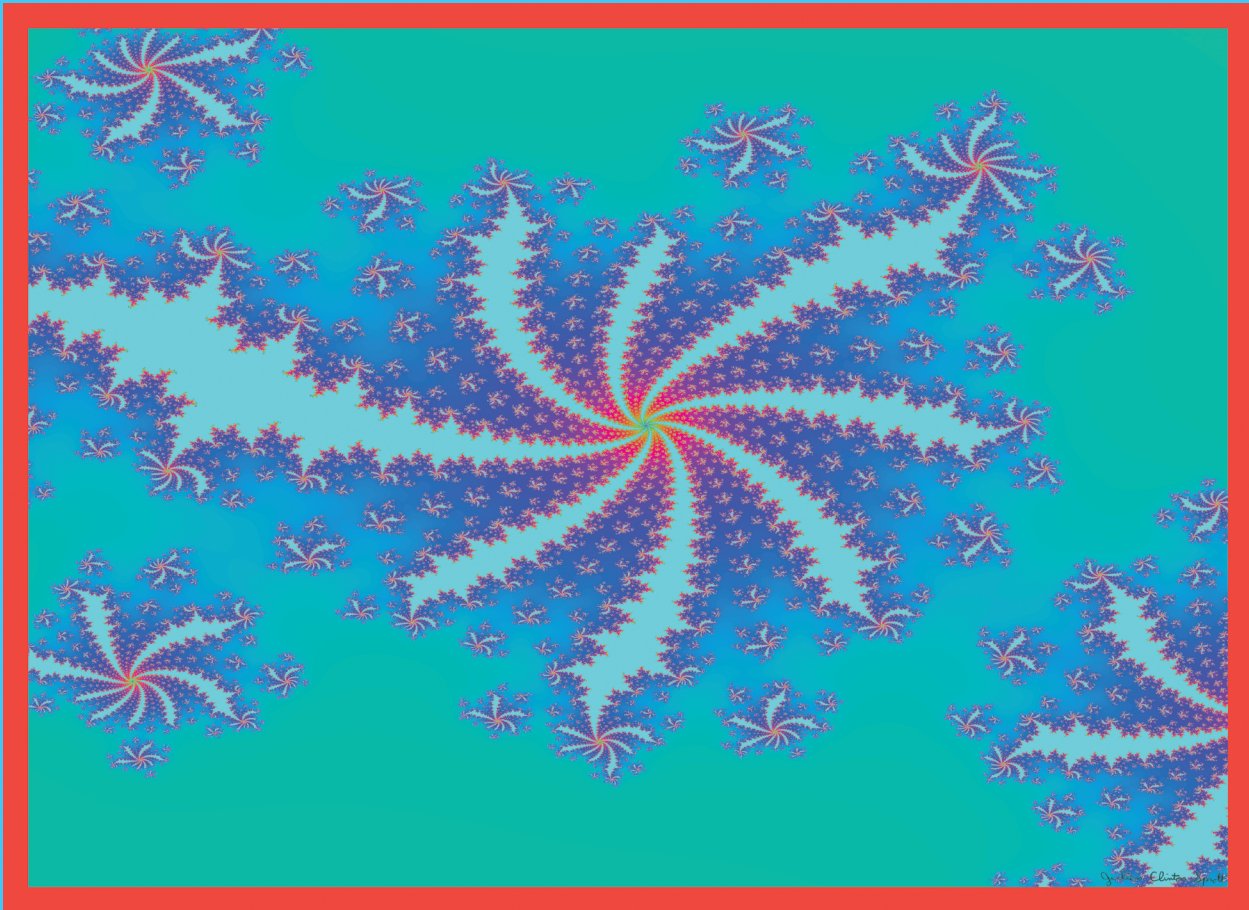


Complete Compendium

for the Study of Christian Science



Max Kappeler

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**Complete Compendium
for the Study of Christian Science**



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ABBREVIATIONS

The following abbreviations are used throughout this book:

Science and Health with Key to the Scriptures by Mary Baker Eddy

Science and Health is abbreviated and/or referred to as:

- The Textbook
- The Christian Science textbook
- *Science and Health*
- S&H

(570:14–15) References to S&H will list page and line numbers only

MH Refers to paragraph “marginal headings” in S&H

Other Books by Mary Baker Eddy

C&C	<i>Christ and Christmas</i>
Man.	<i>Manual of The Mother Church</i>
Mess. '00	<i>Message to The Mother Church, June 1900</i>
Mess. '01	<i>Message to The Mother Church, 1901</i>
Mis.	<i>Miscellaneous Writings</i>
My.	<i>The First Church of Christ, Scientist and Miscellany</i>
No.	<i>No and Yes</i>
Ret.	<i>Retrospection and Introspection</i>
Rud.	<i>Rudimental Divine Science</i>
Un.	<i>Unity of Good</i>

Books of the Bible

Acts	The Acts of the Apostles
Col.	The Epistle of Paul the Apostle to the Colossians
II Cor.	The Second Epistle of Paul the Apostle to the Corinthians
Dan.	The Book of Daniel
Deut.	The Fifth Book of Moses, called Deuteronomy
Eph.	The Epistle of Paul the Apostle to the Ephesians
Ex.	The Second Book of Moses, Called Exodus
Gal.	The Epistle of Paul the Apostle to the Galatians
Gen.	The First Book of Moses, Called Genesis
Hab.	Habakkuk
Heb.	The Epistle of Paul the Apostle to the Hebrews
Isa.	The Book of the Prophet Isaiah

ABBREVIATIONS continued

James	The General Epistle of James
Jer.	The Book of the Prophet Jeremiah
Job	The Book of Job
Josh.	The Book of Joshua
John	The Gospel According to St. John
I John	The First Epistle General of John
I Kings	The First Book of The Kings
Luke	The Gospel According to St. Luke
Matt.	The Gospel According to St. Matthew
Mark	The Gospel According to St. Mark
Rom.	The Epistle of Paul the Apostle to the Romans
Pro.	The Proverbs
Ps.	The Book of Psalms
Rev.	The Revelation of St. John the Divine

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COMPENDIUM 1

Introduction

THE DEMANDS OF OUR TIME

“Science without religion is lame, religion without science is blind.”¹

With this statement, Einstein summed up plainly the demands of our time. The most recent effects of the ever-advancing discoveries of the material sciences show where science—without the moral compass of religion—is leading: development cannot be checked, research cannot be forbidden and, in increasingly rapid succession, new discoveries are translated into practice. If the atomic physicists shrank from the possible effects of their research, it was because they knew that the wheel of development that would lead to the atomic bomb could not be reversed or stopped. Likewise, scientists in the realms of physics, chemistry, and biology find that they, like the sorcerer’s apprentice, are unable to get rid of the spirits they have conjured up.

How do we prevent mankind from misusing the discoveries of the *physical sciences*? This demands the recognition and application of high moral and spiritual qualities. Small wonder that the physicists of the post-war era have begun to talk of God and to search, almost in desperation, for a synthesis of science and religion. With such a synthesis, mankind will regain its God-given dominion over the earth, so that the divine ideal can hold in check the discoveries of physical science.

In the field of *religion* there is a clearly discernible renaissance going on. People are beginning to realize that religion without science is blind; that is, religion based on blind faith cannot provide satisfactory answers to questions about the purpose and aim of life. More than 100 years ago Mrs. Eddy wrote:

“If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident” (342:16–18).

¹ From a lecture by physicist Albert Einstein (1879–1955) titled *Science and Religion*. This lecture was published as part of *Science, Philosophy, and Religion: A Symposium* at the Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc., New York, 1941.

This point is being made more and more today, both in speech and in print.

Mrs. Eddy has made many such statements that today—for the first time and with initial reluctance—are receiving support in scientific circles. The leaven of Truth is at work, and the general level of human consciousness has been raising over the last century until now it is now capable of grasping the clear, scientific facts set forth in the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.² Thus, “millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert” (570:14–15) have helped to bring the search for God, divine Being, and its creation into the focus of common interest.

SCIENCE AND RELIGION

Science, and especially Christian Science, embraces a much wider sphere of life than religion. Mrs. Eddy’s discovery is the Science of every sphere of life, whether it be the Science of true medicine, divine law, impersonal government, economics, metaphysics, true theology, and so on. It must, therefore, be understood that Christian Science is fundamentally a *universal Science*, applicable in many spheres, such as medicine or healing, government, law, economics, theology or religion. To regard the religious side as the only or most important aspect would be to misunderstand the facts, and would lead to limitation and narrowness. In the 600 page textbook of Christian Science, the word “Science” is used about 1,000 times, whereas the word “religion” is used only about 40 times, and then mostly in a negative sense.

Some references to religion in a negative sense from *Science and Health*:

- | | |
|------------|--|
| 67:30–68:2 | “Systems of religion and medicine treat of physical pains and pleasures, but Jesus rebuked the suffering from any such cause or effect. The epoch approaches when the understanding of the truth of being will be the basis of true religion.” |
| 173:26–29 | “Human reason and religion come slowly to the recognition of spiritual facts, and so continue to call upon matter to remove the error which the human mind alone has created.” |

² All references to “the Textbook” or the “Christian Science textbook” refer to *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

- 232:13–15 “Christianity is not false, but religions which contradict its Principle are false.”
- 53:11–13 “[Jesus’] words and works were unknown to the world because [they were] above and contrary to the world’s religious sense.”
- 26:28–32 “Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practiced. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love.”
- 146:2–5 “The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine.”

Some references to religion in a positive sense:

- 141:27–28 “The adoption of scientific religion and of divine healing will ameliorate sin, sickness, and death.” [Scientific religion]
- 557:22–27 “Popular theology takes up the history of man as if he began materially right, but immediately fell into mental sin; whereas revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament, when God, Mind, spake and it was done.” [Revealed religion proclaims the Science of Mind]
- 136:2–5 “He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning.” [Religion has a divine Principle]

Some references to Science:

- 128:4–6 “The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man.”

- 111:6–11 “Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God, Spirit, must, some may deny its right to the name of Science.”
- 128:14–19 “A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity.”
- 126:8–9 “All Science is divine. Human thought never projected the least portion of true being.”
- 127:26–29 “Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter which leadeth into all truth.”
- 128:27–28 “Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation.”
- 131:3–5 “There is no error in Science, and our lives must be governed by reality in order to be in harmony with God, the divine Principle of all being.”
- 84:1–2 “Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.”
- 329:12 “In Science we can use only what we understand.”
- 329:21 “There is no hypocrisy in Science.”
- 456:17–18 “Science makes no concessions to persons or opinions.”
- 135:21–25 “It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration.”

- 342:16–18 “If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident.”
- 341:11–16 “In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers at the application of the word *Science* to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof.”
- 371:26–27 “Mankind will improve through Science and Christianity.”
- 147:29–31 “A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.”
- 111:11–14 “The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science.”
- 112:32–113:3 “God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle.”
- 149:11–12 “The rule and its perfection of operation never vary in Science.”

It is clear and definite from Mrs. Eddy’s writings that she regarded and described her discovery as Science. We become more and more conscious of the important fact that Mrs. Eddy has set forth the Science of all sciences, especially when we hear that scientists in widely varied fields have recognized that these fields cannot be divided from one another. On the contrary, the necessity of finding a *common basis* for all disciplines is being increasingly forced upon them. Doctors are seeking cooperation from theologians, economists from sociologists, physicists from philosophers. Behind this urge is the still dim recognition that there is only *one* universal Cause, and that this must be the cause of all effects. It is a search for a universal Principle (usually called “God”). The Textbook explains this universal Principle—the Principle of divine Science and the Science of all sciences.

“All Science is divine” (126:8).

Science demands unprejudiced, inquiring, free, and fearless thought. It is the field of free research, tolerance, and understanding.

But *religion* based on blind faith in prescribed doctrines and blind obedience to paragraphs and persons—religion without Science—leads to intolerance, stagnation, and fanaticism.

SCIENCE DEFINED

Once it has been recognized that “Science” is the central point, the requirements needed to justify this designation must be determined. A science is based on fixed *laws, orders, rules*, a coherent *system, method, form*, and *plan*. A science must be exact, teachable, usable, provable, impersonal, timeless, unconditional, and universal. Christian Science fulfills these requirements and is, in actuality, “Science.”³ This will be shown in greater detail as we go on.

What is science? Science has nothing to do with understanding single facts, but with the comprehension of these single facts in their *relation to the whole*. Science is defined as follows:

“*Knowledge* of a single fact, not known as related to any other, or of many facts not known as having any mutual relations or as comprehended under any general law, does not reach the meaning of *science*; *science* is *knowledge* reduced to law and embodied in system ...” (*Funk and Wagnalls Dictionary*) [italics added].

The teachings of Christ and Christian Science rest on the basis of Science. They are not *fragmentary*, but coherent.

“Principle is not to be found in fragmentary ideas” (302:1–2).

98:26–30 “Mystery does not enshroud Christ’s teachings, and they are not theoretical and fragmentary, but practical and complete; and being practical and complete, they are not deprived of their essential vitality.”

³ The term Science, with a capital “S,” refers to Christ Science, or Christian Science, in its full *scientific* sense.

259:1–5 “Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.”

Only too often we are apt to perceive single disconnected facts without understanding their relationship in a universal plan or system. Thus they remain fragmentary; they have no coherence, are not seen in the light of their one Principle, and so are not understood but only *memorized* or *believed*. Here a nice Bible verse, and there a good sentence, here a beautiful thought, and there a pious saying—these do not attain the meaning of science. Thus, we can see that nearly all religious instruction, as customarily administered, states only single truths and is deprived of the power of demonstration. Teaching of this kind is fragmentary, and cannot be understood but only memorized or believed.

SYSTEM

Science is based on system, and Christian Science is anchored in a *system of ideas*. Mrs. Eddy writes very plainly on this point:

“Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease” (146:31–147:5).

The study of Christian Science must, therefore, be directed to the understanding of this system of divine metaphysics.

546:27–30 “The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle which all may understand.”

342:18–20 “Shall it be denied that a system which works according to the Scriptures has Scriptural authority?”

- vii:27–viii:4 “Since the author’s discovery of the might of Truth in the treatment of disease as well as of sin, her system has been fully tested and has not been found wanting; but to reach the heights of Christian Science, man must live in obedience to its divine Principle.”
- 547:3–8 “If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture.”
- 483:22–27 “Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons.”

Some might have an aversion to the designation “system,” thinking that it is something cold, abstract, or scholarly. This false conception must be completely overcome, or we will not be able to grasp the deeper meaning of divine Science. Again and again in her writings, Mrs. Eddy points out that her discovery and the operation of divine Principle are based on system.

The following example shows the necessity for system. A schoolboy can learn arithmetic in two ways. One way is to *memorize* as many calculations as he can, such as $2 \times 2 = 4$, $5 \times 5 = 25$, or $10 + 5 = 15$. He can then use the calculations he has memorized to solve the problems he encounters, but it would be quite impossible for him to master the infinite number of arithmetical computations. With this strategy, he will encounter many problems he will be unable to solve.

This first method could be compared with the type of instruction seen in religion, whereby individual statements of truth or Christian principles are learned by heart, and now and then a good thought is pondered.

The second way is to *learn the system* of arithmetic. In this strategy, the schoolboy first learns the digits from 0 to 9, then he learns the rules of addition, subtraction, multiplication, and division. This may be tedious to begin with, and he might not be capable of immediate practical application (as he was in the first example). However, this simple series of ten numerals and the four processes of calculation provide him with the “system of arithmetic.” Now he is able to perform *all* the calculations in the realm of arithmetic. Learning this system has unlocked for him infinite arithmetical calculations. This is the purpose of a system; it brings the infinite into a simple and easily understandable form. See again:

146:31–147:5 “Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease.”

Mrs. Eddy’s theme was God, the infinite One. She was faced with the question: How can mankind grasp an infinite God; how can we grasp infinitude? To answer this question, she resorted to the generally accepted method of the day: a science based on system. She reduced divine metaphysics to a system—a system of divine ideas.

The above example shows that “system” has a fine and exalted meaning. We can see that if we do something systematically, we will achieve our goal quickly, easily, and with greater certainty and harmony.

BELIEF—FAITH—UNDERSTANDING

The demand that God can and must be understood scientifically as divine Principle, Life, is in complete contradiction to the general religious view that God cannot be understood but only believed in. Like Paul in Athens, when he saw an altar “TO THE UNKNOWN GOD,” Christian Science also says: “Whom therefore ye ignorantly worship, him declare I unto you” (*Acts 17:23*).

It is hardly surprising that Christian Science shocks traditional *religious feelings* by substituting in their place a more scientific standpoint and method. Religious feelings and emotions alone have no reliable foundation; they cannot be truly defined. They cannot be the foundation of true demonstration; they are inexact and lawless. A religious state of consciousness is just as liable to bless one moment and curse the next:

88:20–23 “Excite the organ of veneration or religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes.”

Mrs. Eddy opposes all this with reason and writes:

“Reason is the most active human faculty. Let that inform the sentiments and awaken the man’s dormant sense of moral obligation ...” (*327:29–31*).

Mrs. Eddy rejects *beliefs* as sharply as she does emotional feelings. She writes:

“Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error” (83:9–11).

Study the following references:

- 487:21–23 “Mere belief is blindness without Principle from which to explain the reason of its hope.”
- 12:10–15 “It is neither Science nor Truth which acts through blind belief, nor is it the human understanding of the divine healing Principle as manifested in Jesus, whose humble prayers were deep and conscientious protests of Truth,—of man’s likeness to God and of man’s unity with Truth and Love.”
- 526:8–9 “Belief is less than understanding.”
- 15:28–30 “Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings.”

The demand of Christian Science is to give up beliefs of every kind in order to ascend the ladder of understanding. Mrs. Eddy indicates clearly that there are definite steps that show us the way from evil beliefs to good beliefs, then on to faith, which can then ripen into spiritual understanding:

“An improved belief is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science” (296:28–30).

Study also:

- 281:30–282:1 “The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost.”

442:19–22 “An improved belief cannot retrograde. When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear.”

“A belief in Truth is better than a belief in error, but no mortal testimony is founded on the divine rock. Mortal testimony can be shaken. Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine” (297:26–31).

Study the following references:

23:16–20 “Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.”

297:20–24 “Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood.”

298:4–7 “As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition.”

241:23–24 “One’s aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness.”

12:22–24 “The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should come from the enlightened understanding.”

298:2–4 “Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding.”

346:29–30 “Material beliefs must be expelled to make room for spiritual understanding.”

The main purpose in grasping reality is that it leads to understanding—*spiritual understanding*. This alone enables us to understand God, since:

“Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final” (506:5–7).

These references show unmistakably how dangerous it is to remain at the point of belief, whether an “evil” or a “good” belief; whichever it is, belief is blind and will fail. A belief of health could lull a man to complacency, whereas a belief of sickness may urge him to strive for higher understanding.

297:7–11 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 in either a health-belief or a belief in sickness affects the physical condition.

“PRINCIPLE AND PRACTICE”

Since Mrs. Eddy foresaw the danger in mortal mind’s inclination to receive Christian Science through belief instead of understanding, she dictated the following article to her secretary, Adam Dickey, shortly before her death. It was published as “Principle and Practice” in the *Christian Science Sentinel*, September 1, 1917. In it she writes:

“The nature and position of mortal mind are the opposite of immortal Mind. The so-called mortal mind is belief and not understanding. Christian Science requires understanding instead of belief; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.

“The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.”

This excerpt cannot be pondered enough. One must be clear that the tendency of mortal mind is to receive Christian Science through belief instead of understanding, and this tendency weakens the intellect. The tragedy is that we are not aware that this passage is meant for *us*. The article continues:

“The sick, like drowning men, catch at whatever drifts towards them. The sick are told by a faith-Scientist, ‘I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death.’ Such statements result in the sick either being healed by their faith in what you tell them—which heals only as a drug would heal, through belief—or in no effect whatever. If the faith-healer succeeds in *securing* (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith-cure which he mistakenly pronounces Christian Science.”

A belief that God heals is better than a belief that a pill heals, but it still remains a “belief” based on ignorance. The article continues:

“In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their saviour, but they have not understood this Principle sufficiently well to fulfil the Scriptural command, ‘Go ye into all the world, and preach the gospel.’ ‘Heal the sick.’ It is the healer’s understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one’s understanding of the principle of mathematics which enables him to demonstrate its rules.

“Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master’s scientific teaching and practice. Preaching without practice of the divine Principle of man’s being, has not, in nineteen hundred years, resulted in demonstrating this Principle. Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science.”

This last paragraph indicates unmistakably that Christian Science could again be lost if the distinction between *faith healing* and scientific healing is not understood. Faith healers may point to numerous healings, but these constitute no proof that the divine Principle has been understood; they only show one of the many ways in which the human mind can act on the body. Faith-cures have nothing to do with scientific healing. On this point, it may be helpful to read Mary Baker Eddy’s article “Faith-Cure?”

“It is often asked, Why are faith-cures sometimes more speedy than some of the cures wrought through Christian Scientists? Because faith is belief, and not understanding; and it is easier to believe, than to understand spiritual Truth. It demands less cross-bearing, self-renunciation, and divine Science to admit the claims of the corporeal senses and appeal to God for relief through a humanized conception of His power, than to deny these claims and learn the divine way,—drinking Jesus’ cup, being baptized with his baptism, gaining the end through persecution and purity.

“Millions are believing in God, or good, without bearing the fruits of goodness, not having reached its Science. Belief is virtually blindness, when it admits Truth without understanding it. Blind belief cannot say with the apostle, ‘I know whom I have believed.’ There is danger in this mental state called belief, for if Truth is admitted, but not understood, it may be lost, and error may enter through this same channel of ignorant belief. The faith-cure has devout followers, whose Christian practice is far in advance of their theory.

“The work of healing, in the Science of Mind, is the most sacred and salutary power which can be wielded. My Christian students, impressed with the true sense of the great work before them, enter this straight and narrow path, and work conscientiously.

“Let us follow the example of Jesus, the master Metaphysician, and gain sufficient knowledge of error to destroy it with Truth. Evil is not mastered by evil; it can only be overcome with good. This brings out the nothingness of evil and the eternal somethingness, vindicates the divine Principle, and improves the race of Adam” (*Ret. 54:1–55:8*).

See also:

- 398:25–31 “So also faith, cooperating with a belief in the healing effects of time and medication, will soothe fear and change the belief of disease to a belief of health. Even a blind faith removes bodily ailments for a season, but hypnotism changes such ills into new and more difficult forms of disease. The Science of Mind must come to the rescue, to work a radical cure.”
- 155:3–14 “When the sick recover by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals; and according to this faith will the effect be. Even when you take away the individual confidence in the drug, you have not yet divorced the drug from the general faith. The chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with

their faith, and the beliefs which are in the majority rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a belief held by a minority, and such a belief is governed by the majority.”

REVELATION

Nothing seems to disturb the human mind so much as the demand for cultivated spiritual understanding. The human mind argues that God, divine Being, reveals itself to man in other ways. This is a very convenient belief, but one that has not the slightest thing in common with Christian Science. If we look up in *The Complete Concordance to Science and Health with Key to the Scriptures* all the references to “reveals,” we make a discovery. In about four out of five references, Mrs. Eddy says that *Science reveals*, that divine Science reveals, or that Christian Science reveals, and the remaining references have a similar meaning. She never says “God reveals.” Of course, God does reveal itself, but always through Science.

See the following references:

- | | |
|--------------|--|
| 209:11–13 | “Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind.” |
| 250:30–32 | “Science reveals Life as not being at the mercy of death, nor will Science admit that happiness is ever the sport of circumstance.” |
| 288:27–28 | “Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses.” |
| 310:14–17 | “So Science reveals Soul as God, untouched by sin and death,—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind.” |
| 491:21–22 | “Science reveals material man as never the real being.” |
| 510:28–511:1 | “Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony.” |

- 109:4–6 “Christian Science reveals incontrovertibly that Mind is All-in-all, and that the only realities are the divine Mind and idea.”
- 490:6–8 “Christian Science reveals Truth and Love as the motive-powers of man.”
- 191:24–25 “The Science of being reveals man and immortality as based on Spirit.”
- 172:12–14 “But divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.”

How is mathematics revealed? Through science. How is any field of knowledge revealed? Through science. Anything else would be indefinite, unreliable. However we regard the problem, we cannot get around the fact that Mrs. Eddy’s discovery is Science—the Science of God—and must be studied and taught scientifically. Instead of resisting it, we do better to set aside our old theological concepts and accept the statement in the “Preface” of the Textbook:

“The time for thinkers has come” (*vii:13*).

NECESSITY FOR STUDY

Having once seen that Christian Science is a science and must be understood as such, it is obvious that this understanding cannot be gained without steadfast, consecrated study. The student’s thinking must be spiritually cultivated.

“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 understanding of the divine Science, which their Master demonstrated by healing the sick and sinning” (*271:11–16*).

Two points in the above sentence are of particular interest. First, Mrs. Eddy tells us that the power of healing was not a supernatural gift, but the result of a “cultivated spiritual understanding of the divine Science.” Therefore, the ability to heal is available to anyone who fulfills the second point, which is to be a *student* and observe the duties and tasks of a student. A student studies, and Mrs. Eddy’s works have to be studied, not just read.

“Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science” (147:14–20).

When you remember that we are investigating the Science of all sciences, it becomes clear that this study demands much. How many years are needed to master, even in some measure, any other field of science? How many more, then, are needed for the study of divine Science? In *Miscellaneous Writings*, Mrs. Eddy indicates that it will be centuries before Science is properly understood and demonstrated. This does not prevent us from beginning today. “Today” is the only time there is. Here or hereafter, we must overcome error of every kind. We are always “here” and “now.” We do well, therefore, to commence the work at once.

“The song of Christian Science is, ‘Work—work—work—watch and pray’
(*Mess. ’00* 2:7–8).

LETTER AND SPIRIT

The fact that the subject of Christian Science has to be studied should not mislead us into making the text—or the letter—alone the main point of our contemplation, “for the letter killeth, but the spirit giveth life” (*II Cor. 3:6*).

It is essential to be quite clear about the meaning of “letter” and “spirit,” both of which are necessary to reach spiritual understanding. First, it should be remembered that Mrs. Eddy uses the word “letter” in two very different ways. In one sense, it means the *absolute letter* and is synonymous with the Word of God. In the other sense, Mrs. Eddy means by “letter” a superficial wordy concept of Christian Science. In order not to go wrong, these two meanings must be clearly distinguished.

The letter, of itself, can do nothing. It is only the symbol for an idea. That which is real and has power is the idea behind the letter. If we study only the letter, wrap ourselves up in words, repeat hackneyed phrases about Truth, memorize whole sentences from the Textbook and recite them on every occasion, then we just have the letter without any spiritual power.

“Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry” (451:8–11).

The letter is the medium through which human thought may become familiar with divine ideas.

“Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner” (454:31–455:2).

It is indispensable for the student to begin with the letter and, by its correct apprehension, to understand the spiritual reality behind it. See also:

114:17–22 “Indeed, if a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter.”

