of Word reflecting Christ to uncover this root error and reveal the great fact and Science of spiritual reflection. This in turn prepares the way for the demonstration of Word reflecting Christianity.

- V Whereas “The Scriptures imply that God is All-in-all”, *Science and Health* elucidates and demonstrates this as scientific fact. Christianity

Observe how this precludes the possibility of opposites:—

- (i) The All-in-all of Mind precludes any other reality or existence.
- (ii) The “Allness of Spirit” (M.H.) precludes discord.
- (iii) All is Life, and therefore there is no death.
- (iv) “Everything in God’s universe expresses Him”.

- VI Note the use of *is* throughout this paragraph. There is no process, no problem here: only *being*. The above propositions in §V reveal that as thought advances to the demonstration of pure Christianity the problem of opposites ceases; the theological concept yields to spiritual understanding of Divine Being as the divine Principle, Love and all that the term conveys. “Hence all is Spirit and spiritual”.

- VII The Divine Being (p. 3) is “the triune Person . . . the triply divine Principle, Love”. Science

Here we have possibly the most profound of all interpretations<sup>1</sup>. To present the “Divine trinity” (M.H.) Life, Truth, and Love *constitute, represent, express*—interpreting this multiformity of office whereby the Divine Being or Trinity is self-existent in structure and self-expressed subjectively; also they *indicate* the divine Principle and the supreme relationship of being:— “the intelligent relation of God to man and the universe.”

“. . . a trinity in unity, three in one,—the same in essence, though multiform in office” is only conceivable on an incorporeal basis, and is of profound importance.

<sup>1</sup> Message 1901 pp. 3-11; My. 225: 7-226: 23

1 tial nature of the infinite. They also indicate the divine  
 Principle of scientific being, the intelligent relation of God  
 3 to man and the universe.

Science  
(contd.)

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

6 Father-  
 Mother As the apostle expressed it in words which he  
 quoted with approbation from a classic poet:  
 “For we are also His offspring.”

9 IX. Jesus was born of Mary. Christ is the true idea  
 voicing good, the divine message from God to men speak-

CHRIST  
 Word

12 The Son  
 of God ing to the human consciousness. The Christ  
 is incorporeal, spiritual, — yea, the divine  
 image and likeness, dispelling the illusions of the senses;  
 the Way, the Truth, and the Life, healing the sick and  
 15 casting out evils, destroying sin, disease, and death. As  
 Paul says: “There is one God, and one mediator between  
 God and men, the man Christ Jesus.” The corporeal  
 18 man Jesus was human.

X. Jesus demonstrated Christ; he proved that Christ  
 is the divine idea of God — the Holy Ghost,  
 21 Holy Ghost  
 or Comforter or Comforter, revealing the divine Principle,  
 Love, and leading into all truth.

XI. Jesus was the son of a virgin. He was appointed  
 24 to speak God’s word and to appear to mortals in such  
 a form of humanity as they could understand  
 as well as perceive. Mary’s conception of  
 27 him was spiritual, for only purity could reflect Truth  
 and Love, which were plainly incarnate in the good and  
 pure Christ Jesus. He expressed the highest type of  
 30 divinity, which a fleshly form could express in that age.  
 Into the real and ideal man the fleshly element cannot  
 enter. Thus it is that Christ illustrates the coincidence,

Christ

VII  
(contd.)

*Constitute* relates to the divine essence and substance. (See Webster & Oxford).

Science  
(contd.)

*Represent* relates to “a trinity in unity” and is used to interpret essence leading to structure of being: Father-Mother; Christ-sonship; divine Science

*Express* relates to “essential nature” since the divine Ego is self-conscious Being embracing all being as identity in reflection.

*Indicate* points to the supreme relationship of being.

*Indicate* may also serve as a life-link, (See S. & H. 350: 27-30) whereby the human concept always has access to the divine Principle.

