
CHAPTER X — SCIENCE OF BEING

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

The deific supremacy

12 I. God is infinite, the only Life, substance, Spirit, or
Soul, the only intelligence of the universe, including man.
Eye hath neither seen God nor His image and
15 likeness. Neither God nor the perfect man
can be discerned by the material senses. The individ-
18 uality of Spirit, or the infinite, is unknown, and thus a
knowledge of it is left either to human conjecture or to the
revelation of divine Science.

The deific definitions

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

Evil obsolete

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

the etceteras that word includes.

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Life the creator

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

Allness of Spirit

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

The universal cause

18 VI. God is individual, incorporeal. He is divine Prin-
ciple, Love, the universal cause, the only creator, and
there is no other self-existence. He is all-
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-
24 dividuality except as infinite Spirit or Mind. Hence all
is Spirit and spiritual.

Divine trinity

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

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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.

Father-Mother

VIII. Father-Mother is the name for Deity, which in-
dicates His tender relationship to His spiritual creation.
6 As the apostle expressed it in words which he
quoted with approbation from a classic poet:
"For we are also His offspring."

The Son of God

9 IX. Jesus was born of Mary. Christ is the true idea
voicing good, the divine message from God to men speak-
ing to the human consciousness. The Christ
12 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.

Holy Ghost or Comforter

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

Christ Jesus

XI. Jesus was the son of a virgin. He was appointed 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 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 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,

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

Messiah or Christ

3 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
6 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
9 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
12 demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the

15 Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike.

The divine Principle and idea

18 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.

Spiritual oneness

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

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1 man Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham;
3 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.

The Son's duality

XV. The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a
12 bodily existence. This dual personality of the
unseen and the seen, the spiritual and mate-
15 rial, the eternal Christ and the corporeal Jesus manifest
in flesh, continued until the Master's ascension, when
the human, material concept, or Jesus, disappeared,
18 while the spiritual self, or Christ, continues to exist in
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.

Eternity of the Christ

21 XVI. This was "the Lamb slain from the foundation
of the world," — slain, that is, according to the testi-
24 mony of the corporeal senses, but undying in
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.

Infinite Spirit

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

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1 There are neither spirits many nor gods many. There
is no evil in Spirit, because God is Spirit. The theory,
3 that Spirit is distinct from matter but must
pass through it, or into it, to be individualized,

6 would reduce God to dependency on matter, and establish
a basis for pantheism.

The only substance

9 XVIII. Spirit, God, has created all in and of Him-
self. 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 AEon or Word of God, "was not anything made
12 that was made." Spirit is the only substance, the in-
visible and indivisible infinite God. Things spiritual and
eternal are substantial. Things material and temporal
15 are insubstantial.

Soul and Spirit one

18 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. Noth-
ing but Spirit, Soul, can evolve Life, for Spirit
is more than all else. Because Soul is immortal, it does
21 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
24 immortality brought to light.

The one divine Mind

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

The divine Ego

XXI. The Ego is deathless and limitless, for limits

1 would imply and impose ignorance. Mind is the I AM,
or infinity. Mind never enters the finite. Intelligence
3 never passes into non-intelligence, or matter.
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 infini-
tesimal to the infinite.

The real manhood

9 XXII. Immortal man was and is God's image or idea,
even the infinite expression of infinite Mind, and immor-
tal man is coexistent and coeternal with that
12 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. Im-
mortal man is not and never was material, but always
18 spiritual and eternal.

Indivisibility of the infinite

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

God the parent Mind

XXIV. God, the divine Principle of man, and man in
God's likeness are inseparable, harmonious, and eternal.
27 The Science of being furnishes the rule of per-

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.

Man reflects the perfect God

XXV. God is individual and personal in a scientific

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

Purity the path to perfection

XXVI. Christian Science demonstrates that none but
15 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
18 being which demonstrates Life in Christ, Life's spiritual
ideal.

True idea of man

XXVII. The true idea of man, as the reflection of the

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

Truth demonstrated

XXVIII. Subject sickness, sin, and death to the rule
30 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

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

Adam not ideal man

12 XXIX. The word *Adam* is from the Hebrew *adamah*,
signifying the *red color of the ground, dust, nothingness*.
Divide the name Adam into two syllables,
15 and it reads, *a dam*, or obstruction. This
suggests the thought of something fluid, of mortal mind
in solution. It further suggests the thought of that
18 "darkness . . . upon the face of the deep," when mat-

ter or dust was deemed the agent of Deity in creating man, — when matter, as that which is accursed, stood
21 opposed to Spirit. Here a *dam* is not a mere play upon
words; it stands for obstruction, error, even the sup-
posed separation of man from God, and the obstacle
24 which the serpent, sin, would impose between man and
his creator. The dissection and definition of words,
aside from their metaphysical derivation, is not scien-
27 tific. Jehovah declared the ground was accursed; and
from this ground, or matter, sprang Adam, notwith-
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.

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Divine pardon

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

Evil not produced by God

XXXI. Since God is All, there is no room for His
unlikeness. God, Spirit, alone created all, and called it
9 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
12 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
15 day of wrath." He is joining in a conspiracy against
himself, — against his own awakening to the awful un-
reality by which he has been deceived. Only those, who
18 repent of sin and forsake the unreal, can fully understand

the unreality of evil.

Basis of health and immortality

21 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,
24 sin to holiness, and God's kingdom comes "in
earth, as it is in heaven." The basis of all health, sin-
lessness, and immortality is the great fact that God is
27 the only Mind; and this Mind must be not merely be-
lieved, but it must be understood. To get rid of sin
through Science, is to divest sin of any supposed mind
30 or reality, and never to admit that sin can have intelli-
gence or power, pain or pleasure. You conquer error by
denying its verity. Our various theories will never lose

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

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.