Since the Science of God and man is not sentimental, indefinite, or obscure, but exact, systematic, and unambiguous, the letter must also be exact and without ambiguity. Hence the necessity for *exact study*. The more accurately the letter is learned, the better and more reliable the basis for spiritual understanding. This means to an end must be exact; however, it must not become the end in itself.

We can now better understand the question and answer in the Textbook:

“*Question.*—How can I progress most rapidly in the understanding of Christian Science? *Answer.*—Study thoroughly the letter and imbibe the spirit” (495:25–28).

A demonstrable understanding demands both the exact letter and the spirit. This blending is indispensable.

243:9–13 “But the same ‘Mind ... which was also in Christ Jesus’ must always accompany the letter of Science in order to confirm and repeat the ancient demonstrations of prophets and apostles.”

Neither of the two factors may be disregarded. Our thorough study of the letter must not lead to a neglect of the spiritual meaning, for the letter without the spirit is dead; nor should

our desire for the exact, correct letter weaken as our spiritual excitement increases, as we unlock the treasures of reality.

The Science of Christianity was lost for a time because the Science, which must be symbolized and taught through the exact letter, was not understood.

270:14–21 “The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the 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 of omnipotence, and maintain the Science of Spirit.”

483:19–27 “To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter. Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons.”

The spirit of Christian Science brings demonstration; but the spirit cannot be grasped without the letter. The spirit without the letter is not “understanding.”

The biblical healers did not sufficiently understand the absolute letter, and they could not, therefore, elucidate Christian Science in their time. This step was left to Mrs. Eddy.

“I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration” (109:16–22).

INTELLECTUAL—MORAL—SPIRITUAL

The mortal, sentimental, and old-theological mind does not want to have anything to do with “study,” and it tries to combat the demand for an intelligent understanding of God by describing study as “intellectual,” thereby attaching to it an unpleasant flavor. Mrs. Eddy was

aware of this reaction when she wrote: “The petty intellect is alarmed by constant appeals to Mind” (130:1–2).

People with a limited outlook have a kind of horror of divine study, even though they may “believe” that God is Mind, intelligence, and that man can, therefore, understand God only through intelligence.

What does “*intellectual*” mean?

Intellectual: “Apprehensible by the intellect alone; hence, of a spiritual nature ... having the capacity for the higher forms of knowledge or thought” (*Webster Dictionary*).

The word has then a highly spiritual meaning, and Mrs. Eddy shares this view entirely; she demands understanding.

57:15–18 “Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue.”

61:11–13 “The offspring of heavenly-minded parents inherit more intellect, better balanced minds, and sounder constitutions.”

Mrs. Eddy could hardly have put her attitude to this question more plainly than she did in the following reference:

“Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love’s essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing” (460:5–10).

Study also:

171:21–22 The intellectual, the moral, the spiritual,—yea, the image of infinite Mind,—subject to non-intelligence!

Should someone argue with you that this study is intellectual, accept the reproach cheerfully, for Mrs. Eddy declares Christian Science to be intellectual, and we can be grateful for it.

Nevertheless, our intellectual approach to Christian Science must be of the right kind, of Spirit, not of scholasticism and erudition. These do not weigh one jot in God's balance.

452:15–17 “Better is the frugal intellectual repast with contentment and virtue, than the luxury of learning with egotism and vice.”

Consequently, to avoid any misunderstanding, Mrs. Eddy often paraphrases the meaning of the word, as, for example, when she clearly states that spiritual understanding is not the result of scholarly attainments:

505:26–28 “This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light.”

It is also important to see that a definite intellectual standard is not asked of the beginner.

“No intellectual proficiency is requisite in the learner, but sound morals are most desirable” (*x:30–32*).

Mrs. Eddy puts the accent here on proficiency, for she knew that only an intelligent, cultivated study unfolds the true intellect.

True intellect is spiritual and ethical; true spirituality is intellectual and ethical.

ABSOLUTE—RELATIVE

The superficial reader often finds the statements in the Christian Science textbook contradictory. Literally dozens of passages could be quoted that, at first glance, contain contradictions. If pursued, they can all be traced to a single explanation: Mrs. Eddy is sometimes writing from the absolute, and sometimes from the relative, point of view.

In the Textbook we learn that, on the one hand, God knows no sickness; on the other hand, God heals the sick. On the one hand, there is no matter, and on the other, Christ “comes to the flesh to destroy incarnate error.” We read that man cannot sin, but also that man is conceived and born in sin. This list of apparent contradictions could be extended indefinitely, but nonetheless, the Textbook is never at odds with itself. How can this be explained?

When Mrs. Eddy elucidates a theme, she can do it from an *absolute* point of view, that is, from the point of view of God, divine Principle. She can also treat the same theme from the point of view of man, as the nature and activity of God appear to him; this is the *relative* point of view—relative because the considerations and perceptions of human thought have to be taken into account.

For example: From the absolute or divine point of view it can be said that there is no sickness, for God neither created sickness nor knows it, and thus there is no sickness to heal. Seen from the relative point of view the picture is different. Man, still conscious of his body, can feel sick. He turns to God in search of healing. His understanding of the harmony of God enables him to free himself of his *own* belief of sickness, and then it is said that God has healed him.

If students of Christian Science do not distinguish between these two points of view—both of which are right and necessary—they can never gain a reliable foundation for their study and will seek in vain for a foothold. It is important, when studying, to be able to recognize the point of view from which Mrs. Eddy is writing.

THE THREE DEGREES

On pages 115 and 116 of the Textbook we find a section called “Scientific Translation of Mortal Mind.” This statement enables students to understand, from the human (relative) standpoint, how a belief of sickness can be changed or translated into a condition of health. Mrs. Eddy divides the process into three degrees.

“SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

(MH [marginal heading]: Unreality)

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will,
self-justification, pride, envy, deceit, hatred, revenge, sin,
sickness, disease, death.

Second Degree: Evil beliefs disappearing.

(MH: Transitional qualities)

MORAL. Humanity, honesty, affection, compassion,
hope, faith, meekness, temperance.

Third Degree: Understanding.

(MH: Reality)

SPIRITUAL. Wisdom, purity, spiritual understanding,
spiritual power, love, health, holiness" (115:19–116:3).

The *first degree*, called “depravity,” shows the false manifestations of mortal mind, which appear real only to mortal sense.

The *second degree* shows how the evil beliefs begin to disappear and are superseded by good human qualities, which Mrs. Eddy calls “transitional qualities,” thereby indicating that these are not the ultimate aim and we should not rest content there.

In the *third degree*, what is known as “complete health” appears, and Mrs. Eddy calls this degree “reality,” where mortal mind disappears and man as God’s image appears.

These three degrees show the student that Mrs. Eddy does not merely explain the reality of Truth, but also the unreality of error and the means whereby error can be destroyed. We find this process (from the negative to the positive) well illustrated in the exodus of the Children of Israel from Egypt into the Promised Land of Canaan.

Egypt, the land of bondage, symbolizes the first degree called “unreality.”

The wilderness represents the second degree, the “transitional” stage. Manna (hope and faith) fed the Israelites day by day, but Jesus said: “... your fathers did eat manna, and are dead” (*John 6:58*).⁴

Canaan represents the third degree of “understanding,” or the land of Christian Science. As soon as the Children of Israel entered the Promised Land, the manna stopped and they ate corn (symbol of the bread of Life). Jesus said of this: “This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever” (*John 6:58*).

ILLUSIONS—THOUGHTS—IDEAS

In the Christian Science textbook, the expressions “illusions,” “thoughts,” and “ideas” are used so often that it is indispensable to have a clear picture of their meaning.

⁴ Manna is a Hebrew word meaning “What is it?” Manna was thus a symbol of faith, “for they wist not what it was” (*Ex. 16:15*).

Ideas Versus Illusions

“Thought” is not the antithesis, or opposite, of “illusion,” and it is not a synonym for “idea.” The contrast is between “illusion” and “idea;” these are diametrically opposed to one another.

Study:

- 249:12–13 “Mind is not the author of matter, and the creator of ideas is not the creator of illusions.”
- 283:8–11 “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.”
- 467:32–468:3 “Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and never can be coordinate with human illusions.”

Thought Can Conceive Both Ideas and Illusions

Human thought stands, as it were, between idea and illusion. It is capable of entertaining both illusions and ideas. Therefore, man can think wrongly and rightly.

Ideas are Always Real (Positive), Illusions are Always Unreal (Negative)

If one studies Mrs. Eddy’s writings, it is evident that she understands “idea” as something absolutely positive and divine. There is not a single instance in the Textbook where “idea” is used in a negative sense. On the other hand, she always understands illusion as something negative, never something positive or even partially good. From this we can draw the practical conclusion that the difference between idea and illusion can be clearly seen. Too often we regard an illusion or a “wrong” thought as an idea, such as “that was a bad idea, a wrong idea,” instead of seeing that it was an illusion or negative thought. In these situations, thought entertains illusions instead of ideas. The following references show that illusions are always negative, both in cause and effect.

- 129:28–29 “The very name, illusion, points to nothingness.”

- 227:26–29 “The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being.”
- 101:29–31 “In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion.”
- 243:32–244:3 “Inasmuch as God is good and the fount of all being, He does not produce moral or physical deformity; therefore such deformity is not real, but is illusion, the mirage of error.”
- 408:10–13 “Those unfortunate people who are committed to insane asylums are only so many distinctly defined instances of the baneful effects of illusion on mortal minds and bodies.”
- 484:21 “Mesmerism is mortal, material illusion.”

Thought Has Two Sources

a. *The Spiritual Source of Thought*

Positive thoughts derive from a spiritual source and convey ideas.⁵ In biblical language, these exalted thoughts were often called angels.

“ANGELS. God’s thoughts passing to man ...” (581:4).

See also:

- 298:22–30 “Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being. Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, pinions. Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be.”

⁵ “Ideas” will be defined and described later in this chapter. See “The Nature of Ideas,” p. 32.

This source is the intelligent, all-knowing, divine Mind, of which Mrs. Eddy says:

“In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts” (114:10–11).

From this divine Mind, the ideas of Mind (sometimes called God’s thoughts) come to human consciousness.⁶

Study:

284:30–32 “Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man.”

True thought originates in divine Mind, not in the brain or in matter.

508:14–16 “The seed within itself is the pure thought emanating from divine Mind.”

267:22–25 “Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth.”

b. The Material Source of Thought

Be aware that not all the thoughts we foster come from God—our thoughts can also come from an erroneous source. This difference is made clear in the following reference:

“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 only cause, they lack a divine cause” (286:21–24).

It is, therefore, necessary to examine the origin of thoughts in order to ascertain their quality.

⁶ In the section titled *Ideas Spiritualize Thought* (p. 31), we will see how this takes place scientifically.

Qualification of Thoughts

In her writings, Mrs. Eddy often qualifies the expression “thoughts” in order to make it clear whether she means it in the positive (real) or negative (unreal) sense. For example, she speaks of:

immortal thoughts	or	mortal thoughts
spiritual thoughts	or	material thoughts
conscious thoughts	or	unconscious thoughts
inspired thoughts	or	uninspired thoughts
free thoughts	or	imprisoned thoughts
exalted thoughts	or	depressing thoughts
pure thoughts	or	impure thoughts

The mere fact that we think, or desire to think, rightly is no proof that we are really thinking in a positive (real) sense. As all humanity cannot avoid thinking from morning till night, and as we know every thought has its effect, it is extremely important to know how we should think. Thus, we return to our earlier point of departure, that we must think in ideas; only then can we think like God, regardless of our religion, race, or nation. Whenever and wherever a Godlike thought is entertained, a Christianly scientific truth is expressed. The question is:

How Can an Idea be Distinguished From an Illusion?

In *Science and Health* Mrs. Eddy poses the question: “How are veritable ideas to be distinguished from illusions?” Her reply is:

“By learning the origin of each. Ideas are emanations from the divine Mind. Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal” (88:9–14).

Therefore, if our thoughts can be traced back to brain, matter, material senses, beliefs, traditions, ignorance, and so on, they are illusions; if they proceed from the divine source, they are ideas. But how do we know if our thoughts come from the divine source? Here we come up against the basic point in the understanding of Christian Science.

In arithmetic we deal with numbers, in music with tones, and in painting with colors. In metaphysics we have to comprehend ideas, for God reveals itself only through its ideas.

Subsequent Compendiums will deal with the questions: What are God's ideas? How are they ordered and reduced to a system? How do they operate?⁷ The study of Christian Science gives us a *standard* by which we can measure whether or not our thoughts are divine.

The Effects of Thought

a. *Thoughts Always Have Effects*

All thoughts, whether good (real) or bad (unreal), right or wrong, exalted or depressing, have their effect on mind or body.

b. *The More Powerful Thought Predominates*

The most powerful thoughts are true thoughts, ideas of God. These should never be surrendered.

“If thought yields its dominion to other powers, it cannot outline on the body its own beautiful images, but it effaces them and delineates foreign agents, called disease and sin” (485:24–27).

See also:

198:23–28 “A patient’s belief is more or less moulded and formed by his doctor’s belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient’s commingle, and the stronger thoughts rule the weaker. Hence the importance that doctors be Christian Scientists.”

c. *Erroneous Thoughts Produce Error*

Christian Science teaches that erroneous thoughts produce inharmony of every kind.

“Error of thought is reflected in error of action” (550:15).

We must particularly realize that *human, mortal thought* cannot grasp reality.

“Human thought never projected the least portion of true being” (126:8–9).

⁷ See Compendium 4–10 in this manual, and Max Kappeler, *The Seven Synonyms for God: An Analysis of the Concept of God in the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1984).

See also:

- 297:28–31 “Mortal testimony can be shaken. Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine.”
- 484:13–14 “The physical universe expresses the conscious and unconscious thoughts of mortals.”
- 260:28–30 “If we array thought in mortal vestures, it must lose its immortal nature.”
- 282:23–25 “There is no inherent power in matter, for all that is material is a material, human, mortal thought, always governing itself erroneously.”

d. True Thoughts Produce Harmony

Positive (real) thoughts have a positive result.

“The devotion of thought to an honest achievement makes the achievement possible”
(199:21–22).

See also:

- 208:29–209:1 “You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin and of other beliefs included in matter.”

The Formation of Thought

The foregoing has shown that human thought can either be filled by error or by Truth, and the logical demand is: How can thought be spiritualized?

Above all, it must be remembered that God alone can mold human thought spiritually. See:

- 513:17–21 “Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof.”

222:7–10 “He learned also that mortal mind makes a mortal body, whereas Truth regenerates this fleshly mind and feeds thought with the bread of Life.”

A certain spiritual education, a *cultured spiritual understanding*, is necessary for mortal thought to be cultured toward the divine.

349:26–30 “Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension. To a certain extent this is equally true of all learning, even that which is wholly material.”

94:24–28 “Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said at this period of an infidel blasphemer who should hint that Jesus used his incisive power injuriously?”

Throughout *Science and Health*, Mrs. Eddy continually insists on spiritualization of thought. She writes:

“Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness” (407:24–28).

“When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven” (263:7–10).

Study also:

255:1–3 “Eternal Truth is changing the universe. As mortals drop off their mental swaddling-clothes, thought expands into expression.”

174:9–14 “The footsteps of thought, rising above material standpoints, are slow, and portend a long night to the traveller; but the angels of His presence—the spiritual intuitions that tell us when ‘the night is far spent, the day is at hand’—are our guardians in the gloom.”

- 355:32–356:3 “Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material thought must become spiritualized before the spiritual fact is attained.”
- 191:8–13 “As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to ‘where the young child was,’—even to the birth of a new-old idea; to the spiritual sense of being and of what Life includes.”
- 460:10–13 “Yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all is material, till such thought is rectified by Spirit.”
- 256:1–5 “Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal.”
- 382:5–8 “If half the attention given to hygiene were given to the study of Christian Science and to the spiritualization of thought, this alone would usher in the millennium.”
- 128:14–19 “A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity.”

Ideas Spiritualize Thought

The only reality is God and its ideas. How can God’s ideas be transmitted to human thought? Mrs. Eddy explains:

“Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results” (259:26–31).

How can divine ideas be transmitted to mortals? Mrs. Eddy explains this scientifically:

a. Through Divine Mind

Theories, scholasticism, and brainwork are unsuitable means. Only the scientific translation of immortal Mind can do it.

“SCIENTIFIC TRANSLATION OF IMMORTAL MIND
 GOD. Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.
 (MH: Divine synonyms)
 MAN: God’s spiritual idea, individual, perfect, eternal.
 (MH: Divine image)
 IDEA: An image in Mind; the immediate object of understanding. — *Webster*”
 (115:12–18).
 (MH: Divine reflection)

b. Through Divine Science

We have already seen that Science alone reveals.⁸ Thus, the spiritualization of thought through the recognition of divine ideas must rest on Science and scientific foundations. Revelation is a scientific process and includes nothing vague or emotional.

The Nature of Ideas

a. Definition of Idea

The Textbook gives the following definition from the Webster Dictionary:

“IDEA: An image in Mind; the immediate object of understanding” (115:17–18).

An idea is an image in divine Mind; it has its origin in divine Mind and is an emanation of Mind. An idea is thus not the result of human thought, although it can be grasped by human understanding. But God’s idea exists, whether man grasps it or not; otherwise God would be dependent upon man, and thus less than man. Idea exists because God exists.

“The brain can give no idea of God’s man. It can take no cognizance of Mind” (191:1–2).

An idea cannot be grasped by the physical senses.

⁸ See section titled “Revelation,” p. 15.

“To love one’s neighbor as one’s self, is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses” (88:18–20).

Thus, we see that there is nothing material or human associated with an idea.

b. An Idea is Without Time or Space

An idea can also be distinguished from a thought or an illusion in that it is without time or space. For instance, one can conceive of every possible mathematical calculation, simple and complicated, simultaneously on a pin point, since they have neither space nor time. Thoughts, on the other hand, depend on the thinker, likewise their correctness and their power. An idea outweighs every human thought in every way. Hence, the logical consequence that one on God’s side is a majority. And from this it follows that Christian Science is not so much a mental Science as a spiritual Science. Systems based on thought activity are dependent for their successful practice on the number and power of their practitioner’s thoughts, while divine metaphysics is based entirely on the activity of divine ideas, and are dependent on God, the universal Principle, alone. The divine ideas entertained by a single man, Jesus Christ, have been able to leaven the thought of millions for two thousand years and will long continue to do so.

c. Ideas Have Divine Qualities

By looking up the references to “idea” in the Concordance to the Textbook, one can acquire a clear picture of the qualities characterizing an idea. For example, an idea is:

- intelligent, wise
- productive
- unerring
- enduring
- eternal, immortal, deathless
- divine
- spiritual, perfect
- individual
- pure
- infinite
- real, indestructible, substantial
- harmless, good, beautiful
- harmonious, etc.

It is important to realize that these are qualities of an idea; *every* idea has these qualities within itself and expresses them. If we ask the question: “What does an idea *do*?,” the Textbook answers:

An idea:

- illumines heaven and earth
- rules all nations and peoples—imperatively, absolutely, finally
- rises to the zenith of demonstration
- sweeps down the centuries, gathering beneath its wings the sick and sinning
- develops itself, broadens and rises higher and higher from a boundless basis
- corrects and destroys sin and sickness
- runs, disports itself and climbs the heights of holiness
- leads up to its divine origin and to the spiritual sense of being
- multiplies itself and reveals God’s power
- unfolds itself, etc.

With the best of intentions, the good human mind (second degree) tries to do all this by itself. But this is not a scientific standpoint. Science comes forth from Principle and interprets the ideas of Principle, what they are and what they do. No matter how hard we try, we can never create an idea or cause an idea to be something that it is not already by divine omnipotence since before the beginning of the world. Therefore, man does not affect ideas; they are already ordained by God.

ORDER

As previously stated, Mrs. Eddy pointed out with great emphasis that in discovering Christian Science she reduced divine metaphysics to a *system*. Every science demands a system:

System: “... a whole composed of parts in orderly arrangement according to some scheme or plan” (*Oxford Dictionary*).

This and many other definitions indicate that a “system” is a collective plan or order; in other words, order underlies a system. Order is a sequence, a succession, or a progression according to law. The digits have a basic order, as have colors and notes. All things scientific rest on fixed orders.

But in metaphysics we do not work with numbers, colors, and notes; the basic elements are “ideas.” Since divine metaphysics is reduced to a system, and system is built upon order, there must be an order of ideas. The great question, therefore, is: What is the *basic order* of divine ideas? Since God, divine Being, is not chaotic, it must be ordered, and must reveal itself in an ordered way. Do we know this order? Is it not essential that we learn this order, so that we may understand God? If God has no order, we could never learn to understand God; learning demands ordered presentation. We have shown that God reveals itself through Science, and Science reveals itself in an ordered way. Therefore, Science must be taught in an ordered way.

It would benefit students to look up all of Mrs. Eddy’s references to “order” in the Textbook. Although all references will not be presented here, several of these deserve particular note, such as:

“... Science cannot produce both disorder and order” (402:29–30).

Once it is seen that God’s inherent nature is ordered, it naturally follows that this order cannot be reversed, since neither God nor Science, through which God is revealed, changes.

“... Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history” (471:1–5).

The Textbook also teaches plainly how this unchanging order can be understood based on its unchanging Principle:

“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” (275:10–12).

This divine Principle holds the divine order eternally intact.

“The operation of this Principle indicates the eternality of the scientific order and continuity of being” (123:27–29).

This also explains that what is usually called a *miracle* is, in reality, no miracle at all, since in the divine universe nothing happens that is not ordered.

“The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God’s unchangeable law” (135:6–8).

ORDERED UNFOLDMENT

We have just established that order is a sequence or succession. The question now is whether there are indications in the Textbook that divine ideas have a *sequence*, a succession or ordered progression. The following references show that the answer is yes, although only a small selection of the pertinent passages are given here.

“God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis” (258:13–15).

The idea rises “higher and higher”; every idea that has been understood develops and rises higher and higher. This gives a gradation.

“These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God” (503:3–5).

There is, therefore, a whole range of ideas unfolding in an upward direction to man, the highest idea.

“Thus the dawn of ideas goes on, forming each successive stage of progress” (506:13–14).

Ideas form progressive stages. When we know these, we know our progressive way of understanding. So we must examine these stages.

“The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love” (508:21–25).

It is shown here that we have to rise from the lesser to the greater in an ascending line of development.

“The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection” (508:28–509:2).

Here a third *stage* is mentioned, and this is in connection with the third day of creation. If there is a third stage in the order of Christian Science, there must also logically be a first and a second. The question now is whether each successive day of creation represents a further stage, making seven stages.

“This text gives the idea of the rarefaction of thought as it ascends higher” (509:15–16).

“The periods of spiritual ascension are the days and seasons of Mind’s creation, in which beauty, sublimity, purity, and holiness—yea, the divine nature—appear in man and the universe never to disappear” (509:24–28).

“Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings” (513:6–7).

These references should remove any doubt as to whether there is an order of unfolding, of development, of progress. This order is irrefutable. To fathom it must be our aim.

TEACHING BY SYMBOLS

Metaphysics concerns ideas. Since ideas are spiritual and cannot be recognized by the physical senses, the great problem has always been how to transmit spiritual ideas to human consciousness. The method of teaching has always been to use symbols to represent spiritual ideas, but this can be inexact.

Symbols themselves are not reality; they are the material or human means we use to indicate the idea behind the symbol. Every science—mathematics, music, metaphysics, etc.—requires symbols. In mathematics, quantities or functions are symbolized by figures, letters, or other signs. To the novice, the formulas and signs of a textbook on higher mathematics

are quite unintelligible. However, to anyone familiar with mathematics, the meaning behind the symbols can be easily understood. In music, sounds are symbolized by notes. To anyone unfamiliar with musical notation, a score is a book with seven seals; but the musician receives a picture of melody, harmony, and rhythm as clear to him as a painting to an artist. Thus it is with the Bible and the Textbook. If we do not understand their symbols, we cannot understand their important messages.

The Bible is the most symbolic of all books, for it touches every aspect of life. The conditions of life today are so very different from biblical times that we can scarcely assess its meaning. In order to discern the ideas behind biblical symbols, we must understand how these symbols were used to teach spiritual facts. Today we use different symbols to illustrate the same ideas. Symbols change, and as they change, they become more refined. The scientific age in which we live requires *more and more exact symbols*.

“Spiritual teaching must always be by symbols” (575:13–14).

Mrs. Eddy strove to find the most exact symbols possible. While the Bible used symbols such as the sun, moon, stars, earth, water, sheep, shepherds, angels, dragons, horses, asses, serpents, mountains, hills, rivers, trees, and fruit, Mrs. Eddy worked predominantly with more abstract (scientific) symbols such as law, order, rule, system, method, form, and plan. A *word* is a *symbol*, but we find that words are often inadequate to make the spiritual idea sufficiently clear and unambiguous.

“Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery” (114:32–115:8).

The fact remains that every divine idea must be symbolized in order to be explained. The symbols can be words, numbers, similes, sagas, and so forth—it doesn’t matter, the symbols are unimportant. What is important is not to make a reality out of the symbol, but out of the idea behind it!

THE BIBLE

To understand the Bible, we must discern the ideas behind its symbols and events. There is no other basis for Bible study. On this point Mrs. Eddy is very definite. She writes:

“Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice” (241:14–17).

“Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible” (546:18–22).

“The one important interpretation of Scripture is the spiritual” (320:24–25).

“The spiritual sense of the Scriptures brings out the scientific sense ...” (272:9–10).

Modern research has made it increasingly evident that the greater part of the Bible, particularly the Old Testament, is *historically untrue*, and the remainder is historically inaccurate. The Bible is nonetheless true on this account: it was not written as a history in the general sense, but as a *history of spiritual ideas*. Innumerable sagas, myths, heroic tales, wars, and such, have been used to symbolize this spiritual history. There is no proof that Noah, Abraham, Jacob, or Joseph, for example, ever lived; these figures are as legendary as William Tell. But the symbol “William Tell” lives in every Swiss, and is more real to them than any man who really existed centuries ago. In the same way, the symbols “Noah,” “Abraham,” “Jacob,” and “Joseph” can become more real to our spiritual sense to the degree that we recognize their symbolic import, and realize them in our own lives.

For centuries people have been taught to accept the Bible literally. This false teaching weighs on us like a yoke; it conceals the true meaning of biblical lessons and thus prevents their practical application in our daily lives. We are grateful that recent research has proved beyond a doubt that the Bible cannot be interpreted historically. We must—even if something in us still protests—give up our old concepts of the Bible, or it will never become for us the “chart of life,” as the Textbook calls it.

“Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out” (24:4–10).

Since Christianity must be scientific—spiritually scientific, not materially scientific—it must be expected that old theology will oppose the new interpretation of the Bible as revealed through the “Key to the Scriptures.” Mrs. Eddy says:

“There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began” (534:24–26).

THE BIBLE: A TEXTBOOK

The Bible should not be regarded as a beautiful story book with good moral precepts. It is more than that: It is a textbook compiled as exactly and systematically as any arithmetic book. But it can be grasped as such only when the system of divine metaphysics is understood.

