

## PERSONALITY

What a word when looked at simply in the usual way! However, one of the greatest questions to be solved through Christian Science is that of *personality*. This same question has puzzled human consciousness from time immemorial, and we find it so recorded along the line of history, religious or secular.

The fact is that *man* is not a person at all, a human being, or a changing state of consciousness; neither is he a divine idea harmoniously existing in the midst of other divine ideas; “nor is he an isolated, solitary idea” (*Science and Health*), but *man* “is the compound idea of God, including all right ideas” (*ibid*); or, in other words, he is the whole consciousness of God, unchangeable and eternal.

Man receives directly the thoughts of God, as reflection. “Scientific thoughts are true thoughts, passing from God to man” (*ibid*), and “scientific thoughts” are the only thoughts there are, for mortal thoughts are but the absence of thoughts.

We are prone to believe, however, because of our standpoint, that *man* is a thinking person, endowed with a mind of his own; and that thoughts pass through or from one person to other persons. This viewpoint has served to hide God’s infinity and to convey the impression that God, too, is a person, but an enlarged one. Wherefore, having humanized Him in one way, by viewing Him as a person, we are easily led from one mistake to another as to the truth of what God is and what man is.

The fully awakened consciousness comprehends and understands that “God is All and He is Mind.” (*ibid*) This awakened sense fully understands that man is the “think” of Mind about itself (Mind); that man is that consciousness, or activity of Mind, without which Mind would be an inactive *activity*, an *unconscious consciousness*, a *mindless mind*, or a *thoughtless thinker*. It is also understood by that same awakened consciousness that man is that which makes Mind knowable, or to have entity, and that without man, Mind would be unknowable, or a non-entity.

This awakened sense understands, or recognizes, the truth that the *one* Mind is omnipresent, and that no matter how dense the darkness of mortal sense may seem to be, nevertheless, every human consciousness has some glimmer of the divine Mind, even as there is never a moment when there is total darkness, a total absence of light.

This “human . . . consciousness which God bestows,” (*ibid*) reflects and receives by reflection the truth of God without the intervention or mediation of persons; and revelation clearly reveals this truth today even as is related in the Scriptures, “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest.” (Jeremiah), and also in *The First Church of Christ, Scientist, and Miscellany*, “Class teaching will not be abolished until it has accomplished that for which it was established; viz, the elucidation of the Principle and rule of Christian Science through the higher meaning of the Scriptures. Students who are ready for this step should beware the net that is craftily laid and cunningly concealed to prevent their advancement in this direction.”

Suppose one were plunged into a cave into which seemingly no ray of light entered, and apparently total darkness prevailed. We all know, however, that no matter how dense the darkness seems to be, there is a degree of light, for light is ever-present.

A vague terror begins to creep into one's consciousness, and his belief in the reality of the intense darkness causes him to be afraid. Strange forms seem to be moving around him; the stillness is frightful; suddenly he becomes aware of a queer, gurgling sound; a cold, clammy thing brushes his cheek; and as he convulsively raises his hand to his face, a cold, wet thing seems to stop it. He trembles, and after a bit, finding no harm comes to him, he becomes quiet and then calm. His eyes begin to be accustomed to this degree of light (darkness) and he begins to see. Gradually things begin to grow plain, and the reality of that which *is*, is revealed to him.

He then finds that he is in a beautiful stalactite cave; the strange forms were but the fantasies of his distorted imagination; the queer, gurgling sound that was so fearful, is seen to be but the rippling of a pretty little rivulet as it flows down the side of the cavern; the cold, clammy things that touched his cheek was but a beautiful stalactite, which, as he trembling swayed, brushed him; and the wet, cold thing that prevented him raising his hand to his face, was the same stalactite dripping with the water that flowed from it as it formed itself. And, as he saw more and more clearly, he found there was no foundation at all for the horrid things he believed he saw in the darkness; but in the light which was always present and which only needed to be used to be consciously present, everything was pure and lovely, beautiful, grand and harmonious.

So, in the apparent darkness of mortal mind, even there is the Christ-Mind; and when, in the darkness, there seem to be the strange forms of death, evil, sickness, terror, fear, envy, bitterness, hatred, yet, in the light of spiritual sense one recognizes the true facts of God, Mind, and one begins to perceive "the beauty of holiness," the spiritual universe, and not a vestige of the old world remains. Joy is there, and harmony, and peace, and love, and perfection, and infinity, and the true creation is revealed. The awakened consciousness is now recognizing the true being, through the use of the *light* of the divine Mind. As we advance spiritually, the evil viewpoint fades out — personality, persons or people, included.

What then is the personalized material universe? The consensus of human opinion, deduced from the study of material human facts and theories, pronounces it to be but the objectification of a human, mental concept, giving birth to human beliefs instead of, as Mary did, giving birth to a spiritual idea. Fiske says, "Apart from consciousness, there are no such things as color, form, position or hardness, and there is no such thing as matter."