VIII

We must never lose sight of Chapter X as Christianity reflecting Christ: therefore we observe relationship at its highest definition and altitude in the term Father-Mother, (Note M.H.)—as between Creator and creation. (See Message 1901 p. 7: 8-17).

IX

Paragraphs IX-XVI are devoted entirely to the divine office of Christ and the mission of Jesus.

CHRIST  
Word

Christ reflecting the Word is “*voicing good, the divine message . . . speaking to the human consciousness*”, and “*dispelling the illusions of the senses*”. Christ is “The Son of God” (M.H.); Jesus called himself “the Son of man”. Christ is “the Way, the Truth, and the Life . . .” Jesus is the Way-shower: hence the life-link and mediator between the human and divine. (Italics mine)

X

Objectively, Jesus *demonstrated* Christ; subjectively, he *proved* that Christ is the divine idea. Observe the blending of Christ with “the Holy Ghost or Comforter, *revealing . . . and leading . . .*” (See Message 1901 p. 8: 1-9: 5). (Italics mine)

XI

The text depicts Jesus as “the son of a virgin” destined to become the Christ Jesus who would rise progressively to the altitude of correspondence where Principle and its idea is one in co-incidence. The human Jesus is a diminishing concept: the Christ-idea is progressively “the real and ideal man” coming to light until finally seen in ascension. (See Mis. p. 73: 22-10).

Christ

*Science and Health* unfolds and interprets the Science of this translation.

or spiritual agreement, between God and man in His image. 1

**CHRIST**  
Christ  
(contd.)

XII. The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike.

Messiah  
or Christ

6

15

Christianity

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities.

The divine  
Principle  
and idea

18

21

24

27

30

XIV. By these sayings Jesus meant, not that the hu-

- xii The correct use of *Christ* and *Jesus* whether used individually or in combination is set forth here in para. XII.

CHRIST  
Christ  
(contd.)

“Messiah or Christ” (M.H.). These terms are synonymous.

The office of Christ is defined still further.

Christ is both ideal and idea to be demonstrated.

The context determines the shade of difference in meaning.

- xiii At this point the text introduces Christianity as taught and demonstrated by Christ Jesus. His mission is the consummation of all that was seen by the prophets and demonstrated in part by them. Jesus operating from within the divine order established “Christ’s Christianity [as] the chain of scientific being reappearing in all ages . . .” (S. & H. p. 271: 1).

Christianity

The spiritual idea, or Christ, beheld in and of its divine Principle, inseparable and indivisible is the ideal that is the foundation of all relationship. Observe Jesus’ words lines 28-31. Note the significance of *after* at line 20: this is prophetic of the forthcoming scientific era.



1 man Jesus was or is eternal, but that the divine idea or  
 Christ was and is so and therefore antedated Abraham;  
 3 Spiritual  
 oneness not that the corporeal Jesus was one with the  
 Father, but that the spiritual idea, Christ,  
 dwells forever in the bosom of the Father, God, from  
 6 which it illumines heaven and earth; not that the Father  
 is greater than Spirit, which is God, but greater, infinitely  
 greater, than the fleshly Jesus, whose earthly career was  
 9 brief.

**CHRIST**  
 Christianity  
 (contd.)

XV. The invisible Christ was imperceptible to the  
 so-called personal senses, whereas Jesus appeared as a  
 12 The Son's  
 duality bodily existence. This dual personality of the  
 unseen and the seen, the spiritual and mater-  
 rial, the eternal Christ and the corporeal Jesus manifest  
 15 in flesh, continued until the Master's ascension, when  
 the human, material concept, or Jesus, disappeared,  
 while the spiritual self, or Christ, continues to exist in  
 18 the eternal order of divine Science, taking away the sins  
 of the world, as the Christ has always done, even before  
 the human Jesus was incarnate to mortal eyes.