The Bible verified Mrs. Eddy’s discovery, and was her only textbook.

“Divine Science derives its sanction from the Bible, and the divine origin of Science is demonstrated through the holy influence of Truth in healing sickness and sin” (146:23–26).

“In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated” (110:13–17).

“The Bible has been my only authority. I have had no other guide in the ‘straight and narrow way’ of Truth” (126:29–31).

Jesus also frequently quoted the Scriptures; at that time they had only the Old Testament. “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (*John 5:39*). He also said: “... Ye do err, not knowing the scriptures, nor the power of God” (*Matt. 22:29*). Even after his resurrection, he never tired of explaining the Scriptures; it was said of him: “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (*Luke 24:27*).

COMPENDIUM 2

The Seven Days of Creation

THE SCIENCE OF CREATION

Regarding creation, Mrs. Eddy makes the following important statement:

“In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man” (*Mis. 57:27–29*).

The first record of creation in Genesis (*Gen. 1:1–2:3* in the Bible, called the “days of creation”) thus gives a *mathematically exact order* of spiritual unfoldment. It should, therefore, give the key to the ordered unfoldment of divine ideas.

And in fact, we see that Mrs. Eddy describes Chapters XV, “Genesis” and XVI “The Apocalypse” in *Science and Health* as the “Key to the Scriptures,” and indicates that they contain the key wherewith the “book with seven seals” can be unlocked.⁹

The following references show the great importance Mrs. Eddy attached to Genesis as part of the “Key to the Scriptures:”

“Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in *Science and Health*, to unlock this ‘mystery of godliness’” (*Ret. 37:16–20*).

As soon as the first chapter of Genesis has been understood as an exact order of divine ideas, the “book with seven seals” really does become an open book.

⁹ Compendium 2 will only deal with the chapter “Genesis” in *Science and Health*. The extent to which the chapter “The Apocalypse” in *Science and Health* contains the “key to the scriptures” is explained in Max Kappeler’s recording: C-1AP: CH. XVI, *The Apocalypse, The Structure of the Christian Science Textbook—Our Way of Life* (Seattle: Kappeler Institute Recordings USA, 1982), and Kappeler’s book: *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982), Chapter XVI, The Apocalypse.

“Man originated not from dust, materially, but from Spirit, spiritually. This work had been done; the true creation was finished, and its spiritual Science is alluded to in the first chapter of Genesis” (*Mis. 57:6–10*).

Thus, the first chapter of Genesis contains the Science of spiritual creation, and since everything positively accomplished is a creation, it is indispensable to understand the Science of creation.

It is, therefore, clear why Mrs. Eddy states that the study of the Bible should begin with Genesis.

“Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament ...” (*501:1–3*).

If we are willing to read the Bible (from which Christian Science derives its authority) as a textbook of divine Science, then it is essential that we begin by examining in depth the first record of creation in its irrefutable order. Subsequent Bible revelation is based on the first record of creation and coincides with it in its scientific statements.

“A second necessity for beginning with Genesis is that the living and real prelude of the older Scriptures is so brief that it would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality ...” (*502:1–5*).

The marginal heading to this paragraph is “Spiritual overture,” and indicates, as is often the case in music, that the overture contains the basic tune (or theme) which is subsequently worked out in many forms and variations. The first record of creation is this basic theme, the basic tune, which is later amplified in every possible field of application.

GENESIS: THE SEED-PLOT OF THE BIBLE

Mrs. Eddy ascribes to Genesis an overwhelming importance, because it contains the Science of creation, and this forms the basis, not only of an understanding of the Bible, but also of

Christian Science. The following paragraphs, quoted from the “Companion Bible,”¹⁰ reveal that recent research has arrived at the conclusion that the first record of creation and the last chapter of the Apocalypse are the chief pillars of the Bible.

“... *Genesis* and *Revelation*, ‘the first’ and ‘the last’ books of the Bible, are inseparably linked together. *Genesis* is ‘the beginning’ and *Revelation* the ending of the written Word, even as the Lord, the Incarnate Word, spake of Himself (*cp. 21.6; 22.13*). *Revelation* is the complement of *Genesis*. Either without the other would be unintelligible ...

“Without the first chapters of *Genesis*, *Revelation* would be an insoluble riddle ... Without the last chapters of the *Revelation* ‘the Book’ would be a hopeless and heart-breaking record of the failure and doom of the Adamic race.

“The Bible may be likened to a beautiful and complex girdle or belt, with a corresponding connecting clasp at each end, one the complement of the other. Do away with either, the girdle is useless, *as a girdle*. So here, *Genesis* and *Revelation* are the two clasps of the Divine Word, which link together and enclose between them in ‘perfection of beauty’ and harmony the whole of the Scriptures in which God has been pleased to reveal His ‘Eternal Purpose.’”¹¹

“Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of, all subsequent inspiration; and is at once the warp and woof of Holy Writ.”¹²

Genesis is the seed-plot. The seed is sown in the seed-plot. When it has taken root and a little plant has appeared, it is transplanted to the big flower bed. Genesis gives the simple, unadorned ideas. These are elaborated and applied in the remaining books of the Bible in the most varied forms. But it is always the same original seed.

¹⁰ *The Companion Bible* (King James Version) is the work of Dr. E. W. Bullinger (1837–1913), an English clergyman, biblical scholar, and theologian. Bullinger was the primary editor of this Bible, which was published in six parts from 1909–1922, and was completed after his death by his associates.

¹¹ Ethelbert W. Bullinger, *The Companion Bible* (Grand Rapids: Kregel Publications, 1922), Appendix 197.

¹² *Ibid.*, Appendix 2.

THE NUMERALS OF INFINITY

The first record of creation—the seed-plot of the Bible—is very short, but it contains the whole of creation. From this it may be deduced that it contains the *basic system* of divine metaphysics. It was shown in Compendium 1 that divine metaphysics is based on a system, and that a system carries within itself the possibility of reducing infinity to a simple basis and a simple order.

Modern scientists and philosophers also seek to describe this fundamental basis. The well-known physicist, Sir James Jeans,¹³ writes in “Physics and Philosophy:”

“For fifty years, off and on, Leibniz¹⁴ was trying to devise a precise technical language and to construct a calculus for philosophy. He hoped to find that all the fundamental ideas of reasoning could be reduced to a very small number of primitive elements or ‘root-notions,’ each of which could then be designated by a universal character or symbol like the symbols of algebra. If once this could be done, it ought to be possible to construct a calculus for the operation of these symbols ... But his efforts failed, and more recent attempts of the same kind have been applicable at most to small regions of the whole province of thought. The result is that philosophy still struggles to express itself in the inadequate words of common speech.”¹⁵

Recent works by important thinkers state anew the necessity for a *universal basis*, something they see as the only solution to the present chaos, which is founded largely on ignorance. The student of Christian Science may rejoice to find that Mrs. Eddy has solved this problem. What Leibniz described as “a very small number of primitive elements or ‘root-notions’” to which all the fundamental ideas could be reduced, Mrs. Eddy named the “numerals of infinity, called *seven days*” (520:10). She saw that the *whole* account of creation in Genesis can be reduced to a system of *seven* stages of unfoldment. These seven days have nothing to do with the calendar of time, but are symbols of infinity.

¹³ Sir James Hopwood Jeans (1877–1946) was an English physicist, astronomer, and mathematician. He made important contributions in many areas of physics, including quantum theory, the theory of radiation and stellar evolution. In his book *Physics and Philosophy* (1942), he explores the different views on reality from two different perspectives: science and philosophy. Source: http://en.wikipedia.org/wiki/James_Hopwood_Jeans.

¹⁴ Gottfried Wilhelm Leibniz (1646–1716) was a German philosopher, mathematician, and logician known for inventing the differential and integral calculus—independently of Sir Isaac Newton. He had a lifelong interest in the idea that the principles of reasoning could be reduced to a formal symbolic system, an algebra or calculus of thought, in which controversy would be settled by calculations. Source: mally.stanford.edu/leibniz.html.

¹⁵ James Jeans, *Physics and Philosophy* (Cambridge: Cambridge University Press, 1942).

Leibniz also foresaw that if these “root-notions” could be discovered, it should be possible to construct a calculus for the operation of these symbols. Mrs. Eddy did that very thing when, in speaking of the “numerals of infinity,” she wrote:

“The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (520:10–15).

In other words, as we grasp the root-notions of divine metaphysics—the “numerals of infinity,” which are the ideas symbolized by the seven days of creation—our thought accepts the divine infinite calculus, which just means that our thought expands in divine consciousness. The meaning of the seven days of creation, which comes from grasping the divine ideas underlying the symbols, then crystallizes. These ideas are stated in “mathematical order,” and we can thus see the enormous significance of the first record of creation and understand Mrs. Eddy’s demand:

“We should look away from the opposite supposition that man is created materially, and turn our gaze to the spiritual record of creation, to that which should be engraved on the understanding and heart ‘with the point of a diamond’ and the pen of an angel” (521:12–17).

“With the point of a diamond,” because just as the hardest metal cannot withstand a diamond, so the most dire error cannot withstand the ideas of the seven days of creation. And with “the pen of an angel,” because it is one of the loveliest of God’s messengers that proclaims salvation.

INTRODUCTION TO THE SEVEN DAYS OF CREATION

“In the beginning God created the heaven and the earth” (*Gen. 1:1*).

God, Truth, has no beginning. In the original Hebrew, the word “beginning” has more the meaning of “principle” or “basis.” This is why Mrs. Eddy corrected the notion that creation could have a beginning.

“The infinite has no beginning. This word *beginning* is employed to signify *the only*—that is, the eternal verity and unity of God and man, including the universe” (502:24–27).

Mathematics has no beginning; it has always been. But to the student, mathematics has a beginning. It is the same with God, who is without beginning or end. To the student who is seeking God, it appears that divine Being must have a beginning. It is the same with our problems; we begin at some point to solve them. Seen from God’s standpoint, they are already solved. God includes within itself heaven and earth. The only activity that exists is the ceaseless activity of Principle and its idea.

From the absolute standpoint, the Bible could stop at the first verse, for what else was there to create but heaven and earth? Is this not enough? The whole of creation has been stated. But man cannot grasp God as a whole; if he could—if he were capable of taking into his consciousness God as a whole—man would be greater than God.

“God, good, is self-existent and self-expressed, though indefinable as a whole” (213:9–10).

“Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections” (517:22–24).

The writer of the first account of creation clearly realized that one statement of creation as a whole would not be enough; it would not be sufficiently definite and specific for our plane of existence. Every Christian believes that there is only one God; all agree on this. But everyone has their *own* concept of what this God is, and it would hardly be an exaggeration to say that every Christian has a different God, because everybody’s concept of God is different. But there is only *one* Truth, and there should be only one concept of God—namely, Truth. To attain this, God cannot be defined as a whole, but through the *specific ideas* which express divine Being itself. Until this is done, every concept of God is a hypothesis.

This is exactly what the writer of the first account of creation saw, when he continued with the statement:

“And the earth was without form, and void; and darkness *was* upon the face of the deep” (Gen. 1:2).

As long as we stop at the first verse and say that there is only one God who created all, we have just a vague *hypothesis*, a beautiful belief. The deep things of God are obscured, not understood. This is an empty concept of God. We must search deeper; we must define the concept more closely, so that it takes shape and becomes substantial — not “without form, and void.”

At this point, Science (system and order) must bring order to hypothetical, chaotic thought and clarify the things of God. The infinite One, which cannot be defined as a whole, must be explained through its ideas. It must be *resolved* and analyzed into its *fundamental elements*. For this, Mrs. Eddy always used the symbol of light, which, through a *prism*, can be broken up into its basic constituent colors. The “prism” is Science, which interprets the one God, divine Being, through its ideas, thus bringing light to the darkness of chaotic and disordered thought.

“To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth’s prism and praise” (558:10–13).

Science brings out all the hues of the divine nature:

“The truths of Christian Science are not interpolations of the Scriptures, but the spiritual interpretations thereof. Science is the prism of Truth, which divides its rays and brings out the hues of Deity” (Ret. 35:11–14).

Mrs. Eddy also writes:

“Divine Science is not an interpolation of the Scriptures, it is redolent with health, holiness, and love. It only needs the prism of divine Science, which scholastic theology has obscured, to divide the rays of Truth, and bring out the entire hues of God” (Mess. ’01, 12:17–21).

And there is also the lovely passage in *Christ and Christmas*, which goes:

“Thus olden faith’s pale star now blends In seven-hued white!” (C&C v. 10)

If one sees the necessity for translating belief and faith, both of which are hypothetical and void, into order, one can understand why the Bible continues, when “darkness *was* on the face of the deep ...”:

“And the Spirit of God moved upon the face of the waters” (*Gen. 1:2*).

The waters symbolize the elements of Mind.

507:1–3 “In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind.”

Spirit is characterized by, among other things, the idea of order.¹⁶ This statement says that God brings order into the elements of thought. What order? The order of the Word of God. As Mrs. Eddy writes:

503:12–15 “Divine Science, the Word of God, saith to the darkness upon the face of error, ‘God is All-in-all,’ and the light of ever-present Love illumines the universe.”

The Word of God is then explained by the seven days of creation. This fundamental order brings light into human understanding and dispels human beliefs; it brings the deep things of God to light.

“Hence the eternal wonder,—that infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms” (*503:15–17*).

Thus, light comes to the darkness (ignorance, belief, chaos, blindness), and brings order to the waters (thoughts).

“Where the spirit of God is, and there is no place where God is not, evil becomes nothing,—the opposite of the something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints” (*480:2–7*).

DAY: EVENING AND MORNING

Creation is presented in seven days. These days cannot be reckoned according to the calendar of time.

¹⁶ See “Order,” *Compendium 5, Spirit*, p. 227.

520:10–11 “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time.”

They are symbolic; they are spiritual days, spiritual light; and have nothing to do with solar days.

“No solar rays nor planetary revolutions form the day of Spirit” (504:31–505:1).

Mrs. Eddy’s definition of *day* should be kept in mind:

“DAY. The irradiance of Life; light, the spiritual idea of Truth and Love. ‘And the evening and the morning were the first day’ (Genesis i. 5). The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God’s day, and ‘there shall be no night there’” (584:1–8).

A day of Spirit is a day of more light, in which more Life, Truth, and Love appears. The darkness of ignorance and corporeal sense disappears increasingly, and good unfolds by stages. This is the day of the Lord.

According to Hebrew reckoning, the day began after sundown and ended at sundown the following day; thus it began with the evening.

“EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest” (586:1–2).

This biblical symbol can be interpreted both positively and negatively. The first record of creation is positive, and the positive definition of evening, “peace and rest,” should therefore be applied.

“MORNING. Light; symbol of Truth; revelation and progress” (591:23–24).

From the consciousness of evening—peace and rest of thought—arises a new morning, new revelation, and new progress. When our consciousness has achieved a certain measure of rest and peace, it is always receptive to further revelation and progress.

“The successive appearing of God’s ideas is represented as taking place on so many *evenings* and *mornings*, — words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn” (504:16–20).

“Clearer” views indicate an ascent by stages.

FIRST DAY

“And God said, Let there be light: and there was light. And God saw the light, that *it was good*: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day” (*Gen. 1: 3–5*).

The main point is “Let there be light.” What does this mean? Where there is no light, nothing can be seen; all is inexplicable, incomprehensible, unintelligible; there is no vision, illumination, clarity, or recognition. Light brings *clarity*. Light indicates *intelligence*. We use the expression, “he is not very bright,” of anyone who is not very intelligent. “It dawned on me” or “the light broke” means that an idea has been seen. Light is therefore a suitable symbol for the ceaseless *activity* of *ideas*, in contrast to illusions (darkness, chaos). This intelligence, which is the activity of ideas, illumines all space. All darkness gives way to light, and light is thus also a symbol of the *All*, the *All-in-all*.

If we are in a dark room, with no notion of how it really looks, and switch on the light, everything is *revealed* in its clarity. We see and recognize our surroundings. The first day also symbolizes the idea of *creative activity*, of *cause, source, power, beginning*.

Light wipes out darkness unfailingly, and demonstrates the divine *law* of Mind that all ignorance is destroyed by intelligence or wisdom. The intelligence of Mind leads us to recognize and choose the good; it leads us to the recognition of divine ideas.

The first day, understood in Christian Science, is symbolized by the following group of ideas: “Let there be light,” clarity, vision, illumination, comprehension, ideas, wisdom, intelligence, reason, activity, creative activity, all-activity, all-creation, cause, source, origin, beginning, power, and law.

Viewed spiritually, all these ideas are closely connected with one another and form *one* basic tone, which pervades the first day—they characterize divine Mind.¹⁷

If we are confronted with an insoluble situation, where everything is dark, desolate, and void, the Bible teaches us to, at this moment, *begin with the first day*. See clearly that with God all is light, that the divine Mind is the all-knowing, all-seeing, and all-guiding intelligence. Mind is the all intelligence, and thus *our* intelligence. Mind (intelligence) says to the darkness, to ignorance, “Let there be light.” All reality consists of the ideas of the divine Mind, which illumine the whole of mortal consciousness. Ideas bring true facts to light, and guide and lead us in wisdom, thus revealing Mind’s true creation. Mind is the irresistible law, the active force and power, the infinite manifestation. Divine ideas resolve ignorance and darkness.

Study the following references in relation to the first day:

- | | |
|-------------|--|
| Ps. 36:9 | “For with thee <i>is</i> the fountain of life: in thy light shall we see light.” |
| Ps. 119:105 | “Thy word <i>is</i> a lamp unto my feet, and a light unto my path.” |
| Isa. 9:2 | “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” |
| Isa. 60:1–3 | “ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” |
| John 1:5 | “And the light shineth in darkness; and the darkness comprehended it not.” |
| Acts 9:3 | “And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.” |

¹⁷ See Appendix 1, *The Ideas of MIND*, p. 209.

- 324:19–26 MH: Paul’s enlightenment. “Paul was not at first a disciple of Jesus but a persecutor of Jesus’ followers. When the truth first appeared to him in Science, Paul was made blind, and his blindness was felt; but spiritual light soon enabled him to follow the example and teachings of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial Rome.”
- 503:20–22 “Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness.”
- 504:6–11, 23–26 “All questions as to the divine creation being both spiritual and material are answered in this passage, for though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas ... The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.”
- 546:24–26 “The great spiritual facts of being, like rays of light, shine in the darkness, though the darkness, comprehending them not, may deny their reality.”
- 215:15–18 MH: Light and darkness. “We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality.”
- 474:31–475:2 “Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is ‘no night there.’”
- 461:11–15 “Only by the illumination of the spiritual sense, can the light of understanding be thrown upon this Science, because Science reverses the evidence before the material senses and furnishes the eternal interpretation of God and man.”

- vii:2–4 “The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day.”
- 262:24–26 “Starting from a higher standpoint; one rises spontaneously, even as light emits light without effort; for ‘where your treasure is, there will your heart be also.’”
- 556:18–20 “Sleep is darkness, but God’s creative mandate was, ‘Let there be light.’”
- No. 30:20–23 “This knowledge is light wherein there is no darkness,—not light holding darkness within itself. The consciousness of light is like the eternal law of God, revealing Him and nothing else.”
- No. 39:24–27 “Advancing in this light, we reflect it; and this light reveals the pure Mind-pictures, in silent prayer, even as photography grasps the solar light to portray the face of pleasant thought.”

SECOND DAY

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day” (*Gen. 1:6–8*).

The main point is: “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.” We begin to understand this symbol only when we remember that people in biblical times had quite a different picture of what the world was like. They believed that the world was a large plate, and above this plate was an enormous vault or canopy—the firmament—on which the stars hung. Above this firmament was water, which penetrated the canopy and fell on the earth as rain. Under the earth was the underworld, where the dead dwelt, and beneath the underworld was more water. Therefore, there were waters above the firmament (the canopy of the sky) and waters

beneath the firmament (in the realm of darkness). Thus, the firmament divided the heavenly waters (waters = thoughts) from the waters of darkness. In other words, the *firmament separates divine ideas from illusions*. This is the main tone of the second day. In the first day we had the wisdom to choose the good—divine ideas. Now the second day brings the demand to separate good from evil. The firmament symbolizes true separation: the separation of good and evil, positive and negative, Truth and error, Spirit and matter, important and unimportant, essential and secondary.

Study these references to the firmament:

- 586:15–17 “FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.” [Scientific line of demarcation]
- 505:7–8 “Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament.” [Separation]
- 505:21–22 “Understanding is the line of demarcation between the real and unreal.” [Line of demarcation]
- 523:7–11 “The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above.” [Understanding is the firmament]
- 506:5–7 “Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final.” [Understanding separates]

The first day teaches us to begin with the ideas of Mind. The demand of the second day is to *separate* ideas from illusions, to *sift* the chaff from the wheat. Good and evil, positive and negative, cannot exist simultaneously.

- Matt. 3:11, 12 “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he

will thoroughly purge his floor, and gather his wheat into the garner” [Fan separates chaff from wheat]

586:7 “FAN. Separator of fable from fact” [Separating fable from fact]

466:26–28 “The Science of Christianity comes with fan in hand to separate the chaff from the wheat.” [Science handles the fan]

300:13–22 “The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the realization of God as ever present and of man as reflecting the divine likeness.”

Ex. 14:21 “And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.”

Josh. 3:13 “And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.”

There is frequently a blind belief that “separation” is something negative. But the second day teaches us that the separation of good from evil is something positive. God and man, Principle and idea, cannot be separated. The demand to separate oneself from the material, the false, pervades the Bible and the Textbook.

Study:

Matt. 6:24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” [Do not serve two masters]

- II Cor. 6:17 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you....”
[Be separate; touch nothing unclean]
- 238:6–9. “To obey the Scriptural command, ‘Come out from among them, and be ye separate,’ is to incur society’s frown; but this frown, more than flatteries, enables one to be Christian.”
- 451:2–4 “Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate.” [Be separate from the material world]
- 21:9–12 “If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks toward the imperishable things of Spirit.”

The separation from the false is true *baptism*. Study:

- 581:23–26 “BAPTISM. Purification by Spirit; submergence in Spirit. We are ‘willing rather to be absent from the body, and to be present with the Lord’ (*II Corinthians* v. 8).” [Purification]
- 35:19 “Our baptism is a purification from all error.” [Purification]
- 241:27–30 “The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration.” [Purity]
- 272:19–25 “It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity, which really attest the divine origin and operation of Christian Science.” [Purity]

This separation leads to the true concept of *purity*, where Spirit is *the only* and no longer has *an opposite*, where Spirit is detached from matter. Separation is a firmament, a firm standpoint, and it needs the *strength* of Spirit to turn away from the false and ally ourselves with the true. Study:

- 281:28–282:1 “Our false views of matter perish as we grasp the facts of Spirit. The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost.” [Cast out old belief]
- 281:4–6 “Spirit and matter no more commingle than light and darkness. When one appears, the other disappears.” [No mingling]
- 282:14–17 “A straight line finds no abiding-place in a curve, and a curve finds no adjustment to a straight line. Similarly, matter has no place in Spirit, and Spirit has no place in matter.”

So the second day teaches that Truth and error do not mingle, they do not even touch; that Spirit, good, is the only, and thus constitutes true *substance*, which is *reality*. Separation leads to true *order*. Since Spirit has no opposite, everything can *unfold* and *develop* naturally and smoothly.

The ideas of the second day coincide with those of Spirit; for Spirit is substance, reality, purity, the only, it knows no opposite and cannot mix with or touch its supposed opposite; Spirit is unfoldment, development, and produces the fruits of Spirit.¹⁸

Man, as the idea of God, understands in the first day that he is a creation of the all-creative, intelligent, causative, powerful, and active divine Mind. This enables him, in the second day, to stand with the strength of Spirit for this spiritual idea, to turn from all that is illusory and material to find his true selfhood as the substance of the ideas of Spirit. In the second day we understand the reality of our true spiritual nature and discern that nothing opposes eternal development, because spiritual being is the only being. In this light of discernment we can bring forth the fruits of Spirit, and witness that the law of Mind unfolds in the order of Spirit. This firm standpoint of separation frees us from readiness to compromise, from reliance on Spirit *and* matter, from duplicity and double-dealing. Man’s consciousness is freed from dualism of every kind.

¹⁸ See Appendix 4, *The Ideas of SPIRIT*, p. 260.

Spiritually seen, these ideas also show that the second day would be meaningless without the first. How could we separate between good and evil if we had not the wisdom to choose the good, God—if we had not begun with the idea of Mind? The order of the days of creation can no more be upset than the mathematical order of the digits.

THIRD DAY

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

“And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. And the evening and the morning were the third day” (*Gen. 1:9–13*).

In the third day, we find that God commands the waters under the heaven to be gathered together unto one place so that the dry land will appear. What does this symbol mean? Why doesn't it say that the waters should be gathered together unto one place to form a sea, instead of that dry land should appear? Therein lies the key. Water symbolizes the elements of Mind, the dry land the absolute formations of Mind.

507:1–3 “In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind.”

The waters under the heavens, or divine thoughts, are still without form, indefinite. But when they are gathered together, when they are pondered, they take on absolute formation, or what is scientifically termed “identity”—*the dry land appears*. It is an “appearing,” when all is clearly *outlined, definite, and identified*.

The following interpretation in the Textbook of the third day shows the ordered unfoldment from the first to the second and now to the third day:

“Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear” (506:18–21).

Light is unformed, so the unformed thoughts (first day) of Spirit must be gathered into their proper channels, that is, correctly ordered (second day), and the second day unfolds these unformed thoughts, so that their purpose, object, and desired identity appears (third day). In the third day, God’s purpose is *crystallized*, the absolute formations appear. The interpretation of the third day repeatedly shows that this “appearing” is a main point. See references to this:

506:21 “... in order that the purpose may appear.”

507:28–30 “Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing”

On the third day of identity, everything is named according to its divine nature, which is true *blessing*. The moment we identify ourselves completely with spiritual ideas and name ourselves spiritually, we receive the divine blessing. Corresponding Bible instances always show this. The moment Abram, Sarai, and Jacob realized their true identity, they were renamed with new spiritual names.

Gen. 17:5, 15 “Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee ... And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.” [Abram–Abraham, Sari–Sarah]

Gen. 32:28–30 “And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.” [Jacob–Israel]

- Isa. 43:1, 2 “BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. When thou passest through the waters, I *will* be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” [Right naming brings safety]
- Isa. 44:5 “One shall say, I *am* the LORD’s; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.” [Right identification brings blessing]
- 308:28–309:12 “When Jacob was asked, ‘What is thy name?’ he straightway answered; 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, I pray thee, *thy* name’; but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul,—gave him the spiritual sense of being and rebuked his material sense.
 “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. He was no longer called Jacob, but Israel,—a prince of God, or a soldier of God, who had fought a good fight.” [Right identification brings blessing]
- Ex. 3:13, 14 “And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” [God identified]
- John 21:4, 7 “But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus ... Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.” [Spiritual sense alone can identify]

- 507:6–10 “Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness.” [Definite natures—no nameless offspring]
- 566:1–11 “As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights.” [Path from sense to Soul is definite]

As soon as one has turned away, with the strength of Spirit, from illusions, one has the feeling of being on safe ground—no longer on watered ground but on dry land.