The truly awakened consciousness, however, instead of having this human opinion, or mortal mind viewpoint, endeavors to have the Mind of Christ, and thereby comprehends all things as they are. Thus, this awakened consciousness is aware only of good, infinite perfection, Love, Life, or God; and matter, or mortal consciousness, objectified as people, personality, persons (belief in the absence of this *Mind*), will have been obliterated.

To show how all have been deceived along these lines, let us look through the Bible, the inspired Word of God, and see how those advanced in the apprehension of the things of God sufficiently to hear with some degree of clearness the "still, small voice,"

were also deceived into thinking it had to be heard through a human or humanized avenue, and as the voice of a human.

Moses, in whose consciousness the Christ-Mind preponderated, heard the “still, small voice,” the voice of Truth, come to him (into his consciousness) directly from God, telling him to lead the children of Israel out of bondage; in other words, to free his own consciousness from the beliefs to which he himself was in bondage and which he saw objectified, as narrated. Moses could not conceive of the voice being “still” in his consciousness, but believed it to be a humanized voice, and doubtless so heard it; then, he believed that it must be accompanied by a humanized being. Therefore, he objectified his thought and saw the “angel of the Lord,” speaking to him out of a burning bush.

Similarly, Mary, the mother of Jesus, when the Christ-Truth came to her consciousness, heard the “still, small voice” say she was blessed among women; and not having attained to that consciousness whereby she could cognize the voice as coming directly from God to her, she, too, believed it to be a human, or a person, and with a partially humanized being as an avenue; thus, she objectified her thought as the “angel Gabriel.” Then when she had risen higher in her apprehension of the everywhere-ness of the Father, but still insufficient to know that the Christ is not a person, but is impersonal, she again objectified her belief and conceived and brought forth Jesus the Christ.

At another time, Mary Magdalene, at the sepulchre, after she had doubtless questioned within herself if the Master would rise above the claims of the flesh, heard the question answered in the affirmative: “He is risen.” And not having herself risen higher in consciousness, she believed it was a human voice with a necessary human accompaniment that answered in her consciousness. She objectified her thought and saw “two angels . . . the one at the head, and the other at the feet,” in the empty grave; in fact, it is so indefinite that one account says one angel appeared, and another account says two angels appeared.

Again, we have Saul of Tarsus, who, when the Christ-Truth appeared to him, could not conceive of it as aught but a person; so his thought, too, was objectified; and he saw a “great light round about [him],” and heard Jesus speaking to him.

Peter, James and John, and other disciples, so it is related, went back to their old vocations; or, in other words, because Jesus was no longer with them, whose personality they confusedly and wrongly, though probably not wholly, believed was the Christ, they ceased to follow as they should have done. By and by, as the night wore on and dawn approached, the Christ-Truth spoke directly into their consciousness and showed them their mistake in turning away from the Christ to materialism. Because they considered the Christ a person, they objectified their thought, too, and saw Jesus standing on the shore speaking the familiar words, “Children, have ye any meat?” and following their negative reply with, “Cast the net on the right side of the ship, and ye shall find.”

None different is it with us today. We believe that personalities in the form of practitioners, teachers and lecturers, and that periodicals, pamphlets, et cetera, are avenues for Truth, and as we believe so, do we objectify our thoughts. Someday soon, however, this belief too will be dissolved, for, as a matter of fact, we are now receiving God’s messages directly into our consciousness without avenues of any kind. A recognition and acceptance of this truth prevents that criticism which sometimes arises

when we seem to hear some primitive truth from the lips of one who may be so unselfed as to have God reveal Himself to him. In fact, it is through inspiration only that we ever hear the voice of God.

Mortals with the human consciousness, take in either Truth or evil, and we must be careful not to take in the latter and to assimilate the former, for neither the one nor the other come from persons or material things, but do come directly to us, or to the inspired senses. Sooner or later, each must comprehend that all we ever know of persons, or people, is the evil (mortal) we believe about them. That is, recognizing a person, or recognizing a universe filled with people, is recognizing a supposed something, other than what really is. If we faithfully follow the commands of our Father to “multiply, and replenish the earth, and subdue it,” we are sowing spiritual ideas, replenishing with spiritual ideas, so that there is then no earth (and no persons) to subdue, for that earth has been replenished with the multiplied spiritual ideas, and is no more. There is only one way the earth, or earthly senses, can ever be subdued — by their obliteration, and not as has been misinterpreted by “overcoming the obstacle,” when there is no obstacle. Recognizing the absoluteness of the Father, His omnipotence, recognizing a wholly spiritual universe, precludes the necessity of subduing persons; we learn to look over, above and beyond the unenlightened objectification, to the manifestation of the enlightened consciousness, or the *ever-presence of Spirit*. “Clothing Deity with personality, we limit the action of God to the finite senses.” (*Christian Healing*)