Science

21 XVI. This was "the Lamb slain from the foundation  
 of the world," — slain, that is, according to the testi-  
 mony of the corporeal senses, but undying in  
 24 Eternity of  
 the Christ the deific Mind. The Revelator represents the  
 Son of man as saying (Revelation i. 17, 18): "I am the  
 first and the last: I am he that liveth, and was dead  
 27 [not understood]; and, behold, I am alive for evermore,  
 [Science has explained me]." This is a mystical state-  
 ment of the eternity of the Christ, and is also a reference  
 30 to the human sense of Jesus crucified.

XVII. Spirit being God, there is but one Spirit, for  
 there can be but one infinite and therefore one God.

**CHRIST-  
 IANITY**  
 Word

- XIV** The ideal of Christianity is “Spiritual oneness” (M.H.), as set forth in the words of Christ Jesus in the earlier paragraph. They indicate that the spiritual idea is eternal, outside time and physical space and is to be found in its divine Principle alone. As our consciousness of oneness with Principle becomes subjective, Principle becomes increasingly self-demonstrating as the spiritual and ultimate reality of being. **CHRIST**  
Christianity  
(contd.)
- XV** We have already said much about dualism as the leading error of semi-metaphysics. “The Son’s duality” (M.H.) as the “dual personality of the unseen and the seen” is not the co-mingling of opposites, but is the life-link already referred to. The deeper meaning of all that is conveyed by “life-link” must be left to individual revelation. (See S. & H. p. 491: 12-16). The “corporeal Jesus manifest in flesh” involved a time factor: “the spiritual self, or Christ, continues to exist in the eternal order of divine Science . . .” **Science**
- XVI** The text now takes up the Revelator’s standpoint to interpret further the “Eternity of the Christ” (M.H.). The resistance to the Christ from “the foundation of the world” begins with the “mist” (Genesis ii: 6) later to evolve and claim to become self-conscious in the figures of Adam and Eve, and the serpent’s whisper. Christ Jesus both teaches and demonstrates the eternity of the Christ and the nothingness of its inversion; the Revelator puts this on everlasting record; Science in the fulness of time explains and interprets the mystery and solves the enigma. (C/R’s, S. & H. 132: 24-27. Message 1901: pp. 8-11).

There are neither spirits many nor gods many. There is no evil in Spirit, because God is Spirit. The theory, that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism.

CHRIST-  
IANITY  
Word

Infinite  
Spirit

XVIII. Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Æon or Word of God, "was not anything made that was made." Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

The only  
substance

6

9

XIX. Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite. Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light.

Christ

Soul and  
Spirit one

15

18

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality.

The one  
divine Mind

24

27

XXI. The Ego is deathless and limitless, for limits

Christianity

- XVII** There is now a complete change of subject. CHRIST-  
IANITY  
Christianity proclaims without compromise the "Infinite Spirit" (M.H.)—Spirit as infinite, one and only. From this base it destroys, in demonstration, the idolatry of spirits many or gods many; also the Eastern mysticism that Spirit must pass through matter. Word  
Hence "Thou shalt have no other gods before me". "This *me* is Spirit". (S. & H. p. 467: 3-4).
- XVIII** "The only substance" (M.H.). Here is the eternal Word or Logos proclaiming Spirit the only substance, invisible and indivisible. "Æon" implies the creative Word from all eternity. It is from this base that Mrs. Eddy could write the chapter in *Unity of Good*, THERE IS NO MATTER. The student is advised to study and ponder this profound statement. (U. of G. pp. 31-36).
- XIX** "Soul and Spirit one" (M.H.). These are synonymous, and the text shows that Spirit and Soul cannot be *in* a limited mind or a limited body, nor *in* mortality. Once this is seen and accepted the way opens for scientific translation: by losing the false sense of Soul and gaining the eternal unfolding of Life. Christ
- XX** This paragraph epitomizes the whole chapter, SCIENCE OF BEING. From the basis of Mind the text rises to the divine Principle, Love as the eternal Father-Mother constituting reality; and sin, sickness and mortality as suppositional antipodes and contradictions.  
Observe the correspondence between this paragraph in relation to the design of the platform; and the chapter in relation to the design and structure of *Science and Health*: they are parallel.