- Ex. 14:21, 22 “And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.” [Waters divided, dry land appears]
- Josh. 3:13–17 “And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, *that is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against

Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.” [Waters divided, dry land appears]

The following references also show the same law of development; as soon as man is ready to give up false beliefs and turn to Truth (the firmament between the waters in the second day) true *purpose* can *appear*:

295:11–15 “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.”

428:8–12 “To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true.”

430:3–5 “Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear.” [Separation—appearing]

The completed *transition from sense to Soul*, from the evidence of the corporeal senses to the realization of spiritual being, is *resurrection*.

“The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection...” (508:28–509:2).

The third day symbolizes *spiritual understanding*, when everything is understood in its spiritual significance and is spiritually named and defined.

506:27–507:1 “Upon Adam devolved the pleasurable task of finding names for all material things, but Adam has not yet appeared in the narrative.”

This spiritual understanding raises us above the evidence of the senses, and is our practical resurrection.

593:9–11 “RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding.”

This spiritual understanding unlocks our true selfhood and our true individuality.

261:24–262:3 “Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight. We should forget our bodies in remembering good and the human race. Good demands of man every hour, in which to work out the problem of being. Consecration to good does not lessen man’s dependence on God, but heightens it.” [Separation, breaking away leads to identity]

265:10–15 “This scientific sense of being, forsaking matter for Spirit, by no means suggests man’s absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.” [Forsaking—separation confers identity]

In that which symbolizes the first day of creation, we may receive an inspiration; an unformed thought, perhaps still weak and insignificant, comes to us. In the second day, we separate ourselves from all illusions that oppose the realization of this thought. And, in the third day, it becomes real; its purpose, its identity, *appears*.

The ideas that reveal the third day to us are the same as those that characterize Soul: identity (essence), name, safety, spiritual understanding, resurrection, certainty, etc.¹⁹ Whatever the problem we have to face, the symbol of the third day teaches us that the solution will appear clearly, and that it is assured.

The third day has a second creative act. The earth brings forth grass, the herb, and the “fruit tree yielding fruit ... whose seed is in itself.” This indicates that the identity of every

¹⁹ See Appendix 6, *The Ideas of SOUL*, p. 301.

idea goes on forever, giving the sense both of the *immortality* of Soul and of every idea being identified with (having the same nature as) God. In the third day, we must rise above corporeal sense and identify ourselves with man as God's image and likeness.

FOURTH DAY

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day” (*Gen. 1:14–19*).

On the fourth day, the lights in the firmament of the heaven—the sun, the moon, and the stars—were created, and they are for signs, seasons, days, and years. Our attention turns to the symbol of the firmament of the heaven and the heavenly bodies. At that time there could scarcely have been a clearer symbol of *harmony* and the *system* of *universal government*. All the heavenly bodies have their definite position, orbit, speed, distance, etc. They never collide or touch. They operate in complete harmony in a perfect system. Thought, therefore, expands to the recognition that each identity (third day), represented by the individual stars, is not self-existent and has not its own will and plan, but is allied to a central universal Principle to which it is subject and tributary, and by which it is governed. There must be an *absolute, irrefutable, imperative* Principle governing every idea with *spiritual power, expressing* and *interpreting* itself through infinite ideas and thus *inseparably united* with them.

The following references may help in understanding that the sun, the moon, and the stars are symbols of spiritual ideas. These ideas shine brighter than the sun or the moon, brighter than seven suns, for their sevenfold Principle is God.

Isa. 30:26 “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.” [Sun = Principle; moon = idea; sevenfold light]

- Isa. 60:19, 20 “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.”
- Rev. 12:1 “AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”
- 561:22–27 “The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea. The Revelator symbolizes Spirit by the sun. The spiritual idea is clad with the radiance of spiritual Truth, and matter is put under her feet.”

In working out our problems, it is important not to stop at the third day, but to continue on (past the “three and a half” which occurs so frequently in the Bible) to the fourth day. Human thought is ready to desire God, that God may help (first day), and may often have sufficient strength to turn away from illusion and evil (second day), until the true spiritual identity of the problem is apparent (third day). But we must then go on to see that this identity has nothing to do with our person, our personal merit, that it is not “our” idea, but an idea of Principle, inseparable from and attaching to God alone. Jesus ascribed all good qualities to God, thus giving God the glory. “Why callest thou me good? *there is none good but one, that is, God*” (*Matt. 19:17*). Thus, we see that it is not our person that is important, but the divine Principle, and that our life, our activity—in short, all ideas—are the expression of the eternal rhythm of Principle.

- 121:24–27 “The sun is the central stillness, so far as our solar system is concerned, and the earth revolves about the sun once a year, besides turning daily on its own axis.” [Principle, central stillness]
- 240:7–11 “Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally towards the light. In the order of Science, in which the Principle is above what it reflects, all is one grand concord.” [Grand concord, harmony]

- 275:10–12 “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.” [Principle, the starting point of order]
- 112:16–22 “From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are ‘the same yesterday, and to-day, and forever;’ for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.” [From Principle comes rules, laws, demonstration]
- 47:5–7 “After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work.”

Once we have seen that the universe (of ideas) is governed harmoniously by a central Principle, we can also see that personal sense must be given up and we must understand God as the *only Person* (as Life, Truth, Love). This one Person includes everything within itself, it is the unity of God and man, of Principle and idea, whereby the operation of idea coincides with the operation of Principle.

- John 5:17, 19 “But Jesus answered them, My Father worketh hitherto, and I work ... Then 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, these also doeth the Son likewise.” [Principle and idea operate as one]
- 465:16–466:1 “*Question.*— Is there more than one God or Principle? *Answer.*— There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.” [Principle and its idea is one]
- 476:4–5 “In divine Science, God and the real man are inseparable as divine Principle and idea.” [God and man inseparable]

- 361:16–20 “As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: ‘For in Him we live, and move, and have our being.’” [Principle and idea, Father and son, are one]
- 470:32–471:5 “The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.” [Relation of Principle and idea indestructible]

True *unity* exists between Principle and idea, not primarily between persons. Unity between persons destroys, in most cases, unity with God, and seeks to erect a human unity. Inasmuch as we all recognize our unity with divine Principle as a primary condition, harmonious relationships between people will be achieved. True *loyalty* is obedience to Principle, not to persons, human theories, and doctrines.

This Principle has a system in which everything is *classified* and ordered down to the smallest detail.

- 510:27–511:4 “Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, ‘whose seed is in itself.’” [Harmonious government, classification]
- 509:13–19 MH: Rarefaction of thought. “Spirit creates no other than heavenly or celestial bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought as it ascends higher. God forms and peoples the universe. The light of spiritual understanding gives gleams of the infinite only, even as nebulae indicate the immensity of space.”
- 509:24–28 “The periods of spiritual ascension are the days and seasons of Mind’s creation, in which beauty, sublimity, purity, and holiness—yea, the divine nature—appear in man and the universe never to disappear.”

Everything begins with light, with the desire for divine ideas and divine inspiration, for intelligence (first day). Then one sees that this is the only thing to be relied upon, the only substance and reality (second day). This leads unformed thoughts to certainty, safety, and identifies them through spiritual understanding (third day). At this point, one realizes that each identity, from the infinitesimal to the infinite, is an idea of the central, universal Principle, is governed by it and is inseparable from it. It is not “our” idea, but God’s idea, and is thus actuated, guided, strengthened, empowered, and established by God.

The ideas of the fourth day—harmony, system, government, spiritual power, unity, absolute, imperative, divine Person, obedience, loyalty, demonstration, etc.—coincide with the ideas which characterize Principle.²⁰

FIFTH DAY

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day” (*Gen. 1:20–23*).

On the fifth day creation becomes alive; it is the day of Life. All the moving creatures multiply themselves, and the birds, which fly above the earth, are created.

The birds symbolize *exalted thoughts*, which rise above the material, and are not earth-bound and weighed down, but soar toward heaven, toward divine Principle. Once one has seen that all is Principle and its spiritual idea (the fourth day), one is enabled to transcend corporeality, to rise above the material and personal; or, in other words, one is willing *to lay down a mortal concept of life*, of being, of existence, in order to embrace the true concept of Life. Jesus expressed this by:

“Greater love hath no man than this, that a man lay down his life for his friends” (*John 15:13*).

²⁰ See Appendix 9, *The Ideas of PRINCIPLE*, p. 353.

Our friend is the Christ-ideal, the Christ-man, and *love* (not to be confused with Love as a synonym for God) is the willingness to lay down our concept of material life for the Christ-ideal. That is *true sacrifice*. As the birds leave the earth in order to soar upwards, so must we, in the fifth day, lay down the false concept of life in matter. This is love, and it is a love that is more than just a warm feeling or attraction.

- Isa. 40:31 “But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.” [Wings, birds]
- 511:28–512:3 “The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love.”
- 512:9–13 “These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics.”
- Isa. 31:5 “As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it*; *and* passing over he will preserve *it*.”
- 513:6–7 “Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings.” [Exalted beings]

The following references indicate the concept of true love:

- Matt. 10:39 “He that findeth his life shall lose it and he that loseth his life for my sake shall find it.” [To give up the belief of life in matter is Life]
- I John 3:16 “Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.”
- 326:8–11 “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.”

91:16–21 “Absorbed in material selfhood we discern and reflect but faintly the substance of life or Mind. The denial of material selfhood aids the discernment of man’s spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.” [Laying down the mortal = love]

This upward striving toward divine Principle, the readiness to lay down the mortal, is love, and brings true *multiplication* (fishes). Fish have always been the symbol of multiplication, and consequently abundance is always symbolized in the Bible by fish. We know that spiritual facts are capable of indefinite increase. Once Principle has been grasped, it can be applied indefinitely without losing in substance. Once the principle of addition is understood, it can be applied in every case; it multiplies itself and expresses itself in numberless, unlimited, individual instances. The more we understand love (laying down the mortal) the more we have Life. Mortal sense tries to persuade us to the contrary, and would have us believe that the more we have of material things and pleasures, the more we enjoy life.

Luke 18:29, 30 “And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.”

John 21:6 “And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.”

Mark 6:35–44 “And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to

heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them, and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.”

35:2–9 “Convinced of the fruitlessness of their toil in the dark and wakened by their Master’s voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit.”

Thus, the fifth day teaches us that everything must be translated back into an idea of Principle, everything must be freed from the earth (from matter, limitations).

“For in him we live, and move, and have our being” (*Acts 17:28*).

The following shows that to rise above the mortal gives the true concept of Life:

261:24–30 “Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight.”

262:9–16 “We cannot fathom the nature and quality of God’s creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings—our efforts to find life and truth in matter—and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the Godlike man to reach the absolute centre and circumference of his being.”

24:11–13 “He to whom ‘the arm of the Lord’ is revealed will believe our report, and rise into newness of life with regeneration.”

454:19–21 “Right motives give pinions to thought, and strength and freedom to speech and action.”

4:30–32 “Long prayers, superstition, and creeds clip the strong pinions of love, and clothe religion in human forms.”

Life is Principle demonstrated, Principle applied. There is no time factor in this activity. Life is *Being, presence, without beginning or end*. Life is everlasting Being.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (*John 17:3*).

Often one asks: what is true Life? Only ideas exist (first day); only ideas unfold (second day); only ideas—spiritual understanding—bring joy and satisfaction (third day); only ideas work smoothly together in divine harmony (fourth day); and these ideas raise us out of the mortal and lead us to the *fullness* of our true *individuality*, which knows no rival or competition (fifth day).

Life in Christian Science is described through the same ideas as we find in the fifth day of creation: love, being, now, eternity, individuality, multiplication, and abundance.²¹

SIXTH DAY

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And

²¹ See Appendix 12, *The Ideas of LIFE*, p. 404.

God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day” (*Gen. 1:24–31*).

On the sixth day the beasts of the earth were created, likewise man, who was made in the image and likeness of God and given dominion over all the earth.

The beasts of the earth symbolize *individual ideas*. Here we learn that ideas have *qualities*, all of which are individual and eternal. The interpretation of the sixth day given by Mrs. Eddy treats of the nature and activity of ideas.

513:26–27 “God creates all forms of reality. His thoughts are spiritual realities.” [Ideas are realities and have divine qualities]

514:7–19 “Mind’s infinite ideas run and disport themselves. In humility they climb the heights of holiness. Moral courage is ‘the lion of the tribe of Juda,’ the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in ‘green pastures ... beside the still waters.’ In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to ‘the cattle upon a thousand hills.’ They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit.”

514:28–31 “All of God’s creatures, moving in the harmony of Science, are harmless, useful, indestructible. A realization of this grand verity was a source of strength to the ancient worthies.” [Ideas are useful, indestructible, etc.]

515:4–10 “Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God’s creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love’s ideas are subject to the Mind which forms them,—the power which changeth the serpent into a staff.”

516:9–19 “God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, ‘The meek shall inherit the earth.’ The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth.”

“These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God” (503:3–5).

The highest ideas are expressed in the “ideal man” and “ideal woman.”

517:8–10 “The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love.”

We learn in the sixth day that God created man male *and* female. Thus, every being, whether male or female, must express spiritually both masculine and feminine qualities²² in order to demonstrate the *ideal man*, and thereby to be conscious of himself as *the son of God*.

346:2–5 “When man is spoken of as made in God’s image, it is not sinful and sickly mortal man who is referred to, but to the ideal man, reflecting God’s likeness.” [Ideal man]

No. 17:13–14 “Man is the climax of creation; and God is not without an ever-present witness, testifying of Himself.” [Man = climax of creation]

Ps. 8:4–7 “What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: All sheep and oxen, yea, and the beasts of the field.” [Man = a little lower than God]

²² Spiritually masculine and feminine qualities are not the same as the human concept of masculine and feminine. See “Man,” *Compendium 9, Truth*, p. 421.

Dan. 3:25 “He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.” [Man = son of God]

The sixth day goes on to teach us that man was given *dominion over all the earth*—that is, over all ideas and qualities.

516:19–21 “Man, made in His likeness, possesses and reflects God’s dominion over all the earth.” [Man has dominion]

202:17–23 “The days of our pilgrimage will multiply instead of diminish, when God’s kingdom comes on earth; for the true way leads to life instead of to death, and earthly experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.”

517:31–518:4 “Man is not made to till the soil. His birthright is dominion, and not subjection. He is lord of the belief in earth and heaven—himself subordinate alone to his Maker. This is the Science of being.”

Man can exercise dominion only if he possesses dominion—that is to say, he must possess ideas. And since he has dominion over all the earth, he must *include all ideas*; in other words, he must have an infinite consciousness of ideas. True man is consciousness, and thus much bigger than his body, his house, his country, or the world. True man is the *compound idea of God*.

475:5, 13–22 “*Question.*—What is man? *Answer.*—... Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God’s image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker.” [Compound idea]

- 258:9–15 “Man is more than a material form with a mind inside, which must escape from its environments in order to be immortal. Man reflects infinity, and this reflection is the true idea of God. God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis.” [Man reflects infinity]
- 94:1–6 “Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself,—of Spirit, not of matter. Man reflects infinite Truth, Life, and Love. The nature of man, thus understood, includes all that is implied by the terms ‘image’ and ‘likeness’ as used in Scripture.” [Man reflects infinite Truth, Life, and Love and includes all]
- 476:32–477:4 “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick.” [Man = God’s own likeness]
- Isa. 32:1–4 “BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.” [Compound idea man]
- Eph. 4: 13, 22–24 “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ... That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.” [Man = image and likeness of God]
- Col. 3:10, 11 “And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew,

circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.” [Christ man]

Matt. 5:48 “Be ye therefore perfect, even as your Father which is in heaven is perfect.”
[Perfect man]

The spiritual, real man is consciousness; consciousness is man. The more we become conscious of the ideas of God, the more we are man. If we wish to perfect the standard of man, this can be done only by learning more of God’s ideas. Man is the *consciousness* of God; he is that of which God, divine Being itself, is conscious.

In the measure in which we know the ideas of God, we have health—health in everything, not merely physical health.

The following quotes illustrate that Truth is the basis of health. Man is the expression of health in every form.

120:15–22 “Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health”

475:28 “Man is incapable of sin, sickness, and death.”

441:15–17 “Our law refuses to recognize Man as sick or dying, but holds him to be forever in the image and likeness of his Maker.”

442:5–15 “The Jury of Spiritual Senses agreed at once upon a verdict, and there resounded throughout the vast audience-chamber of Spirit the cry, Not guilty. Then the prisoner rose up regenerated, strong, free. We noticed, as he shook hands with his counsel, Christian Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear. Mortal Man, no longer sick and in prison, walked forth, his feet ‘beautiful upon the mountains,’ as of one ‘that bringeth good tidings.’”

171:4–13 “Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is. Mind’s control over the universe, including man, is no longer an open question, but is demonstrable Science.”

The fourth day shows the inseparable oneness of Principle and idea, and brings the demand to rise above the mortal (fifth day) in order to inherit true Life. In the sixth day, we become conscious of this realm of ideas and see ourselves as the compound idea of God. The true *form* or *shape* of the son of God appears; it can be *measured* only by ideas; it is the true *standard*.

Truth, the synonym for God, can be defined by the same ideas as we find in the sixth day: man, consciousness, Christ, health, form, shape, standard, dominion, and brotherhood.²³

SEVENTH DAY

“THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it because that in it he had rested from all his work which God created and made” (*Gen. 2:1–3*).

The sixth day has raised us to the realization that there is nothing else but God and its idea, man. It thereby becomes evident that there is no act of creation at all, but that everything that appears as creation is revelation.

504:14–15 “Was not this a revelation instead of a creation?”

This brings us to the seventh day, where we understand that everything has existed from the beginning of the world, and is already *fulfilled*.

²³ See Appendix 14, *The Ideas of TRUTH*, p. 461.

519:9–11 “Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love.”

John 17:5 “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

Ps. 17:15 “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.”

As human thought moves through the days of creation by degrees and in ascending order, it frees itself from all the errors of mortal mind, and enters on the seventh day into the ultimate realization that God is Love, perfection. All error is blotted out. This process, by which every erroneous belief must be discarded, is clearly illustrated in the story of the fall of Jericho.

Josh. 6:1–4, 16, 20 “Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams’ horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets ... And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city ... So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.”

Thus, the seventh day becomes the day of *rest*, when thought rests in contemplation of its forever existent perfection. It is the rest of everlasting, harmonious activity.

519:25 “God rests in action.”

519:28–520:2 “The highest and sweetest rest, even from a human standpoint, is in holy work.” [Rest in holy work]

Heb. 4:9 “There remaineth therefore a rest to the people of God.”

This active rest is divine *peace*.

501:13–18 “So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil.” [Love brings rest]

416:32–417:2 “Teach them that their being is sustained by Spirit, not by matter, and that they find health, peace, and harmony in God, divine Love.” [Love the refuge]

45:16–21 “Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.”

Isa. 18:4 “For so the LORD said unto me, I will take my rest; and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.” [“Take my rest” means to hold on to perfection]

Isa. 30:15 “For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.”

This perfection is *universal, impartial*, “no respecter of persons,” and *meets every need*.

520:3–5 “Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!” [Love fills all space]

2:23, 26–28 “God is Love. Can we ask Him to be more? ... Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept?” [Love = perfection]

- 13:2–4 “Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, ‘Ho, every one that thirsteth, come ye to the waters.’” [Love is all-embracing; impartial]
- 6:17–18 “‘God is Love.’ More than this we cannot ask, higher we cannot look, farther we cannot go.” [Love the highest]
- 494:10–11 “Divine Love always has met and always will meet every human need.” [Love meets every human need]

The seventh day is the true *sabbath*, the day of salvation, of *holiness*.

- 11:22–27 “We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness.” [Holiness]
- 481:5–6 “Like the archpriests of yore, man is free ‘to enter into the holiest,’—the realm of God.” [Entry into the holiest is free]

The ideas of the seventh day are the same as those which define God as Love: holiness, perfection, rest, peace, plan, fullness, giving, acceptance, Mother, and salvation.²⁴

THE THIRD DEGREE

The first record of creation illustrates that the spiritual creation—as it appears to human consciousness—has seven stages of unfoldment. The order of this unfoldment is unalterable, and everything that is to be successfully accomplished must follow these seven stages.

On page 116 in the Textbook, Mrs. Eddy defines reality—the spiritual—in a sevenfold manner. She calls this third degree “Understanding,” and it indicates the same ideas in an ordered sequence:

²⁴ See Appendix 17, *The Ideas of LOVE*, p. 509.

“Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness”
(116:2–3).

Wisdom

“Wisdom hath builded her house, she hath hewn out her seven pillars” (*Pro. 9:1*).

Wisdom is the ability to choose the good, to desire the good. Wisdom builds a consciousness (house), which has seven pillars (reliable supports). These pillars are the seven days of creation, called “numerals of infinity,” or the 7 synonyms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love.

Purity

Wisdom leads us always to choose *only* the good, so that there is no room for evil, erroneous elements. The pure idea, unblemished by illusions, is the object of our veneration. The good is separated from the evil.

Spiritual Understanding

“The third stage in the order of Christian Science is an important one ... letting in the light of spiritual understanding” (508:28–509:1).

It is definite understanding when we see the safety and reliability of the idea.

Spiritual Power

The power of the governing, demonstrating, absolute Principle, as symbolized in the fourth day by the heavenly bodies.

Love

The readiness to lay down the mortal for the true friend, the Christ-idea. This love is illustrated in the fifth day of creation by the fowl, which soar above earthly constraints toward divine Principle, Love.

Health

Health is wholeness in all things, which become spiritual facts when seen collectively as the compound idea of God. The sixth day shows this compound idea as the image and likeness of God.

Holiness

Holiness is the state in which all is whole, perfect, fulfilled, unimpaired, and inviolable. When we can recognize this order, all our problems can be solved, for:

“In the third degree mortal mind disappears, and man as God’s image appears”
(116:4–5).

APPLICATION

Human (not divine) thought asks: How can I apply this divine system? The word “application” is so often misunderstood and misused that it might be well to examine it.

In the Textbook, the word “apply,” in one form or another, is used only 25 times, and of these 17 are in a non-metaphysical sense, as, for instance, the application of a word, or of drugs. On only eight occasions does it refer to the application of metaphysics. If one examines what is to be applied, it is always law, rule, system, method, or Science.

- | | |
|--------------|---|
| 463:27–28 | “There is a law of God applicable to healing, and it is a spiritual law instead of material.” |
| 147:6–13 | “Late in the nineteenth century I demonstrated the divine rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judaea and in the valleys of Galilee.” |
| 149:31–150:3 | “To-day there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease.” |

- 219:2–5 “My method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme, absolute, and final.”
- 126:22–29 “I have set forth Christian Science and its application to the treatment of disease just as I have discovered them. I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles.”
- 127:9–16 “The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, [I employ] interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity.”
- 457:30–32 “Let this Principle be applied to the cure of disease without exploiting other means.”

These references show that, in Science, “application” has a similar meaning to “understanding.” One can only practice something one understands, or else it is just blind worship. But everyone knows that understanding and application are simultaneous.

“In Science we can use only what we understand” (329:12).

Our whole attention should, therefore, be directed toward “understanding” divine Science. If we really understand an idea, we understand it in all its power, and then the idea applies itself. Nobody can order an idea to apply itself. Every idea carries itself through. Mind manifests itself; Spirit unfolds itself; Soul identifies itself; Principle demonstrates itself; Life eternalizes itself; Truth affirms itself; Love fulfills itself.

The key is “understanding.”

“... but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire” (3:14–16).

A spiritually cultivated understanding is necessary.

323:13–14 “In order to apprehend more, we must put into practice what we already know.”

This understanding is supreme not only in the spiritual universe, but also in the material.

“Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual” (427:23–25).

Students of Christian Science will, therefore, soon discover that the seven days of creation must be expressed in everything that they wish to successfully accomplish on the human and material plane. To illustrate this was the purpose of subsequent Bible revelation, which drew its substance from the “seed-plot.”

“Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis” (537:22–24).

Once we understand the first record of creation in its system, the Bible is self-revelatory, in the most natural way.

JESUS DEMONSTRATED THE SEVEN DAYS OF CREATION

It should not be forgotten that Jesus was very familiar with the Scriptures and came to fulfill them. Mrs. Eddy points out that he demonstrated the Science of creation. She writes:

“The Science of creation, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations” (539:30–540:1).

This sentence contains great depths, for it brings out three fundamental points which result from an understanding of the Science of creation (the seven days of creation):

1. The birth of Jesus was a manifestation of the Science of creation. The more clearly we understand this Science, the more completely we can give an idea birth and bring it forth. Moreover, we can grasp our manhood only when we understand our true origin,—namely, divine Science. Mrs. Eddy states very plainly that the spiritual origin of man is divine Science.

“The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated” (325:26–29).

2. The teachings of Jesus are based on the Science of creation.
3. The demonstrations of Jesus were the outcome of his understanding of the Science of creation.

The far-reaching significance of the first record of creation could hardly be stated more clearly than in the above sentence, and it should make evident to the student the inescapable necessity of learning to understand God through the ordered sevenfold symbolization.

COMPENDIUM 3

The Commandments, The Beatitudes, and The Lord's Prayer

GOD'S SEVENFOLD NATURE IN THE BIBLE

The first record of creation has shown that there is one eternal, unchanging *law of unfoldment*, which is presented in seven stages (days) of spiritual consciousness “in mathematical order” (*Mis. 57:27–28*). How can this law be summarized?

<i>Mind</i>	is the all-creative intelligent activity, which says to the darkness of ignorance, “Let there be light.”	1 st Day Light
<i>Spirit</i>	shows that God is separate from anything unlike God and unfolds only good as the sole reality.	2 nd Day Firmament
<i>Soul</i>	gathers all true ideas and makes their identity (purpose) definite.	3 rd Day The dry land appears
<i>Principle</i>	governs all these identities in one grand harmony.	4 th Day Sun, moon, and stars
<i>Life</i>	lifts everything above the mortal (the earthbound) into the fullness of eternal Life.	5 th Day Fishes and birds
<i>Truth</i>	shows this fullness as boundless consciousness, which gives man dominion over the whole earth.	6 th Day Man has dominion
<i>Love</i>	confers on this consciousness rest and peace in the contemplation of its ever-present perfection and fulfillment.	7 th Day Rest

The Bible develops its *great lessons* from this “*seed plot*,” moreover, it becomes increasingly evident that the whole Bible is one vast elaboration of the spiritual foundations of the first record of creation and unfolds the seven days of creation in all their detail.

“Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis” (537:22–24).

Among the most fundamental and best known Bible lessons are the *Commandments*, the *Beatitudes*, and the *Lord’s Prayer*. Even the most superficial Bible reader is familiar with them. They form the basis of all Christian teaching, and Mrs. Eddy attaches great importance to commencing Bible instruction with them. In the *Church Manual* she lays down:

“The first lessons of the children should be the Ten Commandments (*Exodus 20:3–17*), the Lord’s Prayer (*Matt. 6:9–13*), and its Spiritual Interpretation by Mary Baker Eddy, Sermon on the Mount (*Matt. 5:3–12*)” (*Man., Art. XX, Sec. 3*).