1 would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence  
 3 <sup>The divine</sup> never passes into non-intelligence, or matter. <sup>Ego</sup> Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the im-  
 6 mortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.

9 XXII. Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immor-  
 12 <sup>The real</sup> tal man is coexistent and coeternal with that <sup>manhood</sup> Mind. He has been forever in the eternal Mind, God; but infinite Mind can never be in man, but is reflected by man. The spiritual man's consciousness  
 15 and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always  
 18 spiritual and eternal.

XXIII. God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected  
 21 <sup>Indivisibility</sup> by a single man, else God would be manifestly <sup>of the infinite</sup> finite, lose the deific character, and become less than God. Allness is the measure of the infinite, and  
 24 nothing less can express God.

XXIV. God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal.  
 27 <sup>God the</sup> The Science of being furnishes the rule of per- <sup>parent Mind</sup> fection, and brings immortality to light. God and man are not the same, but in the order of divine Sci-  
 30 ence, God and man coexist and are eternal. God is the parent Mind, and man is God's spiritual offspring.

XXV. God is individual and personal in a scientific

CHRIST-  
IANITYChristianity  
(contd.)

Science

SCIENCE

Word

**xxi** “The divine Ego” (M.H.), the I AM revealed to Moses, the Divine Being (p. 3) are all indicating the one infinite individuality. The great fact common to all three terms is oneness, wholeness. This divine Ego or Being can never enter into an opposite: it has no cognizance of opposites, and therefore is a law unto itself. This ensures perfection and perpetuity of all individuality throughout infinite range.

**CHRIST-  
IANITY**  
Christianity

**xxii** Man is therefore immortal and imperishable in identity; co-existent and co-eternal with the divine Mind that holds and maintains him. More subjectively, his whole being emanates from Life, Truth, Love to be identified as the expression of God’s being and endowed with infinite individuality.

**xxiii** The “Indivisibility of the infinite” (M.H.) now appears as scientific fact and is seen within the domain and operation of law. Science

The text states the proposition both ways :

1 “God is indivisible”.

2 “A portion of God could not enter man . . .”

Hence, 1 “Allness is the measure of the infinite . . .”

2 “nothing less can express God”.

**xxiv** The supreme relationship of being, i.e. of Principle to man in the divine likeness or Mind to man as offspring, is set forth as inseparable, harmonious, and eternal; because in Science the rule of perfection and the divine order sustain coexistence eternally. This is Christianity interpreted at its highest altitude, that is in divine Science.

(XXV overleaf)

sense, but not in any anthropomorphic sense. Therefore 1  
 man, reflecting God, cannot lose his individuality; but as  
 material sensation, or a soul in the body, blind  
 mortals do lose sight of spiritual individuality. 3  
 Material personality is not realism; it is not  
 the reflection or likeness of Spirit, the perfect God. 6  
 Sensualism is not bliss, but bondage. For true happiness,  
 man must harmonize with his Principle, divine Love; the  
 Son must be in accord with the Father, in conformity with 9  
 Christ. According to divine Science, man is in a degree  
 as perfect as the Mind that forms him. The truth of be-  
 ing makes man harmonious and immortal, while error is 12  
 mortal and discordant.

SCIENCE  
Word

Man reflects  
the perfect  
God

XXVI. Christian Science demonstrates that none but  
 the pure in heart can see God, as the gospel  
 teaches. In proportion to his purity is man.  
 perfect; and perfection is the order of celestial  
 being which demonstrates Life in Christ, Life's spiritual 18  
 ideal.