A close study of these great, fundamental Bible lessons reveals that they present afresh the ideas (that is, the states of consciousness) of the seven days of creation, adapted to the needs, conditions, and problems of specific periods. But they are as applicable today as they were then, and have lost none of their practical significance.

“The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth” (174:17–20).

THE COMMANDMENTS

The Commandments, which Moses received on Mount Sinai, are known as the “ten Commandments.” The Bible Commentaries, however, point out with good reason that the Bible never numbers them as “ten,” and the *Century Bible* states that the original author can scarcely have intended to describe them as “ten.”

The Bible relates that the Commandments were written upon *two tablets*, and the Commentaries generally assume that verses 1–11 in Exodus 20 were written on one tablet

and verses 12–17 on the other. From a metaphysical standpoint, this arrangement would be justifiable and explicable, for the first tablet would then contain the commandments which concern God's relation to man, and the second those concerning man's relationship to man.

The following interpretation refers only to the commandments on the *first tablet*, since they present a sevenfold statement of God's nature.

While the seven days of creation show how we should approach God—that is, the steps by which we can learn the nature of God—the Commandments have another purpose. They show what is *required* of seekers for God, so that we may identify ourselves with God's fundamental sevenfold nature.

“This text in the book of Ecclesiastes, conveys the Christian Science thought, especially when the word *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 duty of man.’ In other words: Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His image and likeness” (340:4–12).

First Statement

“And God spake all these words, saying, I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage” (*Ex. 20:1, 2*).

In biblical language, *Egypt* symbolizes darkness, chaos, bondage, animal magnetism, mesmerism, occultism, and other manifestations of mortal mind. Thus, the Commandments begin in the same way as the first record of creation—with darkness and chaos. God says to this condition: I am divine Mind, which leads you out of and delivers you from the bondage of mortal mind.

Christian Science teaches plainly that nothing but *mortal mind* (erring human and mortal beliefs) leads us into *bondage* and tries to keep us there.

“The human thought must free itself from self-imposed materiality and bondage” (191:16–17).

Study:

371:14–19 “Darkness induces fear. The adult, in bondage to his beliefs, no more comprehends his real being than does the child; and the adult must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way in divine Science is the only way out of this condition.”

Thus we see that all sense of bondage is created and imposed by erring human thought. Divine Mind brings light and deliverance to this condition.

Study:

453:29–30 “A Christian Scientist’s medicine is Mind, the divine Truth that makes man free.” [Mind frees]

133:8–9 “In Egypt, it was Mind which saved the Israelites from belief in the plagues.” [Mind saves]

227:7–13 “The law of the divine Mind must end human bondage, or mortals will continue unaware of man’s inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power—an ignorance that is the foundation of continued bondage and of human suffering.” [Mind frees from bondage]

Mind says to this bondage, or darkness, Let there be light (as in the first day of creation); God, Mind, leads us out of mortal beliefs into the freedom of the Promised Land. Isaiah expressed the same thing in the following words:

“And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them” (*Isa. 42:16*).

Study:

- Ps. 43:3 “O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.” [Light leads]
- Isa. 48:17 “Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.” [Teaches and leads the way]

This interpretation of the first statement of the Commandments teaches that divine Mind *leads, guides, steers, and shows the way*. Mind leads out of darkness into light, from beliefs to understanding, out of error into Truth, out of bondage into freedom.

“Those who know no will but His take His hand, and from the night He leads to light”
(*Mis. 347:26–27*).

The following references show that Mind is the true guide:

- 424:5–9 “Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God’s unerring direction and thus bring out harmony.” [Unerring direction]
- 467:13–16 “Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.” [Mind as guide]
- 458:25–28 “The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind.” [The wise leadings of divine Mind]
- 67:7–11 “We ask the helmsman: ‘Do you know your course? Can you steer safely amid the storm?’ He answers bravely, but even the dauntless seaman is not sure of his safety; nautical science is not equal to the Science of Mind.” [Mind steers]

513:6–7 “Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings.” [Mind leads on to spiritual spheres]

The Commandments also teach that our first step must be to turn toward divine Mind. Mind is first. To have the *wisdom* to choose the good fulfills the requirement of God, Mind, or the first statement of the Commandments, for Mind has the power to guide everything in its proper direction and to bring about the right working out of problems. Mrs. Eddy explains this admirably in the following sentence:

“Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out” (394:7–10).

Divine, intelligent Mind leads us out of the self-imposed beliefs of mortal mind and guides us into freedom. It is divine Mind that says to the darkness, “Let there be light.” The guidance of divine Mind is omnipresent and omni-active; it is always going on.

Second Statement

“Thou shalt have no other gods before me” (*Ex. 20:3*).

When it has been recognized that divine Mind alone is the intelligent, wise, unerring, and irresistible guide out of the beliefs of erring sense (first statement), the demand follows to rely on *no other* guidance. This calls for a monotheism whereby Spirit is seen and acknowledged as the one and *only* God, and man thus turns from all false beliefs (to separate, as in the second day of creation).

“The first demand of this Science is, ‘Thou shalt have no other gods before me.’ This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual” (467:3–7).

Study:

467:13–16 “Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.”

340:15–20 “‘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-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.”

This statement of the Commandments shows that we must *separate* correctly; it requires us to “render therefore unto Cæsar the things which be Cæsar’s; and unto God the things which be God’s” (*Luke 20:25*). It shows that we cannot serve God and mammon.

“You cannot simultaneously serve the mammon of materiality and the God of spirituality. There are not two realities of being, two opposite states of existence. One should appear real to us, and the other unreal, or we lose the Science of being” (*Un. 49:15–19*).

Study:

Matt. 6:24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” [God and mammon]

19:29–20:5 “Jesus urged the commandment, ‘Thou shalt have no other gods before me,’ which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life,—even God, good. He rendered ‘unto Caesar the things which are Caesar’s; and unto God the things that are God’s.’ He at last paid no homage to forms of doctrine or to theories of man, but acted and spake as he was moved, not by spirits but by Spirit.”

201:3–6 “Knowing this and knowing too that one affection would be supreme in us and take the lead in our lives, Jesus said, ‘No man can serve two masters.’” [Do not serve two masters]

182:5–14 “The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate and capable of producing the highest human good? We cannot obey both physiology and Spirit, for one absolutely destroys the other, and one or the other must be supreme in the affections. It is impossible

to work from two standpoints. If we attempt it, we shall presently ‘hold to the one, and despise the other.’” [Do not work from two standpoints]

356:11–16 “Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites,—as error and Truth, not contributing in any way to each other’s happiness and existence. Jesus knew, ‘It is the spirit that quickeneth; the flesh profiteth nothing.’” [Do not have two opposites]

360:17–18 “Either Spirit or matter is your model. If you try to have two models, then you practically have none.” [Do not have two models]

While the second day of creation taught us that that which is of the nature of God is separated by the firmament from all that is unlike God, the second statement of the Commandments demands that we rely only upon *Spirit*, work only from the spiritual standpoint, and acknowledge Spirit to be the only reality. Spirit is the only substance. The onliness of the spiritual universe must be seen at this point.

Third Statement

“Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me” (*Ex. 20:4, 5*).

The previous statement of the Commandments required us to acknowledge only one God, Spirit. The sequel to this is the third stage in Christian Science, namely, *spiritual understanding*, by which everything is spiritually understood and apprehended. Spirit can identify only spiritually and express itself only in spiritual identities, which are thus the image and likeness of God. This third statement demands that we acknowledge only spiritual or *divine identities*.

Spiritual understanding must grasp the true identity of God (in heaven above), of man (on earth beneath), and identify error as error (in the water under the earth). All *humanly projected concepts* of God and God’s universe must be *given up* (“Thou shalt not ... serve them ...”).

Study:

- 140:23–32 “The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death. It is indeed mournfully true that the older Scripture is reversed. In the beginning God created man in His, God’s, image; but mortals would procreate man, and make God in their own human image. What is the god of a mortal, but a mortal magnified?” [Man-projected God]
- 351:16–21 “We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points,—especially if we consider Satan as a being coequal in power with Deity, if not superior to Him.” [Personal devil, anthropomorphic God]

This statement of the Commandments teaches us that we should not project our beliefs and illusions onto God’s creation, but precisely the reverse; we must perceive, through spiritual understanding, the identity of everything as created by God. Only then are we willing to separate ourselves (second statement) from a false starting point, in order that the reality of all things can be engraved on our understanding (third statement).

“The furnace separates the gold from the dross that the precious metal may be graven with the image of God” (66:31–67:1).

Study:

- 519:14–16 “Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness.”
- 330:13–14 “Eye hath neither seen God nor His image and likeness.”
- 441:15–17 “Our law refuses to recognize Man as sick or dying, but holds him to be forever in the image and likeness of his Maker.”

Not only does the human mind tend to set up its own images, but it also regards these self-created illusions as absolute established facts, and then bows down to them, worships them, and serves them. The third statement of the Commandments forbids us to bow down to and obey these manmade concepts (identities). It demands that we identify ourselves with and keep only to the true spiritual facts of being. Anything else is either ancient or modern idolatry.

Study:

- 220:18–21 “Mortal mind produces its own phenomena, and then charges them to something else,—like a kitten glancing into the mirror at itself and thinking it sees another kitten.”
- 174:4–6 “Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air?”
- 214:18–25 MH: Idolatrous illusions. “We bow down to matter, and entertain finite thoughts of God like the pagan idolater. Mortals are inclined to fear and to obey what they consider a material body more than they do a spiritual God. All material knowledge, like the original ‘tree of knowledge,’ multiplies their pains, for mortal illusions would rob God, slay man, and meanwhile would spread their table with cannibal tidbits and give thanks.”

Fourth Statement

“And shewing mercy unto thousands of them that love me, and keep my commandments” (*Ex. 20:6*).

While the fourth day of creation shows that all divine ideas are harmoniously governed by a universal Principle, this fourth statement of the Commandments establishes that this Principle demonstrates itself and operates universally if the demand for *obedience* is fulfilled. The *unity* of Principle and idea, or expressed another way, man’s obedience to divine Principle, brings the fruits of *demonstration*.

Obedience to divine Principle was always required in the Bible with the words “Keep my commandments.” The success or failure to demonstrate Principle depends on whether or not this demand is obeyed.

“The predisposing and exciting cause of all defeat and victory under the sun, rests on this scientific basis: that action, in obedience to God, spiritualizes man’s motives and methods, and crowns then with success; while disobedience to this divine Principle materializes human modes and consciousness, and defeats them” (*Mis. 267:25–268:2*).

What is obedience to divine Principle? It is the willingness to think and act according to divine ideas and not to permit oneself to be governed by illusions. We see here again how important it is that we should learn to distinguish divine ideas from illusions.

Principle takes no account of persons, personal views, or opinions. In the following references, Mrs. Eddy shows that a true understanding of the divine nature enables us to obey divine Principle.

“We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God” (*140:8–12*).

“The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal” (*vii:18–20*).

Study:

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| Ex. 19:5 | “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth <i>is</i> mine.” |
| Jer. 7:23 | “But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.” |
| viii:3–4 | “... to reach the heights of Christian Science, man must live in obedience to its divine Principle.” |
| 4:5–9 | “To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done.” |

25:16–21 “Jesus presented the ideal of God better than could any man whose origin was less spiritual. By his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, ‘If ye love me, keep my commandments.’”

Fifth Statement

“Thou shalt not take the name of the Lord thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain” (*Ex. 20:7*).

The fifth statement of the Commandments confirms the *actuality* and *existence* of God, divine Life. It shows that the nature of God (“the name of the Lord”) is *no vain concept*, but actually is and exists.

“Asking God to *be* God is a vain repetition. God is ‘the same yesterday, and today, and forever;’ and He who is immutably right will do right without being reminded of His province” (*2:31–3:2*).

This reference explains this commandment excellently. God is Life, and expresses itself in the ceaseless activity of life.

The fourth statement of the Commandments demands obedience to Principle and its idea, while the fifth statement sweeps away the doubting thought that tries to whisper to us that obedience to our Principle is in vain. If we allow such *doubts* to take root, we are taking the name of the Lord in vain.

This commandment indicates that God, Life, is *forever expressed*. Life is everlasting *Being*, and any doubt as to this is breaking the commandment.

Study:

Deut. 32:45–47 “And Moses made an end of speaking all these words to all Israel: And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.” [Not a vain thing, but Life]

- 13:6–12 “If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are ‘vain repetitions,’ such as the heathen use. If our petitions are sincere, we labor for what we ask; and our Father, who seeth in secret, will reward us openly.”
- 6:6–10 “The talents He gives we must improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offense.” [Vain supposition]
- 10:6–11 “If good enough to profit by Jesus’ cup of earthly sorrows, God will sustain us under these sorrows. Until we are thus divinely qualified and are willing to drink his cup, millions of vain repetitions will never pour into prayer the unction of Spirit in demonstration of power and ‘with signs following.’” [Vain repetitions]
- 223:20–24 “The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws.” [Vain efforts]

Sixth Statement

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work” (*Ex. 20:8, 9*).

We saw in Compendium 2 that in the Bible “day” symbolizes the unfoldment of a state of divine consciousness. “Six days shalt thou labour” means that we must work our way through to the sixth day of creation, to the stage of divine consciousness where the spiritual idea *man* appears. Each day brings more understanding and at the same time exposes the nothingness of error. We can attain the day of rest, the Sabbath, or seventh day, only when we have become conscious of the complete *nothingness of error* by working through the first six days of creation. Job expressed this as follows:

“He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee”
(*Job 5:19*).

The fall of Jericho is a further symbol of this statement of the Commandments. The children of Israel first had to go six times round the walls, and Mrs. Eddy interprets this as follows:

“... the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all” (*Mis. 279:17–21*).

The fifth statement of the Commandments requires us to live the nature of God with consecration, sincerity, and conviction, while the sixth statement is the logical outcome, demanding that we enter into complete *consciousness of Truth*, in which every phase of error is seen to be nothing.

“The eternal Truth destroys what mortals seem to have learned from error, and man’s real existence as a child of God comes to light” (*288:31–289:1*).

Study:

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| 503:10–11 | “In the universe of Truth, matter is unknown.” |
| 406:20–25 | “We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God’s idea, and no more fear that we shall be sick and die.” |
| 299:26–30 | “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.” |
| 118:10–12 | “Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man’s spiritual freedom.” |

Seventh Statement

“But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it” (*Ex. 10, 11*).

Only when we have seen that reality is a state of divine consciousness (“Six days shalt thou labour”) shall we reach the seventh day of *rest*. Mrs. Eddy writes:

“There *remaineth*, it is true, a Sabbath rest for the people of God: but we must first have done our work, and entered into our rest, as the Scriptures give example” (*Mis. 216:3–6*).

Like the seventh day of creation, the seventh statement of the Commandments illustrates the state of rest and *peace*. It is the day of divine Love, which *includes* all ideas from the smallest to the largest, symbolized in this statement by son, daughter, manservant, maidservant, cattle, and even the stranger. What peace and confidence we gain through the realization that even the stranger shall do no work. The “stranger” signifies those latent conditions and problems which are still unknown to us. But even these have already been resolved, as one sees when one becomes conscious of the all-embracing, planning, and ministering of divine Love.

Study:

- 519:25–520:2 “God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work.” [Rest in action]
- 518:19–23 “Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love.”

517:30–31 “Divine Love blesses its own ideas, and causes them to multiply,— to manifest His power.” [Love blesses all ideas]

304:5–11 “Understanding this, Paul said: ‘Neither 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.” [Nothing can separate us from the love of God]

Summary of the Commandments

<i>Mind</i>	Mind is the directing and guiding intelligence which leads us out of our self-imposed beliefs.
<i>Spirit</i>	Spirit demands that we cleave to one God only and do not serve two masters, God and mammon.
<i>Soul</i>	Soul demands that we entertain no false concepts of God, man, or error, but identify and name everything divinely.
<i>Principle</i>	Principle demonstrates itself without let or hindrance, whenever we obey it.
<i>Life</i>	Life demands the practice of God’s qualities.
<i>Truth</i>	Truth demands complete consecration to divine work until all sense of error is destroyed.
<i>Love</i>	Love imparts a consciousness of rest and fulfillment, in which there is no accuser.

THE BEATITUDES

“The Diamond Sermon”

The Beatitudes constitute an important portion of the *Sermon on the Mount*. They declare the Word of God in a sevenfold manner, in the same order as the seven days of creation. This explains Mrs. Eddy’s statement that Jesus was always leading all those who placed themselves under his care “into the divine order, under the sway of his own perfect understanding” (*Ret. 91:19–20*).

His most fundamental teachings are gathered together in the Sermon on the Mount, which is also called “the diamond sermon.” Mrs. Eddy wrote of this:

“No purer and more exalted teachings ever fell upon human ears than those contained in what is commonly known as the Sermon on the Mount,—though this name has been given it by compilers and translators of the Bible, and not by the Master himself or by the Scripture authors. Indeed, this title really indicates more the Master’s mood, than the material locality” (*Ret. 91:5–12*).

Study:

271:22–25 “The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome.”

Rud. 3:14–17 “Genuine Christian Scientists will no more deviate morally from that divine digest of Science called the Sermon on the Mount, than they will manipulate invalids, prescribe drugs, or deny God.”

The seven Beatitudes show that *spiritual states of consciousness are blessed*. Jesus stated them in their greatest simplicity and thus made them available for all to understand. They indicate that kingdom of heaven of which Jesus said, “The kingdom of God is within you.” He taught his students that these blessed states of consciousness would unlock to each one of them the kingdom of God while still on earth.

First Beatitude

“Blessed *are* the poor in spirit: for theirs is the kingdom of heaven” (*Matt. 5:3*).

Who are the poor in spirit? First, we must rid ourselves of the customary interpretation that this Beatitude refers to those who are intellectually and mentally deficient. Rather, the “poor in spirit” are those who can say of themselves, in the words of the ancient Greek philosopher, “I know that I know nothing.” It is the condition in which one is conscious that there is an infinite spiritual kingdom open to be explored, and that the great task of understanding God is “the work of eternity, and demands absolute consecration of thought, energy, and desire” (*3:15–16*). Only an *open, seeking, and inquiring* state of consciousness is always receptive to further understanding and revelation, and can experience the blessed promise of already possessing the kingdom of heaven.

Jesus said, “the poor have the gospel preached to them,” and Mrs. Eddy shows that the “poor” are those who have “*receptive thought*” (34:16). Only they can enter the kingdom of heaven, the realm of spiritual ideas. They are always receptive to higher spiritual achievement and know that *progress* is a law of God.

In connection with “receptive,” study:

- 34:13–17 “If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor,—the receptive thought,—they will bring in the millennium.” [The poor = the receptive thought]
- 323:19–24 “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 toward Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin.” [To “have not” renders thought receptive]
- 323:32–324:4 “Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony.” [Willingness to leave the old renders thought receptive]
- 236:28–29 “Jesus loved little children because of their freedom from wrong and their receptiveness of right.” [Children are receptive]

Those who are not among the poor in spirit and turn away from them are deprived of the blessing promised to this state of consciousness. Mrs. Eddy puts it in these words:

“Praying for humility with whatever fervency of expression does not always mean a desire for it. If we turn away from the poor, we are not ready to receive the reward of Him who blesses the poor” (8:20–24).

Study:

- 239:5–7 “Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle.”
- 132:4–13 “Hence his reply: ‘Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.’ In other words, he gave his benediction to any one who should not deny that such effects, coming from divine Mind, prove the unity of God,—the divine Principle which brings out all harmony.”

The discoverer of Christian Science, Mary Baker Eddy, exhibited throughout her whole life the state of consciousness described in the first Beatitude. At the beginning of her Textbook she writes of herself:

“Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ” (*ix:16–19*).

After presenting the climax of Christian Science, she writes at the end of her Textbook:

“The writer’s present feeble sense of Christian Science closes with St. John’s Revelation ...” (*577:28–29*).

The “poor in spirit” are the *seekers of God*. The search for spiritual understanding is the starting-point for every student.

Study:

- 109:11–15 “For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule.” [Mrs. Eddy sought]

- 322:32–323:5 “Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.” [Seek—strive—glean]
- 451:11–16 “They must not only seek, but strive, to enter the narrow path of Life, for ‘wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.’ Man walks in the direction toward which he looks, and where his treasure is, there will his heart be also.” [Seek]
- 254:10–12 “When we wait patiently on God and seek Truth righteously, He directs our path.” [Seeking directs]
364. 16–24 “Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also that they *love* little.”

This Beatitude has a far-reaching significance individually, collectively, and universally; for if the seekers and discoverers are not rightly recognized and accepted, progress will be delayed and the advent of the millennium postponed. Mrs. Eddy says truly:

“If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and the stranger from the gate, they at the same time shut the door on progress. In vain do the manger and the cross tell their story to pride and fustian” (142:11–16).

The poor are those who seek and strive for further knowledge, and the *strangers* are those who pursue and devote themselves to new and as yet strange (not yet generally understood) knowledge.

“Science is the ‘stranger that is within thy gates,’ remembered not, even when its elevating effects practically prove its divine origin and efficacy” (146:20–22).

Mrs. Eddy pictures this state of consciousness in the following way:

“The Stranger enters a massive carved stone mansion, and saith unto the dwellers therein, ‘Blessed are the poor in spirit: for theirs is the kingdom of heaven.’ But they understand not his saying.

“These are believers of different sects, and of no sect; some, so-called Christian Scientists in sheep’s clothing; and all ‘drunken without wine.’ They have small conceptions of spiritual riches, few cravings for the immortal, but are puffed up with the applause of the world: they have plenty of pelf, and fear not to fall upon the Stranger, seize his pearls, throw them away, and afterwards try to kill him” (Mis. 325:1–12).

Study:

174:14–16 “Whoever opens the way in Christian Science is a pilgrim and stranger, marking out the path for generations yet unborn.”

254:31–32 “Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God.”

The “poor in spirit” are the seekers of light who are ready to receive the light and accept new ideas.²⁵ Theirs is thus the kingdom of heaven, “the realm of unerring, eternal, and omnipotent Mind” (590:2–3). The poor in spirit are those who are always ready to be led out of ignorance.²⁶

Second Beatitude

“Blessed *are* they that mourn: for they shall be comforted” (Matt. 5:4).

Who are they that mourn? They are not merely those who have suffered some human misfortune; this Beatitude is meant for each one of us. The human mind *mourns* when it has

²⁵ Compare with first day of creation, p. 50.

²⁶ Compare with first statement of the Commandments, p. 89.

to *separate* itself from beliefs that, until then, have been dear to it. God, Spirit, never asks us to give up anything divine, and the Beatitude promises comfort to those who separate themselves from everything that is unlike God. To the human mind, this separation may appear to involve mourning and loss, but Spirit has a reward for this loss. As in the second day of creation and the second statement of the Commandments, it is shown here that the second stage of divine order demands separation from all that is unlike God.

This second Beatitude is the logical sequel to the first, for the poor in spirit or seekers for divine light are ready to wrestle for Truth and to rid themselves of old, cherished beliefs, even though the *purification process* may not seem easy for struggling human thought. This process is illustrated in the Textbook:

322:31–323:5 “It is easier to desire Truth than to rid one’s self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.”

This statement shows that it is easier to desire Truth than it is to rid oneself of error; that mortals may seek God, but they will receive no reward (gleaning) without striving for it; and that this strife involves the endeavor to forsake error of every kind.

Study the following references, which show that a readiness to *give up the false* (which may appear as mourning) is compensated by a reward:

66:6–11 MH: Salutory sorrow. “Trials teach mortals not to lean on a material staff,—a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Through great tribulation we enter the kingdom. Trials are proofs of God’s care.”

66:30–67:3 “Sorrow has its reward. It never leaves us where it found us. The furnace separates the gold from the dross that the precious metal may be graven with the image of God. The cup our Father hath given, shall we not drink it and learn the lessons He teaches?” [Sorrow has its reward]

Ret. 79:5–6 “We glean spiritual harvests from our own material losses.” [Spiritual harvests from material losses]

- Ret. 31:1–2 “The loss of material objects of affection sunders the dominant ties of earth and points to heaven.” [Earthly losses point to heaven]
- 26:6–9 “... all have the cup of sorrowful effort to drink in proportion to their demonstration of his [Jesus'] love, till all are redeemed through divine Love.” [Cup—redemption]
- 22:3–10 “Vibrating like a pendulum between sin and the hope of forgiveness,—selfishness and sensuality causing constant retrogression,—our moral progress will be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success.” [Suffering—efforts crowned with success]
- 536:26–29 “Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached.”
- 562:11–17 “The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing.” [Much tribulation—crown of rejoicing]

The Lord's Supper or Passover (close of day) ...

- 32:28–33:12 “The Passover, which Jesus ate with his disciples in the month Nisan on the night before his crucifixion, was a mournful occasion, a sad supper taken at the close of day, in the twilight of a glorious career with shadows fast falling around; and this supper closed forever Jesus' ritualism or concessions to matter.
- “His followers, sorrowful and silent, anticipating the hour of their Master's betrayal, partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth. Their bread indeed came down from heaven. It was the great truth of spiritual being, healing the sick and

casting out error. Their Master had explained it all before, and now this bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to others, and now it comforted themselves.”

... and the spiritual breakfast (in the bright morning hours),

34:29–35:9 “What a contrast between our Lord’s last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples’ grief into repentance—hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark and wakened by their Master’s voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit.”

... give a clear picture of this Beatitude.

Third Beatitude

“Blessed *are* the meek: for they shall inherit the earth” (*Matt. 5:5*).

Who are the meek? As used in the Bible, the word “meek” does not mean lamblike submissiveness and subjection, or weak yielding in the human sense. It gives the sense of *gentle courage*. Thus, Mrs. Eddy often combines “meek” with “mighty;” she says that Jesus was “as meek as he was mighty” (597:6). Jesus’ promise “they shall inherit the earth” calls for might and shows that fundamentally meekness has no sense of weakness about it. *Meekness* has a quality of *spiritual strength*.

Study the following references to meekness and might:

597:5–10 “The great Nazarene, as meek as he was mighty, rebuked the hypocrisy, which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action and crucify God’s anointed.”

- 445:13–15 “Teach the meekness and might of life ‘hid with Christ in God,’ and there will be no desire for other healing methods.”
- 514:18–19 “Tenderness accompanies all the might imparted by Spirit.”
- 30:30–31:1 “We cannot choose for ourselves, but must work out our salvation in the way Jesus taught. In meekness and might, he was found preaching the gospel to the poor.”
- 270:23–24 “Meekness and charity have divine authority.”

Meekness is the reverse of arrogance, haughtiness, and egotism. Meekness reproves the personal self or “I” and acknowledges only the higher self or divine Ego (Principle). Jesus expressed his meekness in the words:

“The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise” (*John 5:19*).