Purity the  
path to  
perfection

XXVII. The true idea of man, as the reflection of the  
 invisible God, is as incomprehensible to the limited senses 21  
 as is man's infinite Principle. The visible uni-  
 verse and material man are the poor counter-  
 feits of the invisible universe and spiritual man. 24  
 Eternal things (verities) are God's thoughts as they exist in the  
 spiritual realm of the real. Temporal things are the  
 thoughts of mortals and are the unreal, being the oppo- 27  
 site of the real or the spiritual and eternal.

Christ

True idea  
of man

XXVIII. Subject sickness, sin, and death to the rule  
 of health and holiness in Christian Science,  
 and you ascertain that this Science is demon-  
 strably true, for it heals the sick and sinning as no

Truth  
demonstrated

30

xxv One of the important offices of Science is interpretation. In this case Science reflecting the Word clears away any anthropomorphic sense (i.e. bodily or corporeal sense), falsely attributed to God and man, in order that true individuality may be understood within the oneness of being. Personality and sensualism are types of bondage. True individuality is the answer. Perfect harmony is found and fulfilled only in co-incident relationship within the divine Principle, Love, in divine Science. In application, “The truth of being *makes* man harmonious and immortal”. . . (See ll. 11-12, my italics). SCIENCE  
Word

xxvi In this paragraph we have the tone of the Word indicating “Purity the path to perfection”—the line of approach; whilst the absolute fact provided by Science is “perfection [as] the order of celestial being which demonstrates . . .” Observe the transition from Word to Christ. Being is eternal progression: it cannot be compartmented.

xxvii Thus we arrive at the “True idea of man” (M.H.) who is the embodiment and fulfillment of the Christ ideal (lines 18-19 above). Christ  
Science reflecting Christ also uncovers to our cognition the nature of the counterfeit as distinct from the real; the temporal as distinct from the eternal. This is in order that our categories may always be clear, and demonstration facilitated.



1 other system can. Christian Science, rightly under-  
 2 stood, leads to eternal harmony. It brings to light the  
 3 only living and true God and man as made in His like-  
 4 ness; whereas the opposite belief — that man originates  
 5 in matter and has beginning and end, that he is both  
 6 soul and body, both good and evil, both spiritual and  
 7 material — terminates in discord and mortality, in the  
 8 error which must be destroyed by Truth. The mortality  
 9 of material man proves that error has been ingrafted  
 10 into the premises and conclusions of material and mortal  
 11 humanity.

12 XXIX. The word *Adam* is from the Hebrew *adamah*,  
 13 signifying the *red color of the ground, dust, nothingness*.  
 14 Divide the name Adam into two syllables,  
 15 <sup>Adam not</sup> and it reads, *a dam*, or obstruction. This  
 16 <sup>ideal man</sup> suggests the thought of something fluid, of mortal mind  
 17 in solution. It further suggests the thought of that  
 18 “darkness . . . upon the face of the deep,” when mat-  
 19 ter or dust was deemed the agent of Deity in creating  
 20 man, — when matter, as that which is accursed, stood  
 21 opposed to Spirit. Here *a dam* is not a mere play upon  
 22 words; it stands for obstruction, error, even the sup-  
 23 posed separation of man from God, and the obstacle  
 24 which the serpent, sin, would impose between man and  
 25 his creator. The dissection and definition of words,  
 26 aside from their metaphysical derivation, is not scien-  
 27 tific. Jehovah declared the ground was accursed; and  
 28 from this ground, or matter, sprang Adam, notwith-  
 29 standing God had blessed the earth “for man’s sake.”  
 30 From this it follows that Adam was not the ideal man  
 for whom the earth was blessed. The ideal man was  
 revealed in due time, and was known as Christ Jesus.

SCIENCE

Christ  
(contd.)

Christianity

xxviii “Truth demonstrated” (M.H.). Note how the text is becoming increasingly adapted to the human need: the higher the vision of Truth and Science, the deeper the insight into and penetration of error, until Truth has gone to the bottom of mental action and uncovered the vanity and futility of the dual position.

SCIENCE  
Christ  
(contd.)

xxix This paragraph XXIX in the Platform corresponds to Science reflecting Christianity: in the overall design of the textbook Chapter XV GENESIS corresponds to Science reflecting Christianity and includes the interpretation of the Adam allegory.

“Spiritual evolution alone is worthy of the exercise of divine power” (S. & H. p. 135). The *Adam* symbol is introduced here to illustrate that in scientific demonstration the inversion has to be faced and the negation to be disposed of before the ideal man can be attained and established beyond possibility of loss or reversal.

The symbol *Adam* occupies two paragraphs in the Glossary of *Science and Health*. The first illustrates the evolution of elementary latent error or “original sin” into the self-conscious phenomenon organised through the five senses.

The second paragraph corresponds with the definition presented here as a *dam*—an obstruction in conjunction with something fluid, leading to an obstacle between man and his creator.

Both aspects must be understood and handled to the point of nothingness in true practice.

The spiritual interpretation of the Old Testament from Adam to Christ Jesus and on to today provides thousand year periods (of which our present is the sixth drawing to a close). These periods record spiritual evolution in terms of the impact of the spiritual idea upon world consciousness. What these records indicate, Christ Jesus demonstrated in full but individually.

Christianity

XXX. The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?

1 SCIENCE  
Christianity  
(contd.)

Divine  
pardon

3

6

Science

XXXI. Since God is All, there is no room for His unlikeness. God, Spirit, alone created all, and called it good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God. A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin, — would make that real which is unreal, and thus heap up "wrath against the day of wrath." He is joining in a conspiracy against himself, — against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil.

Evil not pro-  
duced by God

9

12

15

18

XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, sin to holiness, and God's kingdom comes "in earth, as it is in heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose

Basis of  
health and  
immortality

24

27

30

- xxx** This paragraph indicates the climax of Science as it reflects Christianity: Life, Truth and Love operating to destroy death, error and hate. This is the "Divine pardon" (M.H.) and the only form of forgiveness. SCIENCE  
Christianity  
(contd.)
- xxxI** Finally Science shows and demonstrates that "Spirit, alone created all" and that evil is not and cannot possibly be "the product of God" (See M.H. line 9). Science  
 To persist or indulge in sin is to prolong a state of self-deception and its consequences.  
 To speculate or to theorize on evil never solves any problem. Demonstration rising to co-incidence with Principle solves it for all time.
- xxxII** The opening sentence illustrates spiritual evolution in conjunction with scientific translation.  
 Reviewing the whole platform we observe how the spiritual idea defines the infinite at the highest altitude possible and yet is the "Basis of health and immortality" (M.H. p. 339: 22).  
 This basis is the great fact that God is the only Mind. Recapitulation q. 10 p. 469 What is Mind? opens on this same note: "God good . . . the *only* Mind . . ." The acceptance and understanding of this great fact eliminates sin wholly and finally.

XXXII 1 their imaginary power for good or evil, until we lose our  
 (contd.) faith in them and make life its own proof of harmony  
 3 and God.

Science  
 (contd.)

This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word  
 6 *duty*, which is not in the original, is omitted: "Let  
 us hear the conclusion of the whole matter: Fear God,  
 and keep His commandments: for this is the whole  
 9 duty of man." In other words: Let us hear the con-  
 clusion of the whole matter: love God and keep His  
 commandments: for this is the whole of man in His  
 12 image and likeness. Divine Love is infinite. Therefore  
 all that really exists is in and of God, and manifests His  
 love.

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

**XXXII**  
(contd.)

Theories which contain elements of dualism or which assume matter as essential are to be outgrown, so that life may be “its own proof of harmony and God”.

**SCIENCE**  
Science  
(contd.)

The book of Ecclesiastes supports this as the only possible position.

“Divine Love is infinite”. This proposition understood and demonstrated leads to the inference that the Divine Being is ONE embracing all identity and individuality as its own universe within the divine order; and that in this reality there is no matter—no sin, disease, death.