Meekness is true *selflessness*, loss of personal self. It is the state of consciousness that does not identify itself with the personal “I,” but coincides with the divine being (identity) of Soul, and thus recognizes the image and likeness of God as the only true identity. This shows how the sense of the third Beatitude is the same as the third statement of the Commandments. The jarring testimony of the physical senses, with its images and fancies, appears as spurious and untrue, and spiritual understanding meekly treasures the:

“‘... still, small voice’ of scientific thought,” which “reaches over continent and ocean to the globe’s remotest bound” (*559:8–10*).

Study:

- 39:1–9 “Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers will endure until Christianity’s last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin,

sickness, and death. We need ‘Christ, and him crucified.’ We must have trials and self-denials, as well as joys and victories, until all error is destroyed.”

516:12–15 “Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, ‘The meek shall inherit the earth.’”

49:14–25 “The meek demonstrator of good, the highest instructor and friend of man, met his earthly fate alone with God. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave.”

343:21–24 “It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.”

224:22–27 “A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday?”

Fourth Beatitude

“Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled” (*Matt. 5:6*).

What does it mean to “hunger and thirst after righteousness”? It is the longing and striving to follow God’s laws, and is therefore synonymous with *absolute obedience* to Principle. Thus, it corresponds with the fourth statement of the Commandments, “and shewing mercy unto thousands of them that love me, and keep my commandments.”

The fourth Beatitude shows that true obedience and true loyalty to God bring reward in the form of proof, or demonstration.

The third Beatitude shows meekness or submission to Principle. The fourth Beatitude is the next logical step, in which earnest striving is rewarded with demonstrations of divine power. Divine Principle is always operating and is always ready to prove itself. But we must hunger and thirst for it.

“We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness” (11:22–27).

Study:

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| 2:4–7 | “Are we benefited by praying? Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void.” |
| 233:1–7 | “Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.” |
| 4:17–22 | “Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness.” |
| Ret. 31:9–13 | “From my very childhood I was impelled, by a hunger and thirst after divine things,—a desire for something higher and better than matter, and apart from it,—to seek diligently for the knowledge of God as the one great and ever-present relief from human woe.” |

Fifth Beatitude

“Blessed *are* the merciful: for they shall obtain mercy” (Matt. 5:7).

The scientific meaning of mercy does not conform with the ordinary meaning of the term, which is used to denote clemency or forgiveness (of a debt or a sin). Divine Principle never pardons. It demands correction.

“To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance with God’s government, since justice is the handmaid of mercy” (36:6–9).

Mercy must always be based on divine justice and righteousness, and thus on the fourth Beatitude, on the hunger and thirst for righteousness, which thereby becomes the handmaid of mercy.

Study:

- 22:30–31 “Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves.”
- 329:26 “The pardon of divine mercy is the destruction of error.”
- 10:31–32 “Do you ask wisdom to be merciful and not to punish sin? Then ‘ye ask amiss.’”

The merciful, in the highest sense of the word, are those who see everything in its true light—who recognize the testimony of error as error and, despite all appearances to the contrary, hold fast to the Truth behind the error. This state of consciousness is described in the Textbook as follows:

“Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick” (476:32–477:4).

Study:

- 248:26–32 “We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness,

mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.”

248:12–24 “The sculptor turns from the marble to his model in order to perfect his conception. We are all sculptors, working at various forms, moulding and chiseling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline and deformity of matter models.”

248:3–5 “Love never loses sight of loveliness. It’s halo rests upon its object. One marvels that a friend can ever seem less than beautiful.”

These references show the necessity of regarding perfect models instead of imperfect ones. This is true mercy, and *lifts* everything *above* the material, corporeal, and earthbound.²⁷ If we keep perfect models and ideals before us, then we do not take the name of the Lord in vain,²⁸ but sustaining mercy lets everything rise into *newness of Life*.

Sixth Beatitude

“Blessed *are* the pure in heart: for they shall see God” (*Matt. 5:8*).

The fifth Beatitude shows the correction of imperfect models. This sixth develops this logically by showing that state of consciousness which is purified of all error. This *consciousness* sees God, Truth.

“Jesus said, ‘Blessed are the pure in heart: for they shall see God’ [Truth]” (*341:8–10*).

²⁷ Compare with fifth day of creation, p. 68.

²⁸ Compare with fifth statement of the Commandments, p. 98.

The sixth day of creation shows that man is the image and likeness of God; the sixth statement of the Commandments is “Six days shalt thou labour,” which means that we must expose all error and destroy it with Truth. We are then enabled to be pure in heart and to see God.

Study:

- 337:14–19 “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 ideal.”
- 323:28–6 “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 from this utterance, or we are listening to it and going up higher. Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks 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 pure in heart: for they shall see God.’”
- 241:23–30 “One’s aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration.”
- 336:14–16 “The spiritual man’s consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love.” [Consciousness = reflection of God]
- 276:9–11 “Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God.” [Consciousness = cognizance of the things of God]

Seventh Beatitude

“Blessed *are* the peacemakers: for they shall be called the children of God” (*Matt. 5:9*).

The peacemakers are not pacifists, not those who want peace at any price. This Beatitude is the outcome of the sixth, in which all error is analyzed, uncovered, and annihilated. The peacemakers are those who have attained the spiritual *peace* and *rest* of divine Love, that Love which knows no accuser, no enemy, and no contest. The peacemakers acknowledge only the one divine creation and can therefore be called *the children of God*. To divine Love, all is Love.

Study:

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| 567:6–8 | “The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death.” [Love has no contests] |
| 571:15–21 | “At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you. The cement of a higher humanity will unite all interests in the one divinity.” [Love knows no hate] |
| 33:18–26 | “When the human element in him struggled with the divine, our great Teacher said: ‘Not my will, but Thine, be done!’—that is, Let not the flesh, but the Spirit, be represented in me. This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart.” [Love blesses its enemies] |
| 55:15–29 | “Truth’s immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself,—when he shall realize God’s omnipotence and the healing power of the divine Love in what it has done and is doing for mankind. The |

promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing. In the words of St. John: 'He shall give you another Comforter, that he may abide with you *forever*.' This Comforter I understand to be Divine Science." [Love your neighbor]

264:24–27 "Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love." [Love gives peace]

572:6–9 "'Love one another' (*I John, iii. 23*), is the most simple and profound counsel of the inspired writer. In Science we are children of God" [Children of God in Science]

444:27–29 "Immortals, or God's children in divine Science, are one harmonious family" [God's children in divine Science]

The Sermon on the Mount contains a further Beatitude:

Matt. 5:10–12 "Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you."

... but this forms the beginning of a new subject, so it is not discussed here.

Summary of the Beatitudes

<i>Mind</i>	Divine <i>Mind's</i> kingdom of ideas is open to every seeker.
<i>Spirit</i>	He need only be willing to separate himself from cherished beliefs, in order to receive the comfort of <i>Spirit</i> .
<i>Soul</i>	If he is ready to subordinate his personal "I" or ego to God, he can inherit the infinite resources of <i>Soul</i> .

<i>Principle</i>	Obedience to divine <i>Principle</i> brings him proof of God's care.
<i>Life</i>	This enables him to raise himself above false models and thereby attain true <i>Life</i> .
<i>Truth</i>	His consciousness is then cleansed of all error and he reflects <i>Truth</i> .
<i>Love</i>	This brings rest and peace to the seeker, and he recognizes himself as the child of divine, ministering <i>Love</i> .

THE LORD'S PRAYER

The Lord's Prayer, in its scientific interpretation, declares God in a sevenfold manner as a *basic spiritual fact*, knowing no law of cause and effect, but only the law of fulfillment, which covers all human needs.

16:8–11 “Our Master said, ‘After this manner therefore pray ye,’ and then he gave that prayer which covers all human needs.”

Mrs. Eddy writes of this Prayer:

“The Lord's Prayer is the prayer of Soul, not of material sense” (14:22–24).

“Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick” (16:20–23).

First Statement

“Our Father which art in heaven,
Our Father-Mother God, all-harmonious” (16:26–27).

This first statement describes the *parent Mind*. The inseparable relationship of creative Mind and its idea is expressed as the parent Mind by the words “Our Father-Mother God.” Here it is declared that there is only one Mind and its infinite manifestation, man. At the same time the tender relationship of creator and creation is expressed. Christian Science declares that there is only one creator, divine Mind, and only one infinite creation, divine ideas.

In connection with the parent Mind, study the following references:

- 336:30–31 “God is the parent Mind, and man is God’s spiritual offspring.” [God is the parent Mind]
- 336:9–12 “Immortal man was and is God’s image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind.” [Man is the expression of infinite Mind]
- 187:32–188:2 “This body is put off only as the mortal, erring mind yields to God, immortal Mind, and man is found in His image.” [Man is the image of immortal Mind]
- 335:25–26 “Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God.” [Mind is the Father-Mother God]
- 332:4–8 “Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it in words which he quoted with approbation from a classic poet: ‘For we are also His offspring.’”
- 502:29–503:5 “There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.” [Mind embraces all ideas]
- 516:19–23 “Man, made in His likeness, possesses and reflects God’s dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.” [Man reflects the Father-Mother God]
- 588:11–19 “There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God’s creation reflect one Mind,

and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.”
[God’s creation reflects one Mind]

205:32–206:3 “When we fully understand our relation to the Divine, we can have no other Mind but His,—no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error.” [Relation to the Divine rests on the one Mind]

The parent Mind illustrates the one Mind of the *all-harmonious* creation.

“All is infinite Mind and its infinite manifestation ...” (468:10–11).

Therefore, Mind is All and All-in-all.

In connection with “all-harmonious,” study:

114:10–11 “In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts.” [Mind includes noumenon and phenomena]

151:26–30 “All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth.” [In Mind, the entire being is found harmonious]

209:5–8 “Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind.” [Mind is all-governing]

Second Statement

“Hallowed by Thy name.
Adorable One” (16:28–29).

The accent in this statement is on the “One,” on the fact that there is *none other* than God, Spirit. This coincides with the second statement of the Commandments, which states: “Thou shalt have no other gods before me.”

There are numerous references in the Textbook declaring the nature of God, Spirit, as the one and only God, which knows *no opposite*.

Study:

- 278:11 “Spirit can have no opposite.”

- 334:31–32 “Spirit being God, there is but one Spirit, for there can be but one infinite and therefore one God.”

- 73:10–11 “God controls man, and God is the only Spirit.”

- 113:18 “God, Spirit, being all, nothing is matter.”

- 75:8–11 “Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter.”

It is further stated that Spirit alone is *adorable*; in other words, our gaze should be centered only on Spirit and the spiritual universe.

Study:

- 351:27–31 “The Israelites centered their thoughts on the material in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impossible.”

- 576:12–14 “There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love.”

- 140:16–22 “We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of matter is paganism. Judaic and other rituals are but types and shadows of true worship. ‘The true worshippers shall worship the Father in spirit and in truth.’”
- 14:31–15:5 “‘When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father in secret; and thy Father, which seeth in secret, shall reward thee openly.’ So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love.”
- 15:9–13 “To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.”
- 140:8–12 “We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God.”

Third Statement

“Thy kingdom come.

Thy kingdom is come: Thou art ever-present” (16:30–31).

The previous statement declares that God, Spirit, is the only reality, and that the universe is thus spiritual. When this is understood, we can also grasp that God’s kingdom (the kingdom of spiritual ideas) is come and is an ever-present fact. Soul has *infinite resources*, for spiritual understanding is able to gather all spiritual ideas and their identities and include them all. Soul has *infinite capacity*, or infinite *ability*, to receive and contain all ideas.

Study:

- 476:28–32 “When speaking of God’s children, not the children of men, Jesus said, ‘The kingdom of God is within you;’ that is, Truth and Love reign in the real man, showing that man in God’s image is unfallen and eternal.”

- 339:20–25 “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.’”
- 573:29–580:2 “Take heart, dear sufferer, for this reality of being will surely appear some-time and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus’ words, ‘The kingdom of God is within you.’ This spiritual consciousness is therefore a present possibility.”
- 576:18–23 “What further indication need we of the real man’s incorporeality than this, that John saw heaven and earth with ‘no temple [body] therein’? This kingdom of God ‘is within you’ — is within reach of man’s consciousness here, and the spiritual idea reveals it.”

Fourth Statement

“Thy will be done in earth, as it is in heaven.

Enable us to know, — as in heaven, so on earth — God is omnipotent, supreme” (17:1–3).

This shows the coincidence of Principle (heaven) and idea (earth), and states that the *omni-act* of Principle is reflected in the *harmonious* activity of idea.

“The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history” (470:32–471:5).

While the fourth statement of the Commandments demands obedience as a condition of demonstration, and the fourth Beatitude demands hungering and thirsting after righteousness, the fourth statement of the Lord’s Prayer presents a higher standpoint, where it is seen that divine Principle forever operates and *demonstrates* itself harmoniously both in the absolute and the relative.

Study:

- 208:20–24 “Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven,— the reign and rule of universal harmony, which cannot be lost nor remain forever unseen.”
- 202:3–5 “The scientific unity which exists between God and man must be wrought out in life-practice, and God’s will must be universally done.”
- 573:13–17 “Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people.”
- 473:7–8 “The God-principle is omnipresent and omnipotent.”

Fifth Statement

“Give us this day our daily bread;

Give us grace for to-day; feed the famished affections” (17:4–5).

The fifth day of creation presents abundance and multiplication. Life, or the *fatherhood* of God, expresses love by supplying man out of this abundance with every spiritual idea. Life is forever expressed. “Life demonstrates Life” (306:7).

God, Life, ever-present Being, also shows that life is not something you have to earn; it is divine grace. It is this grace that feeds the famished, starving affections, with higher, brighter, and more spiritual views.

Study:

- 410:4–13 “‘This is life eternal,’ says Jesus,— *is*, not *shall be*; and then he defines everlasting life as a present knowledge of his Father and of himself,— the knowledge of Love, Truth, and Life. ‘This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.’ The Scriptures say,

‘Man shall not live by bread *alone*, but by every word that proceedeth out of the mouth of God,’ showing that Truth is the actual life of man; but mankind objects to making this teaching practical.” [Man lives by God’s ideas]

32:21–27 “The disciples had eaten, yet Jesus prayed and gave them bread. This would have been foolish in a literal sense; but in its spiritual signification, it was natural and beautiful. Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views.” [Spiritual views refresh]

33:3–12 “His followers, sorrowful and silent, anticipating the hour of their Master’s betrayal, partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth. Their bread indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error. Their Master had explained it all before, and now this bread was feeding and sustaining them. They had borne this bread from house to house, breaking (explaining) into others, and now it comforted themselves.” [Bread = the truth of spiritual being]

Sixth Statement

“And forgive us our debts, as we forgive our debtors.

And Love is reflected in love” (17:6–7).

Who are the debtors before God? Those who do not reflect the divine nature. Mrs. Eddy’s spiritual interpretation lifts the demand for reflection to a scientific level, and declares that the creation exactly and forever reflects the creator.

“The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One ‘altogether lovely’”(3:12–14).

There is no error in the consciousness of Truth. Man is the *consciousness* of God,²⁹ and the realization of this rids him of all human or erring consciousness.³⁰

²⁹ Compare with sixth day of creation: image and likeness, p. 72.

³⁰ Compare with sixth Beatitude, p. 115.

In proportion as man is understood as the reflection of God, he will be found free from guilt and sin, and this understanding will enable him to free the universe also.

Study:

- 516:19–23 “Man, made in His likeness, possesses and reflects God’s dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.”
- 470:21–24 “God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God’s being.”
- 471:17–18 “Man is, and forever has been, God’s reflection.”
- 527:4–5 “Man is God’s reflection, needing no cultivation, but ever beautiful and complete.”

“Thou art of purer eyes than to behold evil, and canst not look on iniquity” (Hab. 1:13).

Study:

- 356:30–357:6 “Does subsequent follow its antecedent? It does. Was there original self-creative sin? Then there must have been more than one creator, more than one God. In common justice, we must admit that God will not punish man for doing what He created man capable of doing, and knew from the outset that man would do. God is ‘of purer eyes than to behold evil.’ We sustain Truth, not by accepting, but by rejecting a lie.”

Seventh Statement

“And lead us not into temptation, but deliver us from evil;
And God leadeth us not into temptation, but delivereth us from sin, disease, and death” (17:8–11).

The Apostle James said:

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man” (*James 1:13*).

Hence, Mrs. Eddy’s metaphysical interpretation that God does not lead us into temptation, for Love does not tempt man. Its purpose is *deliverance* from all evil.

Love, or the seventh day, always brings salvation. As Job so aptly puts it:

“He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee” (*Job 5:19*).

Study:

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| Deut. 28:7 | “The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.” |
| 527:11–14 | “Here [Genesis ii:16, 17] the metaphor represents God, Love, as tempting man, but the Apostle James says: ‘God cannot be tempted with evil, neither tempteth He any man.’” |
| 529:21–23 | “Whence comes a talking, lying serpent to tempt the children of divine Love? The serpent enters into the metaphor only as evil.” |
| 414:26–31 | “Keep in mind the verity of being,—that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man’s perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.” |
| 572:12–17 | “Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death.” |

568:24–30 “For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain.”

There is one more sentence in the Lord’s Prayer,

“For Thine is the kingdom, and the power, and the glory, forever.
For God is infinite, all power, all Life, Truth, Love, over all, and All” (17:12–15).

... but most of the Bible Commentaries doubt whether this was in the original text.

16:11–14 “There is indeed some doubt among Bible scholars, whether the last line is not an addition to the prayer by a later copyist; but this does not affect the meaning of the prayer itself.”

Summary of the Lord’s Prayer

The spiritual interpretation of the Lord’s Prayer defines the scientific facts of being as follows:

<i>Mind</i>	is	the all-harmonious	parent Mind.
<i>Spirit</i>	is	the one and	only God.
<i>Soul</i>	is	the omnipresent	kingdom of divine identities.
<i>Principle</i>	is	omnipotent	in the absolute and in the relative.
<i>Life</i>	is	the all-sustaining	fatherhood of God.
<i>Truth</i>	is	the all-reflecting	sonship of God.
<i>Love</i>	is	the all-delivering	never-tempting motherhood of God.

SUMMARY OF COMPENDIUMS 2 AND 3

It has been seen that — metaphysically — the seven days of creation, the first seven statements of the Commandments, the seven Beatitudes, and the seven statements of the Lord's Prayer coincide with one another. But each of these four great Bible lessons illuminates the Word of God from a different viewpoint. Also, they were written for different purposes.

<i>The Days of Creation</i>	show how God reveals itself to the seeker.
<i>The Commandments</i>	state the demands made on the seeker.
<i>The Beatitudes</i>	show the seeker's reward for having become spiritually minded.
<i>The Lord's Prayer</i>	presents the climax, in which Being is stated as a scientific fact.

These *four* viewpoints likewise form a natural and logical sequence, as shown below:

Statement 1: Mind

- Mind is always saying to the seeking thought: Let there be light, intelligence, wisdom (Day of Creation),
- and this intelligence leads out of the beliefs of mortal mind (Commandment),
- and promises the kingdom of heaven, the kingdom of divine ideas, to all who cultivate this seeking consciousness (Beatitude),
- until they realize that they have forever existed as idea in the all-harmonious parent Mind (Lord's Prayer).

Statement 2: Spirit

- Spirit separates good from evil, illusions from ideas (Day of Creation),
- and demands acknowledgment of the one and only God, who is reflected in ideas (Commandment),
- comforts with the substance of reality those who separate themselves from long cherished beliefs (Beatitude),
- and brings the realization that Spirit is the one and only reality (Lord's Prayer).

Statement 3: Soul

- Soul brings out the identity of every idea (Day of Creation),
- and demands that we should not set up any false concepts or models (Commandment),

- but meekly identify ourselves with the one Ego (Beatitude),
- and thereby recognize that the kingdom of God is within us and ever-present (Lord's Prayer).

Statement 4: Principle

- Principle governs all identities harmoniously and includes them in a coherent system (Day of Creation).
- Obedience to Principle brings demonstration (Commandment),
- so that loyalty and consecration are rewarded (Beatitude),
- and we recognize that divine Principle is omnipotent both in the absolute [heaven] and the relative [earth] (Lord's Prayer).

Statement 5: Life

- Life reveals itself through exalted ideas, which soar above corporeality and confinement and are available in abundance (Day of Creation).
- These exalted ideas forever express God's nature anew and are not empty concepts (Commandment).
- They illumine creation with the true scientific concept only (Beatitude),
- and thus become the bread of Life, which sustains man's being (Lord's Prayer).

Statement 6: Truth

- Truth is divine consciousness, including all ideas (man), and has dominion over everything (Day of Creation).
- These ideas must be understood and realized, until all false beliefs fade (Commandment),
- and the pure consciousness of God is seen (Beatitude).
- Man then knows himself as guiltless (sinless) and as the pure reflection of God (Lord's Prayer).

Statement 7: Love

- Love rests in fulfillment and completion (Day of Creation).
- All problems are solved (Commandment).
- The peace of the children of God is attained (Beatitude).
- Salvation is an inescapable fact (Lord's Prayer).

In Figure 1, *The Four Great Bible Lessons*, we can compare the biblical statements of each of these four viewpoints side-by-side.

Figure 1: The Four Great Bible Lessons

THE DAYS OF CREATION	THE COMMANDMENTS	THE BEATITUDES	THE LORD'S PRAYER WITH ITS SPIRITUAL INTERPRETATION
MIND			
First Day— Genesis 1:3–5 “And God said, Let there be light: and there was light.” (<i>Gen. 1:3</i>)	“And God spake all these words, saying <i>I am</i> the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” (<i>Ex. 20:1, 2</i>)	“Blessed <i>are</i> the poor in spirit: for their's is the kingdom of heaven.” (<i>Matt. 5:3</i>)	“Our Father which art in heaven, <i>Our Father-Mother</i> <i>God, all-harmonious,</i> ” (<i>S&H 16:26-27</i>)
SPIRIT			
Second Day— Genesis 1:6–8 “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” (<i>Gen. 1:6</i>)	“Thou shalt have no other gods before me.” (<i>Exo. 20:3</i>)	“Blessed <i>are</i> they that mourn: for they shall be comforted.” (<i>Matt. 5:4</i>)	“Hallowed be Thy name. <i>Adorable One.</i> ” (<i>S&H 16:28-29</i>)
SOUL			
Third Day— Genesis 1:9–13 “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry <i>land</i> appear: and it was so.” (<i>Gen. 1:9</i>)	“Thou shalt not make unto thee any graven image, or any likeness <i>of any thing</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth.” (<i>Ex. 20:4</i>)	“Blessed <i>are</i> the meek: for they shall inherit the earth.” (<i>Matt. 5:5</i>)	“Thy kingdom come. <i>Thy kingdom is come;</i> <i>Thou art ever-present.</i> ” (<i>S&H 16:30-31</i>)

THE DAYS OF CREATION	THE COMMANDMENTS	THE BEATITUDES	THE LORD'S PRAYER WITH ITS SPIRITUAL INTERPRETATION
PRINCIPLE			
Fourth Day— Genesis 1:14–19 “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” (<i>Gen. 1:14</i>)	“And shewing mercy unto thousands of them that love me, and keep my commandments.” (<i>Ex. 20:6</i>)	“Blessed <i>are</i> they which do hunger and thirst after righteousness: for they shall be filled.” (<i>Matt. 5:6</i>)	“Thy will be done in earth, as it is in heaven. <i>Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme.</i> ” (<i>S&H 17:1–3</i>)
LIFE			
Fifth Day— Genesis 1:20–23 “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl <i>that</i> may fly above the earth in the open firmament of heaven.” (<i>Gen. 1:20</i>)	“Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” (<i>Ex. 20:7</i>)	“Blessed <i>are</i> the merciful: for they shall obtain mercy.” (<i>Matt. 5:7</i>)	“Give us this day our daily bread; <i>Give us grace for to-day; feed the famished affections;</i> ” (<i>S&H 17:4–5</i>)
TRUTH			
Sixth Day— Genesis 1:24–31 “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (<i>Gen. 1:26</i>)	“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work.” (<i>Ex. 20:8, 9</i>)	“Blessed <i>are</i> the pure in heart: for they shall see God.” (<i>Matt. 5:8</i>)	“And forgive us our debts, as we forgive our debtors. <i>And Love is reflected in love.</i> ” (<i>S&H 17:6–7</i>)

Fig. 1: The Four Great Bible Lessons continued

THE DAYS OF CREATION	THE COMMANDMENTS	THE BEATITUDES	THE LORD'S PRAYER WITH ITS SPIRITUAL INTERPRETATION
LOVE			
<p>Seventh Day— Genesis 2:1, 2</p> <p>“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.” (<i>Gen. 2:2</i>)</p>	<p>“But the seventh day <i>is</i> the sabbath of the LORD thy God: <i>in it</i> thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that <i>is</i> within thy gates: For <i>in</i> six days the LORD made heaven and earth, the sea, and all that in them <i>is</i>, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.” (<i>Ex. 20:10, 11</i>)</p>	<p>“Blessed <i>are</i> the peacemakers: for they shall be called the children of God.” (<i>Matt. 5:9</i>)</p>	<p>“And lead us not into temptation, but deliver us from evil; <i>And God leadeth us not into temptation, but delivereth us from sin, disease, and death.</i>” (<i>S&H 17:8–11</i>)</p>

COMPENDIUM 4

MIND

INTRODUCTION TO SYNONYM STUDY

What is God?

In *Compendium 2*, “Introduction to the Seven Days of Creation” (p. 45) it was shown that God cannot be grasped as a *whole*, otherwise man would be greater than God. Therefore, God can be understood only through divine ideas.

The definitions of God given in dictionaries fall short because they attempt to define God as a whole. Such a summary definition allows many interpretations. It is, therefore, hardly surprising that a thousand different people will have a thousand different concepts of God, and yet there is only *one* God. God must, therefore, be defined in a way that gives everyone the same concept.

In the same way as the prism splits white light into its manifold hues, Science splits the concept of God into its *basic elements*. Mrs. Eddy answers the question “What is God?” as follows:

“God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (465:9–10).

But just as “blue” is a collective term for the many shades of blue, so Mind is a collective term for the many ideas that define God as “Mind.” Each synonym for God is defined by *specific ideas* which characterize that synonym.

Synonym

Synonymous: “... By *synonymous* words we usually understand words that coincide or nearly coincide in some part of their meaning and may hence within certain limits be used interchangeably, while outside of these limits they may differ very greatly in meaning and use. It is the office of a work on synonyms to point out these correspondences and differences, that language may have the flexibility that comes from

freedom of selection within the common limits, with the perspicuity and precision that result from exact choice of the fittest word to express each shade of meaning outside of the common limits. To consider *synonymous* words *identical* is fatal to accuracy; to forget that they are *similar*, to some extent *equivalent*, and sometimes *interchangeable*, is destructive of freedom and variety” (*Funk & Wagnalls Dictionary*).

After Mrs. Eddy defines God by these seven terms, she asks whether they are *synonymous* and answers that they are. Thus, the 7 synonyms for God are terms that in certain respects coincide, but in other respects have different meanings. They *correspond* in that they all refer to *one* absolute God; in this they are the *same*.

“They [the seven synonymous terms] refer to one absolute God” (465:12).

They *differ* in that each synonym emphasizes particular qualities of God’s nature.

In order to ascertain just how one synonym for God differs from another, we must find out which *particular qualities* characterize each synonym and combine to give it its unique tone. When we speak of God as Mind, for instance, this should give us quite a different sense from when we speak of God as Spirit or Soul. Therefore, the question is: What are the divine ideas that characterize each synonym for God? Compendiums 4–10 will be devoted to answering this question. With the aid of the Textbook, it will be shown which specific ideas appertain to each synonym. It is not my intention to compile an exhaustive list—this work will be left to the student.

Studying the Synonyms

It is advisable to study only one synonym at a time. Take each sentence (or paragraph) in the Textbook in which the particular synonym you are studying appears,³¹ and ask yourself what is being said about that synonym. For example, “What is Mind? What does Mind have? What does Mind do? How does Mind express itself?” and so on. Usually the answer can be stated in a single word, such as “creator,” “power,” “intelligence.” By writing down these ideas, you will soon have a fairly comprehensive list for each synonym, and this will give each one an overlying sense or tone, so that each synonym will take on its own clearly defined character.³²

³¹ To make this easier for you, on page 210 you will find an appendix that lists all the references to the term “Mind” found in *Science and Health*. A similar appendix can be found at the end of Compendiums 5–10.

³² You will find “lists of ideas” for each synonym in an appendix at the end of Compendiums 4–10.

STUDYING THE SYNONYM: MIND

The term Mind, as used in Christian Science, gains its true sense only when it is explained by the ideas that characterize it.

“Has God no Science to declare Mind, while matter is governed by unerring intelligence?” (546:10–12).

Mrs. Eddy discovered this Science and declared that “the Science of Mind needs to be understood” (490:12). She also clearly indicated the method whereby it could be understood when she wrote:

“Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter” (467:29–32).

Here it is stated that we are dealing with a Science of ideas in which matter is not a factor. We shall now investigate the main ideas of Mind.

Creator

Mind, God, is the only *creator*, who *creates*, *makes*, *begets*, and *produces* all.

Creator: “One who, or that which, creates, produces, causes, or constitutes ...” (Annandale Dictionary).

Create: “To produce from nothing; to bring into being; to cause to exist ...” (Annandale Dictionary).

Create: “To produce as a new construction out of existing materials” (Funk & Wagnalls Dictionary).

“Mind is the grand creator ...” (143:26).

256:32–257:1 “Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind.”

331:5–6 “Life is Mind, the creator reflected in His creations.”

Divine Mind is the only *creative* power and thus *made all*.

“God created all through Mind, and made all perfect and eternal” (205:12–13).

“God made all that was made, and Mind signifies God, —infinity, not finity” (229:7–8).

206:28–29 “Omnipotent and infinite Mind made all and includes all.” [Mind made all]

212:22–24 “God alone makes and clothes the lilies of the field, and this He does by means of Mind, not matter.” [Mind makes and clothes]

505:9–12 “The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses.” [Mind creates all identities]

507:24–25 “Infinite Mind creates and governs all, from the mental molecule to infinity.” [Mind creates all]

Thus, man does not originate from a mortal, from a seed; his origin is not in matter, but in the divine Mind.

151:23–24 “The divine Mind that made man maintains His own image and likeness.” [Mind made man]

524:17–19 “With a single command, Mind had made man, both male and female.” [Man made with a command of Mind]

531:29–32 “The mythologic theory of material life at no point resembles the scientifically Christian record of man as created by Mind in the image and likeness of God and having dominion over all the earth.” [Man created by Mind]

- 539:27–30 “The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe.” [Mind makes man and the universe]
- 305:13–15 “The verity that God’s image is not a creator, though he reflects the creation of Mind, God, constitutes the underlying reality of reflection.” [Man is not a creator]

Christian Science teaching makes it clear that matter and corporeal sense have no creative faculties, but that creative power and the creative *impulse* are inherent in divine Mind alone.

“Mind, not matter, is the creator” (256:6–7).

Creation is neither dependent on matter nor requires its aid.

“Mind made the ‘plant of the field before it was in the earth’” (509:23–24).

- 520:23–521:3 “Here is the emphatic declaration that God creates all through Mind, not through matter,—that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil. Knowledge of this lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being.” [Because Mind makes all, there is nothing left to be made by a lower power]
- 507:18–21 “The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all.” [Tree and herb have no propagating power of their own]

Since Mind creates all, creation cannot be simultaneously good and evil, spiritual and material; it is purely spiritual and good.

“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” (311:4–6).

“But this Mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love” (503:22–25).

Mind does not create wrong thinking; neither can wrong thoughts operate creatively. Spiritual man, whose only mind is the divine Mind, can entertain neither erroneous nor mortal (destructive) thoughts. Mind creates all as ideas, and the Science of creation is based on this.

509:29–510:4 “Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: ‘Ye can discern the face of the sky; but can ye not discern the signs of the times?’ How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!” [Science of creation = Mind and its ideas]

255:6–10 “The mythical human theories of creation, anciently classified as the higher criticism, sprang from cultured scholars in Rome and in Greece, but they afforded no foundation for accurate views of creation by the divine Mind.” [Mind’s creation versus mythical, human theories of creation]

Producer

The definitions of “creator” and “create” mention the closely associated idea “produce.” Mrs. Eddy actually uses this idea to illustrate Mind.

Produce: “To cause to be or to happen; to originate; to bring about” (*Merriam-Webster Dictionary*).

Produce: “... to cause, effect, bring about; to make; to bring into being or form” (*Annandale Dictionary*).

544:6–7 “Mind, instead of matter, being the producer, Life was self-sustained.” [Mind is the producer]

- 508:2–5 “But the seed is in itself, only as the divine Mind is All and reproduces all—as Mind is the multiplier, and Mind’s infinite idea, man and the universe, is the product.” [Mind reproduces all; man and the universe are the product]
- 249:1–4 “Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence.” [Mind produces its own models of excellence]
- 380:22–25 “Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man health, harmony, and immortality.” [Mind produces in man health, harmony, and immortality]
- 419:20 “Mind produces all action.” [Mind produces all action]

Mind can produce nothing unlike God:

- 335:25–26 “Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God.”
- 486:18–20 “Alas for the blindness of belief, which makes harmony conditional upon death and matter, and yet supposes Mind unable to produce harmony!”
- 544:13–14 “In Science, Mind neither produces matter nor does matter produce mind.”
- 551:3–8 “Either Mind produces, or it is produced. If Mind is first, it cannot produce its opposite in quality and quantity, called matter. If matter is first, it cannot produce Mind. Like produces like. In natural history, the bird is not the product of a beast. In spiritual history, matter is not the progenitor of Mind.”

Parent Mind

Since Mind is the creator of man, we must recognize God, Mind, as our parent and progenitor.

“God is the parent Mind, and man is God’s spiritual offspring” (336:30–31).

507:7–10 “Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness.” [Parent Mind]

257:14–15 “Hence the Father Mind is not the father of matter.” [Father Mind]

551:7–8 “In spiritual history, matter is not the progenitor of Mind.” [Matter is not the progenitor of Mind]

The *parent* Mind is also illustrated in the first statement of the Lord’s Prayer:

“Our Father which art in heaven, *Our Father-Mother God, all-harmonious*” (16:26–27).

The recognition that man’s family tree is not in ancestors, but in divine Mind, enables us to free ourselves from all human and medical *laws of heredity*. As the offspring of the all-harmonious parent Mind, man inherits only divine ideas, never good or evil human traits.

412:28–413:2 “If the case is that of a young child or an infant, it needs to be met mainly through the parent’s thought, silently or audibly on the aforesaid basis of Christian Science. The Scientist knows that there can be no hereditary disease, since matter is not intelligent and cannot transmit good or evil intelligence to man, and God, the only Mind, does not produce pain in matter.”

In the same way, the parent Mind frees us from the belief that we are a product of the past, of tradition, of environment, and so on, and delivers us from all beliefs involving social position, or nationalism, for instance. The real man is forever an idea of the divine parent Mind.

Mind Forms

Form: “To give form or shape to; to fashion ... To give a particular form to; also, to model by instruction and discipline” (*Merriam-Webster Dictionary*).

Since Mind is creator, Mind must likewise be that which *forms, shapes, fashions*, and *models* everything. All creative qualities and faculties are founded in divine Mind.

337:10–11 “According to divine Science, man is in a degree as perfect as the Mind that forms him.” [Mind forms man]

62:22–26 “The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God’s government by thrusting in the laws of erring, human concepts.” [Mind forms the bud and blossom]

But Mind, God, can create and form nothing but that which is already contained in Mind, namely, its own likeness, its image expressed in ideas—never in matter or error.

216:30–217:1 “Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness.” [Mind forms its own likeness]

511:1–4 “This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, ‘whose seed is in itself.’” [Mind forms its own images]

515:5–10 “The serpent of God’s creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love’s ideas are subject to the Mind which forms them,—the power which changeth the serpent into a staff.” [Mind forms Love’s ideas]

The *formations* of Mind are thus always spiritual and are governed by divine Mind. Malformations and deformities are not of God’s creating. Divine Mind restores harmonious formation.

189:21–22 “The reverse is the case with all the formations of the immortal divine Mind.”

245:32–246:1 “The infinite never began nor will it ever end. Mind and its formations can never be annihilated.”

507:1–3 “In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind.”

- 209:5–8 “Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind.”
- 402:8–12 “The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts.”
- 557:22–27 “Popular theology takes up the history of man as if he began materially right, but immediately fell into mental sin; whereas revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament, when God, Mind, spake and it was done.”

Cause

The definitions of “creator,” “create,” and “produce” all mention *cause*. The creative impulse is *causative*. It is, therefore, evident that Mind must also be understood as the *cause* of all effects.

Cause: “That which produces an effect ... that from which anything proceeds, and without which it would not exist ...” (*Annandale Dictionary*).

It is a deep-seated peculiarity of the human mind to want to trace the cause or origin of any condition or occurrence back to how, when, and where it began. An inquiry always seeks the primary cause. This is rightly so, since any desired change in the effect must of necessity be preceded by a change in the cause. The question arises: Is it mortal mind, matter, or the divine Mind that is causative?

- 195:11–12 “The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative.”

“Mind, not matter, is causation” (208:25).

- 180:11–13 “Physicians should not deport themselves as if Mind were non-existent, nor take the ground that all causation is matter, instead of Mind.”

480:16–18 “Inharmony would make matter the cause as well as the effect of intelligence, or Soul, thus attempting to separate Mind from God.”

“Divine Mind is the only cause or Principle of existence”(262:30–31). From this it is evident that one can think logically only if one begins with Mind as the cause of every true effect. This *First Cause* governs the universe:

“The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind” (379:6–8).

268:6–9 “Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect.” [Mind the cause of every effect]

417:10–14 “Maintain the facts of Christian Science,—that Spirit is God, and therefore cannot be sick; that what is termed matter cannot be sick; that all causation is Mind, acting through spiritual law.” [Causation of Mind acts through law]

Everything that is unlike God and its ideas has neither true cause nor true effect, but belongs to the realm of illusion.

415:1–5 “Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth.” [Illness is neither cause nor effect]

In the same way as Mind is characterized by cause, it is characterized by *origin*, *author*, and *source*.

Origin

127:23–29 “There is no physical science, inasmuch as all truth proceeds from the divine Mind. Therefore truth is not human, and is not a law of matter, for matter is not a lawgiver. Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a

divine utterance,—the Comforter which leadeth into all truth.” [Mind is the origin of Science]

480:10–12 “Consciousness, as well as action, is governed by Mind,—is in God, the origin and governor of all that Science reveals.” [Mind is the origin of all that Science reveals]

71:21–24 “When the Science of Mind is understood, spiritualism will be found mainly erroneous, having no scientific basis nor origin, no proof nor power outside of human testimony.”

Author

519:1–2 “Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas.” [Mind is the author of all things]

249:12–13 “Mind is not the author of matter, and the creator of ideas is not the creator of illusions.” [Mind is not the author of matter and illusions]

Source

180:31–181:2 “To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than all lower remedies. And why not, since Mind, God, is the source and condition of all existence?” [Mind is the source and condition of all existence]

213:30–214:3 “Before human knowledge dipped to its depths into a false sense of things,—into belief in material origins which discard the one Mind and true source of being,—it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets.”

283:4–6 “Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action.” [Mind is the source of all movement]

First

Since Mind is the creator, producer, cause, source, author, and origin of all being, everything must *begin* with divine Mind, which is the *first* in and of all things. We can deal effectively with problems only if we reason from Mind as the beginning of all true creation. As soon as we try to reason from any other basis but Mind and its ideas, we can draw no accurate metaphysical conclusions or solve problems in Christian Science.

“If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name” (143:27–31).

- 467:29–32 “Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter.” [Begin with Mind]
- 531:25–26 “Which institutes Life,—matter or Mind? Does Life begin with Mind or with matter?” [Life begins with Mind]
- 423:8–10 “The Christian Scientist, understanding scientifically that all is Mind, commences with mental causation, the truth of being, to destroy the error.” [Commence with mental causation]
- 551:3–8 “Either Mind produces, or it is produced. If Mind is first, it cannot produce its opposite in quality and quantity, called matter. If matter is first, it cannot produce Mind. Like produces like. In natural history, the bird is not the product of a beast. In spiritual history, matter is not the progenitor of Mind.” [Mind is first]
- 142:26–28 “Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine.” [Mind is the first medicine]
- 144:3–5 “If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real.” [Mind is foremost]

Our consciousness must be flooded by the realization that Mind alone is the only true *beginning*, and thus the only causation. Mind and its idea is *first*, and all effect proceeds from it. It is erroneous to look for cause in illusion, matter, body, persons, or circumstance. If Mind is first, it must be first in our thought.

Basis

Since the first and only cause and source is the divine Mind, creator and producer of all, Mind alone can be regarded as the one and only metaphysical *basis*. Only on this basis can we build with certainty.

“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” (339:25–28).

True metaphysics proceed from Mind and its ideas as the basis of logical thinking. Any deviation from this will lead us astray and rob us of divine guidance.

“The categories of metaphysics rest on one basis, the divine Mind” (269:13–14).

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| 268:6–9 | “Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect.” [Metaphysical basis rests on Mind] |
| 279:26–29 | “A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter and mind, but one alone,—Mind.” [Only one basis: Mind] |
| 423:18–24 | “The metaphysician, making Mind his basis of operation irrespective of matter and regarding the truth and harmony of being as superior to error and discord, has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power.” [The metaphysician makes Mind his basis of operation] |

- 459:12–14 “Any attempt to heal mortals with erring mortal mind, instead of resting on the omnipotence of the divine Mind, must prove abortive.” [Rest on the omnipotence of divine Mind]

Power

Power: “Ability to act ... capability of producing an effect” (*Annandale Dictionary*).

Force: “Active power ... that which produces or tends to produce change” (*Annandale Dictionary*).

Force: “Power may imply latent or exerted, inherent or acquired, physical, mental, or spiritual ability to act or to be acted upon; *force* implies the actual exhibition or exercise of active power ... might, operative or effective power or force” (*Merriam-Webster Dictionary*).

We come to learn that both of these terms, which are very closely connected, are ideas of divine Mind. Their definitions indicate their creative, productive nature. The expressions “creative power” and “creative force” indicate that creative operation involves *power* and *force*, which are moreover likewise causative. Thus, the ideas of creator, producer, cause, source, origin, force, and power are linked into one indivisible structure in which every idea involves or assumes the other. For example, the Textbook illustrates the close connection between creator and power as follows:

“Mind is the grand creator, and there can be no power except that which is derived from Mind” (143:26–27).

- 157:8–10 “Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power.” [Mind has all power]
- 203:3–6 “In the Science of Christianity, Mind—omnipotence—has all-power, assigns sure rewards to righteousness, and shows that matter can neither heal nor make sick, create nor destroy.” [Mind is omnipotence, has all power]

443:1–8 “When the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power.” [Mind has all power]

Since Mind is the only creator, the only cause of all being, it follows that there can be only *one* power or force, that of divine Mind.

“Only by understanding that there is but one power,—not two powers, matter and Mind,—are scientific and logical conclusions reached” (270:7–10).

See also:

275:6–9 “The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle.”

This one power of Mind is supreme over all *supposititious* power of mortal mind, erroneous thought, matter, or body. Through this superiority of power, divine Mind operates to heal, deliver, strengthen, and sustain. It is the Messiah.

116:14–19 “They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind.” [Messiah: the power of Mind]

139:6–8 “Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha.”

159:30–160:2 “Ignorant of the fact that a man’s belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when

he should address himself to the work of destroying it through the power of the divine Mind.” [Disease destroyed by the power of Mind]

- 391:9–12 “Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and in this way you can prevent the development of pain in the body.” [Might of Mind rules out pain]

The might of Mind not only transcends all other powers,

- 483:7–8 “Mind transcends all other power, and will ultimately supersede all other means in healing.”

... but needs no cooperation from lower powers.

- 144:3–5 “If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real.”

All forces belong to Mind and are inherent in Mind.

- 124:26–31 “We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification.”

Man lives in this realm of Mind-power.

“Hence the great fact that Mind alone enlarges and empowers man through its mandate,—by reason of its demand for and supply of power” (199:9–12).

- 417:4–5 “Always support their trust in the power of Mind to sustain the body.” [Power of Mind sustains the body]

- 455:8–10 “You must utilize the moral might of Mind in order to walk over the waves of error and support your claims by demonstration.” [Utilize the moral might of Mind]

Action

If we consider the definition of power as “ability to act” and of force as “active power,” it becomes apparent that power and force involve *action*, and that force is power in action. Power and force are inseparably bound up with the idea of action, just as “creator” includes within it the idea of “power” in order that creative power may express itself as the cause of every effect.

Action: “The putting forth or exerting of power ... The result of putting forth power ...” (*Funk & Wagnalls Dictionary*).

Since divine Mind possesses all power, it can be understood that Mind is true action.

“Mind produces all action” (419:20).

187:22–24 “There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind.” [Mind includes all action]

387:5–12 “When we reach our limits of mental endurance, we conclude that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality.” [Mind is ever-active]

399:15–16 “If Mind is the only actor, how can mechanism be automatic?” [Mind is the only actor]

Because there is only one source of true action, there can be no conflicting, discordant action. Divine action is always harmonious.

239:25–27 “If action proceeds from the divine Mind, action is harmonious.”

419:20–22 “Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief.”

104:13–18 “Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism.”

The activity of Mind is made manifest in constructive divine thinking. This activity of ideas in the universe, including man, has law, order, rule, system, vitality, health, and design. Action is expressed in *movement*.

“Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action” (283:4–6).

240:14–15 “Mind is perpetual motion. Its symbol is the sphere.” [Mind is perpetual motion]

84:19–23 “To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step toward the Mind-science by which we discern man’s nature and existence.” [Locomotion not dependent on muscles]

240:15–17 “The rotations and revolutions of the universe of Mind go on eternally.” [Rotations and revolutions]

478:22–23 “Matter cannot perform the functions of Mind.” [Functions of Mind]

Mind is expressed in harmonious action, movement, and so corrects any belief of *inaction*, *overaction*, or *circulative*, *menstrual*, and *functional disorders*. Mind is restful activity...

519:25–520:2 “God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work.”

... and frees us from excited and strained action. In the universe of Mind there is no inaction, apathy, or inertia. The activity of ideas in man's consciousness always produces harmony.

Emanation

Mind is the source, the origin, of being. And from a source something must *proceed, issue, flow forth, or spring*. Mind is characterized by these ideas.

Emanate: "To flow forth or issue from a source ... to proceed from something as the source, fountain, or origin ... to spring" (*Annandale Dictionary*).

Thus, Mrs. Eddy writes that "... all truth proceeds from the divine Mind" (127:23–24), and continues this thought to its inevitable conclusion: "Science is an emanation of divine Mind ..." (127:26–27). True creation must therefore proceed from Mind.

543:26–28 "Ideas of Truth alone are reflected in the myriad manifestations of Life, and thus it is seen that man springs solely from Mind." [Man springs from Mind]

239:25–27 "If action proceeds from the divine Mind, action is harmonious." [Action proceeds from Mind]

419:20–22 "Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief." [Action proceeds from Mind]

284:28–29 "According to Christian Science, the only real senses of man are spiritual, emanating from divine Mind." [Spiritual senses emanate from Mind]

Only ideas are the *emanations* of divine Mind, never illusions, matter, sin, sickness, accident, and so forth.

256:32–257:1 "Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind."

- 189:18–24 “The human mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought. The reverse is the case with all the formations of the immortal divine Mind. They proceed from the divine source; and so, in tracing them, we constantly ascend in infinite being.”
- 471:23–29 “The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind.”
- 370:2–5 “To be immortal, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind.”

Influence

Since the emanation of all truth, of all ideas, is from Mind, then Mind, God, is also the only *influence* to which man and the whole creation are subject. The dictionary definition of “influence” indicates the close connection with the other ideas of Mind, as, for instance, power, produce, and so on.

Influence: “A flowing in, into, or upon ... ability or power sufficient to produce some effect” (*Annandale Dictionary*).

- 82:31–83:2 “In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one.” [Mind influences]
- 383:3–11 “We need a clean body and a clean mind,—a body rendered pure by Mind as well as washed by water. One says: ‘I take good care of my body.’ To do this, the pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is ‘willing rather to be absent from the body, and to be present with the Lord.’” [Exalting influence of Mind on the body]

387:27–32 “The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering.” [Supporting influence of omnipotent Mind]

The understanding that God, Mind, alone can influence man frees us from the oppressive beliefs that the stars (astrology, horoscopes) can influence and determine our character and future; that our advancement is dependent upon influential people; that we are either subject to, or can exercise, personal influence; that the moon can affect our health (lunacy), or that we are exposed to epidemics such as influenza (influence). Man is forever under divine influence. This influence is the emanation of divine ideas.

Ideas

Mind has already been defined as creator and producer. But what does Mind create and produce? The immediate and comprehensive answer is: *ideas*. We are dealing with a creation of ideas.

The question of what an idea is has already been thoroughly discussed in Compendium 1 in the section titled “Illusions—Thoughts—Ideas” (p. 23–34), and it is worth studying afresh in the present connection what was said there. It is important to grasp that the term “idea,” as understood in Christian Science, does not correspond with the sense in which it is usually employed.

Idea: “Broadly, any object of the mind existing in thought; a notion, or mental impression” (*Merriam-Webster Dictionary*).

Idea: “The form, image, or model of anything in the mind; that which is held or comprehended by the understanding or intellectual faculties” (*Annandale Dictionary*).

Idea: “... immediate object of thought or mental perception” (*Locke and Descartes*).

Idea: “An image in Mind; the immediate object of understanding” (*Webster Dictionary*).

All of these definitions have something in common: an “idea” is always described as being an immediate image or model having its origin in thought, understanding, or mind. Since we have seen that there is only *one* Mind, it follows that by idea we mean the spiritual image proceeding from the *divine* Mind. Mind alone creates ideas. Brain and senses cannot produce ideas.

249:12–13 “Mind is not the author of matter, and the creator of ideas is not the creator of illusions.”

280:6–8 “All things beautiful and harmless are ideas of Mind. Mind creates and multiplies them, and the product must be mental.”

295:5–8 “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.”

508:2–5 “But the seed is in itself, only as the divine Mind is All and reproduces all—as Mind is the multiplier, and Mind’s infinite idea, man and the universe, is the product.”

“Ideas are emanations from the divine Mind” (88:10–11). These emanations cannot be unlike Mind. Ideas are images of Mind.

511:1–4 “This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, ‘whose seed is in itself.’”

257:12–14 “Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter.”

336:9–12 “Immortal man was and is God’s image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind.”

From this it is evident that ideas are not just abstract concepts, but constitute the substance of reality.

- 109:4–6 “Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea.”
- 151:26–28 “All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal.”
- 267:1–2 “Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal.”
- 331:11–13 “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.”

Creation consists wholly of ideas, which must be scientifically understood.

- 372:8–13 “The Science of being, in which all is divine Mind, or God and His idea, would be clearer in this age, but for the belief that matter is the medium of man, or that man can enter his own embodied thought, bind himself with his own beliefs, and then call his bonds material and name them divine law.”
- 509:29–510:1 “Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: ‘Ye can discern the face of the sky; but can ye not discern the signs of the times?’”

This Mind is “the central sun of its own systems of ideas” (209:6). These ideas are all distinguishable from one another, for they are individual; they have infinite tones, shades, and hues ...

- 460:24–32 “When the Science of Mind was a fresh revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own spiritual condition, and she had to do this orally through the meagre channel afforded by language and by her manuscript circulated among the students. As former beliefs were gradually expelled from her thought, the teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.”

... so that they reveal the true spiritual creation as infinitely diversified.

“Love alone can impart the limitless idea of infinite Mind” (510:18–19).

Image

Idea is defined in part as an *image* or *model* of Mind, and this always has to do with spiritually mental images, impressions, or perceptions. Idea and image are thus closely interrelated and both are essential qualities of Mind.

Image: “... what forms a counterpart or likeness of something else ...” (*Annandale Dictionary*).

Divine ideas are the only images that reflect reality. These ideas are created by Mind and constitute the true creation. They represent infinite, inexhaustible Mind in its multifariousness. Ideas are the only images we can have of the essence and nature of God, and they are of the nature of infinity.

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|--------------|--|
| 115:17–18 | “IDEA: An image in Mind; the immediate object of understanding, — <i>Webster</i> .”
[Idea: an image in Mind] |
| 511:1–4 | “This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, ‘whose seed is in itself.’” [Mind forms its images] |
| 256:32–257:1 | “Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind.” [Creation: the infinite image of Mind] |
| 187:32–188:2 | “This body is put off only as the mortal, erring mind yields to God, immortal Mind, and man is found in His image.” [Man: the image of immortal Mind] |
| 249:1–4 | “Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence.”
[Mind produces its own models of excellence] |

The comprehension that Mind alone can transmit a true image of reality frees us from human, material, discordant, and erring thought-images and misconceptions. Images of mortal thought are illusions—never ideas. *Images of thought*, to be true and real, must derive from divine Mind; they must coincide with it.

248:8–11 “Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb.” [Mind supplies beautiful images of thought]

247:15–18 “Immortal men and women are models of spiritual sense, drawn by perfect Mind and reflecting those higher conceptions of loveliness which transcend all material sense.” [Mind draws models]

Since an idea is “the immediate object of understanding” (115:17), idea- and thought-images must proceed from the understanding of the nature and essence of God, and should not be confused with undefined concepts, wishful thinking, and daydreams.

Thoughts

Idea is defined as “any object of the mind existing in thought” and also as “immediate object of thought.” From this it can be seen how closely connected idea and *thought* are. This is also apparent from the following definition:

Think: “To have the mind occupied on some subject; to revolve ideas in the mind”
(*Annandale Dictionary*).