The closing paragraph is based on the First Commandment: “Thou shalt have no other gods before me” and its correlative in the Gospel: “Love thy neighbour as thyself”.

These two Commandments loved and obeyed lead into the oneness of being wherein divine Principle is self-demonstrating through the Science of being as the perfection of its own universe, yet bestowing on humanity the blessings indicated in the closing lines 23-29. This closing statement embraces the many fields of thought and experience in which scientific Christianity is spiritualizing human life in order that mankind may emerge from matter into Spirit through the translating power of the Christ.

Chapter X SCIENCE OF BEING brings the idealism of the previous chapter CREATION forward to the point where the text reveals more clearly and powerfully the distinctive offices of Science and system. This is in order that the root-error of pantheism or semi-metaphysics may be uncovered to enable pure *being* to be understood in its Science, and no longer be overclouded by ignorance or belief. To accomplish this, the chapter prepares human consciousness for the untrammelled and classified Science of being which is presented by the Platform.

Thus pages 268-306 are concerned with sifting and clarifying human thought to free it from the many subtle and involuntary errors and systems that confuse and darken through semi-metaphysics, pantheism, dualism, etc.

Pages 306-330 are concerned mostly with the needs of the individual in freeing himself from the bondage of voluntary and self-conscious errors of human experience.

The chapter corresponds to Christianity reflecting the Christ, within the overall design of *Science and Health* and in line with its title, SCIENCE OF BEING, shows how Christ and Christianity can be understood through the categories and classifications of Science.

Thus we arrive at the Platform, pages 330-340. Here we have 32 classified statements within the framework of Word, Christ, Christianity, Science to present "the infallibility of divine metaphysics". (S. & H. p. 330: 9-10).

This enables each one to commence working out the problem of being in line with his birthright of "sole allegiance to his Maker".

To epitomize this vast design, question 10, p. 469 of Recapitulation asks What is Mind? The answer is seven-fold in Genesis order and immediately presents in the M.H. "The true sense of infinitude". (The detail of this Q. and A. will be dealt with in Volume IV).

## SCIENCE OF BEING

## PART I

## MIND: 268-274 Divine Metaphysics V Semi-Metaphysics

- |                 |                      |
|-----------------|----------------------|
| (i) 268: 1-13   | (v) 270: 14-271: 19  |
| (ii) 268: 14- 8 | (vi) 271: 20-274: 11 |
| (iii) 269: 9-20 | (vii) 274: 12-32     |
| (iv) 269: 21-13 |                      |

## SPIRIT: 275-280 Nature and Substance of Being

- |                      |                 |
|----------------------|-----------------|
| (i) 275: 1-276: 16   | (v) 278: 23-10  |
| (ii) 276: 17-277: 32 | (vi) 279: 11-32 |
| (iii) 278: 1-11      | (vii) 280: 1-8  |
| (iv) 278: 12-22      |                 |

## SOUL: 280-286 Body and Identity

- |                      |                      |
|----------------------|----------------------|
| (i) 280: 9-15        | (v) 281: 27-282: 25  |
| (ii) 280: 16-24      | (vi) 282: 26-284: 20 |
| (iii) 280: 25-281: 6 | (vii) 284: 21-6      |
| (iv) 281: 7-26       |                      |

## PRINCIPLE: 285-288 Person and Personality

- |                  |                 |
|------------------|-----------------|
| (i) 285: 7-14    | (v) 286: 21- 8  |
| (ii) 285: 15-22  | (vi) 287: 9- 8  |
| (iii) 285: 23- 8 | (vii) 288: 9-19 |
| (iv) 286: 9-20   |                 |

## LIFE: 288-292 Life and Death

- |                     |                 |
|---------------------|-----------------|
| (i) 288: 20-30      | (v) 291: 12-27  |
| (ii) 288: 31-13     | (vi) 291: 28-32 |
| (iii) 289: 14- 2    | (vii) 292: 1- 6 |
| (iv) 290: 3-291: 11 |                 |

## TRUTH: 292-302 Primitive Error Uncovered

- |                       |                      |
|-----------------------|----------------------|
| (i) 292: 7-293: 31    | (v) 298: 25-299: 17  |
| (ii) 293: 32-18       | (vi) 299: 18-302: 13 |
| (iii) 294: 19-296: 21 | (vii) 302: 14-30     |
| (iv) 296: 22-298: 24  |                      |

## LOVE: 302-309 Fulfillment — False and True

- |                       |                  |
|-----------------------|------------------|
| (i) 302: 31- 7        | (v) 305: 12-30   |
| (ii) 303: 8-20        | (vi) 305: 31-20  |
| (iii) 303: 21-304: 15 | (vii) 306: 21-29 |
| (iv) 304: 16-11       |                  |



## PART I: IN TERMS OF MATRIX

## WORD (268: 1-274: 32)

Word	268:	1-270:	13
Christ	270:	14-270:	30
Christianity	270:	31-272:	27
Science	272:	28-274:	32

## CHRIST (275: 1-285: 6)

Word	275:	1-276:	28
Christ	276:	29-280:	8
Christianity	280:	9-283:	3
Science	283:	4-285:	6

## CHRISTIANITY (285: 7-292: 6)

Word	285:	7-286:	8
Christ	286:	9-286:	15
Christianity	286:	16-287:	8
Science	287:	9-292:	6

## SCIENCE (292: 7-306: 29)

Word	292:	7-295:	15
Christ	295:	16-299:	30
Christianity	299:	31-302:	30
Science	302:	31-306:	29

## PART II

From page 306: 30 to page 330: 7 there is a distinct change in the nature of the text. It is as if the author were showing the reader how to avail himself of the Science of being as an applied Science to everyday living. Consequently she appears to use the synonymous terms freely as they apply to the individual.

306: 30-312: 13 Mind, Spirit, Soul appear freely throughout this text to teach and to guide the student in his approach to divine Principle: to show him how to silence the "Serpent's whisper" (M.H.) and how to handle error generally. Above all it teaches him the necessity of learning to listen through silencing the physical senses.

312: 14 At this point divine Principle governs the text, and the mission of Christ Jesus is interpreted. This continues to page 319: 20 where the text appears to complete the cycle.

319: 21-330: 7 Throughout these pages the text becomes increasingly subjective in the development of a demonstrable Christianity with particular reference to Life, Truth and Love.

It is for these reasons that I have only indicated the flow of the text in general terms.

306: 30-312: 13 Mind, Spirit, Soul, with their intrinsic or essential qualities teach and guide the student.

312: 14-319: 20 interpret the divine Principle in conjunction with the mission of Christ Jesus.

319: 21-330: 7 develop the understanding of divine Principle in terms of Life, Truth, Love.

## PART II: IN TERMS OF MATRIX

## WORD (306: 30-312: 30)

Word 306: 30-308: 13  
 Christ 308: 14-309: 23  
 Christianity 309: 24-311: 25  
 Science 311: 26-312: 30

## CHRIST (312: 31-319: 20)

Word 312: 31-315: 20  
 Christ 315: 21-316: 11  
 Christianity 316: 12-318: 4  
 Science 318: 5-319: 20

## CHRISTIANITY (319: 21-326: 32)

Word 319: 21-321: 5  
 Christ 321: 6-322: 13  
 Christianity 322: 14-323: 27  
 Science 323: 28-326: 32

## SCIENCE (327: 1-330: 7)

Word 327: 1-328: 3  
 Christ 328: 4-328: 13  
 Christianity 328: 14-329: 20  
 Science 329: 21-330: 7

## PART III: PLATFORM

The Platform (pages 330-340) is already classified by the author Mary Baker Eddy in 32 statements.