Since only ideas deriving from divine Mind can be defined as true and real, *scientific thought* must be kept in conformity with divine Mind; it must be thought entertaining the ideas of divine Mind.

“In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts”
(114:10–11).

Such thoughts proceed from divine Mind.

508:14–16 “The seed within itself is the pure thought emanating from divine Mind.”

The ideas of divine Mind come to man as divine thoughts (sometimes called angels in biblical language). Our thoughts should thus be occupied with the one great theme, “God,” and we can do this in a reliable and unerring way by filling our consciousness with divine ideas.

179:7–11 “Immortal Mind heals what eye hath not seen; but the spiritual capacity to apprehend thought and to heal by the Truth-power, is won only as man is found, not in self-righteousness, but reflecting the divine nature.”

407:24–28 “Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness.”

399:27–28 “The one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind.”

Thought based on something other than God must be seen to be false, unreal, untrue, unintelligent, and powerless.

88:11–14 “Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs.”

Because thought always operates on the body and the universe, it is important to direct thought continually to ideas. It will then always operate in a positive way to heal, to bless, to promote, and to maintain.

404:29–405:1 “Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him from his destroyers.” [Mind must make man better mentally]

417:27–418:2 “Explain audibly to your patients, as soon as they can bear it, the complete control which Mind holds over the body. Show them how mortal mind seems

to induce disease by certain fears and false conclusions, and how divine Mind can cure by opposite thoughts. Give your patients an underlying understanding to support them and to shield them from the baneful effects of their own conclusions.” [Mind cures through positive thoughts]

Mind is force and power; thus divine thoughts are powerful. There is greater power in them than there is in muscles and worldly forces.

225:14–22 “The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon’s mouth. Love is the liberator.”

Light

The creative ability of divine Mind has as its immediate object not only “to bring into being” (see definition of “create”), but also to *present* them to thought. Mind not only creates, but also *brings* its creation *to light*. Mind *illuminates* man.

Light: “Mental or spiritual illumination or enlightenment or its source” (*Merriam-Webster Dictionary*).

Light: “... mental or spiritual illumination; knowledge; information ...” (*Annandale Dictionary*).

To bring to light: “... to bring to knowledge, detection or discovery” (*Annandale Dictionary*).

Light, as a symbol of Mind, indicates that Mind has the ability to present or make known its immeasurable creation to human thought and to illuminate it.

- 510:27–511:1 “Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony.”
[Mind shines by its own light]
- 511:11–14 “In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there.”
- 503:20–22 “Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness.”
- 393:25–28 “When Jesus declares that ‘the light of the body is the eye,’ he certainly means that light depends upon Mind, not upon the complex humors, lenses, muscles, the iris and pupil, constituting the visual organism.”
- 446:11–15 “Whoever practises the Science the author teaches, through which Mind pours light and healing upon this generation, can practise on no one from sinister or malicious motives without destroying his own power to heal and his own health.”

Because Mind expresses itself only in ideas, Mind can bring to light only that which is positive, true, and harmonious.

“The perfect Mind sends forth perfection, for God is Mind” (239:29–30).

- 120:17–19 “The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man.”
- 132:9–13 “In other words, he gave his benediction to any one who should not deny that such effects, coming from divine Mind, prove the unity of God,—the divine Principle which brings out all harmony.”
- 400:26–28 “The action of so-called mortal mind must be destroyed by the divine Mind to bring out the harmony of being.”

The Textbook shows that Mind is *first*, and that Mind reveals itself as *light* or *comprehension*, *illumination*, *inspired thought*, *vision*, *discovery*, and so forth. Similarly, the Bible shows that all right, ordered understanding of divine nature must begin with Mind, or light, by commencing the *first day of creation* with Mind's command, "Let there be light."

A seeker after light must possess an open, inquiring state of thought; it must be open to admit the light, not shut against it. One's attitude should be that of the Psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law" (*Ps. 119:18*). This blessed readiness to receive more light, more understanding is the sense of the *first Beatitude*,

"Blessed *are* the poor in spirit: for their's is the kingdom of heaven" (*Matt. 5:3*).

... where it is stated that the kingdom of heaven, the kingdom of ideas, is promised to the seeking thought.³³

Manifest

Manifest: "To disclose to the eye or to the understanding; to show plainly; to display; to exhibit" (*Annandale Dictionary*).

Manifest: "To make to appear distinctly" (*Merriam-Webster Dictionary*).

"Mind manifests all that exists in the infinitude of Truth" (*258:15–16*).

There are many shades of the main tone of Mind. Mind creates, produces, and causes all, and bound up with this is Mind's infinite *will to express itself*, to bring itself to light, to present and manifest itself. Mind is not only creator and cause, but also the power, force, and action to manifest itself as creator. Mind embraces the will, the performance, and the fulfillment.

"All is infinite Mind and its infinite manifestation, for God is All-in-all" (*468:10–11*).

244:19–22 "If man flickers out in death or springs from matter into being, there must be an instant when God is without His entire manifestation,—when there is no full reflection of the infinite Mind."

³³ To review, see "Fifth Beatitude," *Compendium 3, The Beatitudes*, p. 113.

- 275:20–24 “Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience,—that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind.”
- 291:13–18 “Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of ‘the mind of the Lord,’ as the Scripture says.”
- 466:4–6 “The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle.”

Mind is All-knowing

The definitions of “idea” indicate faculties of perception and comprehension, as in “that which is held or comprehended by the understanding or intellectual faculties” (*Annandale Dictionary*), and “an image in Mind; the immediate object of understanding” (*Webster Dictionary*). Thus, it is logical that divine Mind, from which all ideas derive, *knows*, *comprehends*, *apprehends*, and *perceives* all its own ideas.

Know: “... to be familiar or acquainted with ... to have clear and certain perception” (*Annandale Dictionary*).

“Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas” (519:1–2).

“Nothing is new to the infinite Mind” (544:11–12).

It is important to apprehend that the divine Mind alone knows reality, the entire realm of ideas. *Knowing* is a quality of Mind and not of brain, nor is it the result of scholastic training. Mind involves no process of learning; it is conscious of itself and thus knows all, because there is nothing outside this Mind. “God is His own infinite Mind, and expresses all” (310:10). This Mind is *all-knowing* and *all-hearing*.

- 1:10–11 “Thoughts unspoken are not unknown to the divine Mind.” [Nothing is unknown to Mind]
- 7:24–26 “It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied.” [All-hearing, all-knowing Mind]
- 84:11–13 “It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.” [Mind knows the past, present, and future].
- 187:3–5 “As mortals do not comprehend even mortal existence, how ignorant must they be of the all-knowing Mind and of His creations.” [All-knowing Mind]

Divine Mind knows only its own creation; it knows no error, matter, or inharmony. Light does not know darkness, but brings everything into light.

- 280:1 “In the infinitude of Mind, matter must be unknown.”

Since Mind knows not only the past and the present, but also the future—for it knows that its own ideas are manifested in all eternity—Mind can both *foretell* and *foresee*, and these faculties relate to “events which concern the universal welfare” (84:16). This is nothing supernatural, for Mind operates according to law. The effects of a law are always predictable insofar as one understands the law. We are able to predict with certainty our salvation and perfection and the fulfillment of the divine plan, if we obey the laws of divine Mind.

Comprehend: “To grasp the meaning of” (*Merriam-Webster Dictionary*).

Comprehend: “... to take into the mind; to grasp by the understanding; to possess or have in idea” (*Annandale Dictionary*).

- 2:24–25 “Can we inform the infinite Mind of anything He does not already comprehend?” [Mind already comprehends all]

Apprehend: “To become aware of or perceive ... To lay hold of with the understanding ...” (*Merriam-Webster Dictionary*).

Apprehend: “... to take or lay hold of by the mind; to become cognizant of ...” (*Annandale Dictionary*).

460:5–8 “Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love’s essential qualities.”

Perceive: “To apprehend with the mind” (*Merriam-Webster Dictionary*).

“Mind alone possesses all faculties, perception, and comprehension” (488:23–24). Thus, the faculties of perception and comprehension are in Mind alone, and are not to be sought in mortal mind or brain, neither can we cultivate these faculties except by understanding that Mind already possesses them, unfolds them, and makes them definite to us. The Mind that poses a question or a right problem is the same Mind that answers or solves it. There is only *one* Mind, which from eternity already knows all.

Mind creates all knowledge of itself and is dependent on no outside *information*.

3:17–20 “We admit theoretically that God is good, omnipotent, omnipresent, infinite, and then we try to give information to this infinite Mind.”

All ideas and therefore all *knowledge* proceed from Mind. The ideas coming to man are thus an *impartation* of divine Mind.

68:27–30 “Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe.”

Ideas are *transmitted* by Mind.

“Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results” (259:26–31).

“Thought passes from God to man, but neither sensation nor report goes from material body to Mind” (284:30–31).

If we wish to *learn* anything true about God, man, the universe, about a condition or a problem, we must turn to divine Mind; mortal mind always *informs* us falsely

“The clay cannot reply to the potter. The head, heart, lungs, and limbs do not inform us that they are dizzy, diseased, consumptive, or lame. If this information is conveyed, mortal mind conveys it. Neither immortal and unerring Mind nor matter, the inanimate substratum of mortal mind, can carry on such telegraphy; for God is ‘of purer eyes than to behold evil,’ and matter has neither intelligence nor sensation” (243:16–24).

Only that which we see in divine light is in accord with truth.

214:14–17 “When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious.” [Spiritual sense conveys the impressions of Mind]

Intelligence

Since Mind knows, comprehends, apprehends, perceives, foresees, and foretells all, it must also be of the nature of *intelligence*.

Intelligence: “The capacity to know, understand, or comprehend” (*Annandale Dictionary*).

Intelligence: “... the ability to apprehend the interrelationships of presented facts in such a way as to guide action toward a desired goal” (*Merriam-Webster Dictionary*).

The Textbook states that there is only *one* intelligence, namely, divine Mind. Matter, evil, brain possess no intelligence, but merely endeavor to assume it.

204:20–22 “When will the ages understand the Ego, and realize only one God, one Mind or intelligence?”

- 216:11–14 “The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the truth of immortal sense.”
- 240:2–6 “Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens,—all point to Mind, the spiritual intelligence they reflect.”
- 469:8–11 “Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God.”
- 588:24–25 “INTELLIGENCE. Substance; self-existent and eternal Mind; that which is never unconscious nor limited.”
- 2:23–25 “God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend?”

Divine intelligence is the faculty of apprehending God’s ideas, of which the innermost nature is absolute Truth.

“Truth is the intelligence of immortal Mind” (282:26).

The Merriam-Webster definition of intelligence (see p. 168) indicates that two qualities in particular are peculiar to the concept “intelligence”:

1. Intelligence must apprehend the interrelationships of presented facts. In metaphysics, the sole facts are the ideas of God and their identities. Intelligence differs from “knowledge” in that intelligence does not have to do with fragmentary ideas but with the apprehension of the relationship of all divine ideas within *one* system or plan. Intelligence must, therefore, be a divine *force*, an *attractive* force, which holds all ideas together by spiritual attraction, *adhesion*, and *cohesion*.

- 102:9–11 “There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind.”
- 124:20–21 “Adhesion, cohesion, and attraction are properties of Mind.”
- 293:13–16 “The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being.”

Without this *Mind-force*, or divine intelligence, the universe would disintegrate.

“The world would collapse without Mind, without the intelligence which holds the winds in its grasp ... The immanent sense of Mind-power enhances the glory of Mind”
(209:10–11, 13–14).

- 124:20–24 “Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, ‘Thus far and no farther.’”
- 270:10–13 “Few deny the hypothesis that intelligence, apart from man and matter, governs the universe; and it is generally admitted that this intelligence is the eternal Mind or divine Principle, Love.”
- 204:12–13 “The first power is admitted to be good, an intelligence or Mind called God.”

Because Mind is the only intelligence, it has created all things and knows them all. Therefore, every idea is related to every other idea; every idea knows every other idea and attracts it through its inherent Mind-force. In man’s consciousness this is reflected as associations of ideas or thoughts, so that the true man exists in the midst of an all-conscious realm of ideas.

2. Intelligence is also an activity leading toward a desired objective. Mind is the true activity; intelligence gives it direction toward the aim or purpose, which is always salvation or perfection. Intelligence always operates in lawful order; it never produces an inharmonious result.

508:21–25 “The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love.”
[Intelligence unfolds infinitude]

The Bible uses the term wisdom in order to denote the intelligence of Mind. Thus, we also find wisdom stated as the first term under the heading of “Understanding.”

“Third Degree: Understanding.

SPIRITUAL. *Wisdom*, purity, spiritual understanding, spiritual power, love,
health, holiness” (116:1–3). [italics added]

Wisdom is the ability to choose rightly.

Mind of Christ

When we consciously permit ourselves to be led and influenced only by all-knowing ideas and to blend with the divine intelligence, we possess the *Mind of Christ*, which leads, guides, rules, and directs all aright.

ix:16–19 “To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ.”

79:17–19 “Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit.”

497:24–27 “And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.”

Mind-reading

The Mind of Christ—that Mind which knows all ideas and probes all thoughts and motives and brings them to light—imparts the faculty of *Mind-reading*. The Textbook states:

“... immortal Mind-reading ... is a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things”
(83:26–29).

This is nothing supernatural, but something that is ours if we build upon spiritual understanding. Mind can only read the ideas of God, a *story of ideas* about Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the degree that we learn to understand these ideas, we make divine Mind-reading our own.

Immortal Mind-reading is in complete contrast to *mortal mind-reading*, and has nothing to do with *clairvoyance*, *clairaudience*, or *telepathy*.

“The act of reading mortal mind investigates and touches only human beliefs”
(83:31–32).

Psychoanalysis is found to be placed in the category of mortal mind-reading, since it regards the errors of human existence as realities. Moreover, it has no measuring rod of divine ideas with which to analyze reliably an erroneous condition or to heal or correct a false situation.

83:25–26 “There is mortal mind-reading and immortal Mind-reading.”

83:29–31 “Mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints, from which cause and effect are interpreted.”

85:1–2 “This Mind-reading is the opposite of clairvoyance.”

The right way to read mortal mind is to start from divine Mind, whence the light of ideas uncovers the illusions of human thought.

“Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind ... Jesus could injure no one by his Mind-reading” (94:28–29, 32).

Faculties

The definitions of “intelligence” indicate that *faculties* are inherent in intelligence. “Mind alone possesses all faculties” (488:23–24).

Faculty: “Any mental or bodily power; capacity for any action or function” (*Annan-dale Dictionary*).

The faculties of Mind are infinite, for Mind is the all-power that, through all-intelligence, reveals and fulfills all. The faculties of man are consequently anchored in Mind and are not dependent upon matter, education, or schooling in the general sense.

215:4–7 “If Spirit, Soul, could sin or be lost, then being and immortality would be lost, together with all the faculties of Mind; but being cannot be lost while God exists.” [Faculties of Mind cannot be lost]

407:22 “No faculty of Mind is lost.”

200:4–7 “Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind.” [Mind bestows the grand human capacities]

472:16–17 “Error is neither Mind nor one of Mind’s faculties.” [Error is not a faculty of Mind]

Spiritual seeing, hearing, and feeling are important faculties of Mind.

487:6–9 “There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss.”

485:4–5 “Science declares that Mind, not matter, sees, hears, feels, speaks.”

84:19–23 “To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step toward the Mind-science by which we discern man’s nature and existence.”

166:3–4 “Mind is all that feels, acts, or impedes action.”

Guidance

The definition of “intelligence” indicates that intelligence *guides* action *toward* a desired objective—namely perfection. Intelligence includes the concept of *guiding, leading, steering, directing*. These qualities are inherent in the divine Mind. The following reference, though differently expressed, gives in a most practical way the same sense as Merriam-Webster’s definition of “intelligence.”³⁴

“Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out” (394:7–10).

Mind, not human intelligence, *points out the direction* toward accomplishment, and Mind also has the power to set everything in motion so that Mind’s express aim shall be achieved according to its plan. We need only entrust ourselves to this guidance.

458:25–28 “The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind.” [Follow the leadings of Mind]

467:13–16 “Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.” [Mind guides]

The *first statement of the Commandments* also illustrates the guidance of Mind, whose law ends human bondage.

³⁴ See *Intelligence*, p. 168.

“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage” (*Ex. 20:1,2*).³⁵

Under the guidance of divine Mind everything operates in accordance with law and order; *accidents* are thereby unknown.

424:5–9 “Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God’s unerring direction and thus bring out harmony.”

Unerring

Divine intelligence knows all. Consequently, Mind never makes a mistake; it is *unerring*. Mind *corrects* mistakes.

206:28–31 “Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes and subsequently correct them. God does not cause man to sin, to be sick, or to die.”

145:20–24 “If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly,—the mystery always arising from ignorance of the laws of eternal and unerring Mind.”

277:2–4 “To all that is unlike unerring and eternal Mind, this Mind saith, ‘Thou shalt surely die;’ and elsewhere the Scripture says that dust returns to dust.”

294:30–32 “The Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.”

274:25–30 “The conventional firm, called matter and mind, God never formed. 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 at a period as yet unknown.”

³⁵ To review, see “First Statement,” *Compendium 3, The Commandments*, p. 89.

By filling our consciousness with ideas, we will always remain under the unerring guidance of divine Mind.

Will

Mind is not only the creative faculty but also the *will* to express itself in creation. Mind is unceasing divine *volition*.

“The divine Mind includes all action and volition, and man in Science is governed by this Mind” (187:22–24).

Mind not only *can* govern man, but is the will that *does* so. Mind is both divine *will* and the divine *willingness* to reveal its qualities.

597:20–26 “WILL. The motive-power of error; mortal belief; animal power. The might and wisdom of God. ‘For this is the will of God’ (*I Thessalonians iv. 3*). Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind or to one of God’s qualities.” [Definition of “Will”]

493:30–494:2 “Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man’s entire action?” [Willingness of Mind to hold man perfect]

Mandate

The will of Mind operates as *mandate*. It allows no choice; everything happens according to God’s command. Thus, the divine plan *must* fulfill itself, and salvation is inescapable. The mandate of Mind is obeyed. “... God, Mind, spake and it was done” (557:26–27).

199:9–12 “Hence the great fact that Mind alone enlarges and empowers man through its mandate,—by reason of its demand for and supply of power.” [Mind, through its mandate, enlarges and empowers man]

520:23–26 “Here is the emphatic declaration that God creates all through Mind, not through matter,—that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind.” [Growth is the mandate of Mind]

All beliefs of mortal mind must yield before the mandate of Mind,

“The body is the substratum of mortal mind, and this so-called mind must finally yield to the mandate of immortal Mind” (371:2–4).

... for it *demand*s obedience.

183:21–22 “Divine Mind rightly demands man’s entire obedience, affection, and strength.”

295:5–8 “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.”

544:3–4 “In God’s creation ideas became productive, obedient to Mind.”

Law

The mandate of Mind is binding and cannot be side-stepped; it is the nature of a *divine law*, which fulfills the will of God.

168:20–23 “He did the will of the Father. He healed sickness in defiance of what is called material law, but in accordance with God’s law, the law of Mind.”

150:18–21 “The science (so-called) of physics would have one believe that both matter and mind are subject to disease, and that, too, in spite of the individual’s protest and contrary to the law of divine Mind.”

Law: “A rule of action or conduct laid down or prescribed by authority ... a general command or order expressly laid down” (*Annandale Dictionary*).

Law: “The rule or formula according to which anything proceeds or comes into being ... A statement of an order or relation of phenomena which, so far as known, is invariable under the given conditions” (*Merriam-Webster Dictionary*).

Law: "... a divine commandment or a revelation of the will of God; collectively, the whole body of God's commandments or revelations; the will of God, whether expressed in Scripture, implanted in instinct, or deduced by reason" (*Webster Dictionary*).

Thus, the characteristics of law are that it is a *will*, a command, having the quality of invariableness, and thus controlling the relations of phenomena (ideas). The concept of law can be still more sharply defined. Mrs. Eddy states that "all causation is Mind, acting through spiritual law" (417:13-14). Mind operates as a law of perfect cause and perfect effect.

370:5-9 "The body improves under the same regimen which spiritualizes the thought; and if health is not made manifest under this regimen, this proves that fear is governing the body. This is the law of cause and effect, or like producing like."

The laws of Mind are always spiritual and positive. Since Mind is ever-active, its laws operate perpetually.

381:27-28 "Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony,—God's law."

Consequently it is an actual law, not a hypothetical one.

183:26-29 "Truth casts out all evils and materialistic methods with the actual spiritual law,—the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame."

The laws of God are immutable,

134:21-26 "The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,—not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good."

... unchangeable,

135:6–8 “The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God’s unchangeable law.”

... invariable,

342:16–18 “If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident.”

... and inevitable.

314:24–32 “The higher his demonstration of divine Science carried the problem of being, and the more distinctly 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 laws to save them from sin and sickness, were submissive to death as being in supposed accord with the inevitable law of life.”

Law is thus that actual, intelligent, divine force which, in accordance with divine command or will and in uninterrupted continuity, directs the perfect cause immutably, unerringly, and inevitably into perfect effect. Man and the universe are governed by this law.

36:19–21 “A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as well as of mercy.”

145:20–24 “If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly,—the mystery always arising from ignorance of the laws of eternal and unerring Mind.”

216:16–18 “If man is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love.”

307:26–30 “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.”

Divine law operates against the *supposititious laws* of mortal mind and matter, and frees man from them.

- 227:7–13 “The law of the divine Mind must end human bondage, or mortals will continue unaware of man’s inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power,—an ignorance that is the foundation of continued bondage and of human suffering.”
- 182:18–22 “Mind’s government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law,—the law which overcomes material conditions and puts matter under the feet of Mind.”
- 484:9–11 “In divine Science, the supposed laws of matter yield to the law of Mind.”
- 229:19–22 “The so-called law of mortal mind, conjectural and speculative, is made void by the law of immortal Mind, and false law should be trampled under foot.”
- 423:24–26 “Both Science and consciousness are now at work in the economy of being according to the law of Mind, which ultimately asserts its absolute supremacy.”

The irresistible law of Mind is the forever realization of spiritual creation and the fulfillment of the divine plan. It is the command that all ideas of Mind unfold in Spirit, become identified in Soul, be demonstrated in Principle, and express themselves immortally in Life, consciously in Truth, and as fulfilled in Love. In short, “God’s law is in three words, ‘I am All;’” (*No. 30:11*). This All must become the law of our thinking.

Control

Control: “To exercise directing, guiding, or restraining power over” (*Merriam-Webster Dictionary*).

Control: “Restraining power or influence ... To subject to authority; to regulate; to govern” (*Annandale Dictionary*).

These definitions point unequivocally to Mind; for Mind is power and influence, and it directs, guides, governs, and regulates. *Control* is an intelligent, watchful power that restrains all supposititious counter-forces or counter-influences, so that nothing out of accord with divine law can befall.

544:16–17 “All is under the control of the one Mind, even God.” [All under control of Mind]

171:12–13 “Mind’s control over the universe, including man, is no longer an open question, but is demonstrable Science.” [Mind’s control over the universe]

379:6–8 “The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind.” [Mind controls every effect]

Study also:

177:5–7 “The evidence of divine Mind’s healing power and absolute control is to me as certain as the evidence of my own existence.”

303:1–5 “The reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection.”

319:17–20 “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.”

Mind’s control is the exalted power that holds in check the supposititious claims of the body, of disease, and of beliefs.

“Disease is less than mind, and Mind can control it” (378:7).

- 63:1–4 “You would never think that flannel was better for warding off pulmonary disease than the controlling Mind, if you understood the Science of being.”
- 217:19–24 “When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine metaphysics; and in proportion as you understand the control which Mind has over so-called matter, you will be able to demonstrate this control.”
- 394:10–12 “The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through error.”
- 79:27–28 “Science objects to all this, contending for the rights of intelligence and asserting that Mind controls body and brain.”
- 380:8–11 “Contending for the evidence or indulging the demands of sin, disease, or death, we virtually contend against the control of Mind over body, and deny the power of Mind to heal.”
- 417:27–29 “Explain audibly to your patients, as soon as they can bear it, the complete control which Mind holds over the body.”
- 169:16–17 “If we understood the control of Mind over body, we should put no faith in material means.”
- 389:2–5 “Which shall it be? If this decision be left to Christian Science, it will be given in behalf of the control of Mind over this belief and every erroneous belief, or material condition.”
- 557:6–7 “Mind controls the birth-throes in the lower realms of nature, where parturition is without suffering.”

The controlling Mind also operates to *regulate*.

- 413:7–9 “Mind regulates the condition of the stomach, bowels, and food, the temperature of children and of men, and matter does not.” [Mind regulates the conditions of the organs]

Mind Governs

Govern: “To direct and control; rule ... To regulate ... To exercise power or authority in controlling others” (*Merriam-Webster Dictionary*).

Govern: “To direct and control; to regulate by authority; to keep within the limits prescribed by law or sovereign will” (*Annandale Dictionary*).

Mind *governs* all supremely. It governs not only all things in the spiritual universe, but also in the physical—in spite of matter—for Mind holds the so-called laws of matter under absolute control. Thus, there is no problem and no situation that cannot be governed by Mind. Everything is subject to this government.

“Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual” (427:23–25).

- 493:30–494:2 “Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man’s entire action?” [Mind governs man]
- 496:1–5 “You will also learn that in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe.” [Mind governs the universe]
- 270:10–13 “Few deny the hypothesis that intelligence, apart from man and matter, governs the universe; and it is generally admitted that this intelligence is the eternal Mind or divine Principle, Love.” [Mind governs the universe]
- 149:26–27 “Since God, divine Mind, governs all, not partially but supremely, predicting disease does not dignify therapeutics.” [Mind governs all supremely]

274:27–30 “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 at a period as yet unknown.” [Mind governs Science]

In every situation, we must recognize that we cannot be governed by anything but divine Mind and its ideas.

“Every function of the real man is governed by the divine Mind” (151:20–21).

393:16–18 “Be firm in your understanding that the divine Mind governs, and that in Science man reflects God’s government.”

246:23–25 “Man, governed by immortal Mind, is always beautiful and grand.”

We reflect the government of Mind in the measure that we permit ourselves to be guided and influenced by God’s ideas.

180:25–27 “When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible.”

187:22–24 “There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind.”

222:11–14 “Food had less power to help or to hurt him after he had availed himself of the fact the Mind governs man, and he also had less faith in the so-called pleasures and pains of matter.”

308:5–8 “Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, ‘Where art thou?’”

The so-called laws of mortal mind, medicine, hygiene, or matter cannot govern the body; they are all subject to the control of Mind. Mind alone governs the body and its functions.

- 182:18–19 “Mind’s government of the body must supersede the so-called laws of matter.”
- 111:26–29 “After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me,—that Mind governs the body, not partially but wholly.”
- 162:12–13 “Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance.”
- 226:22–24 “I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.”

Mind Heals

Mind is the governing power of law that opposes all inharmonious, supposititious counter-influences and counter-forces and dispels them into their native nothingness. Mind is thus a sustaining, redeeming, delivering, and therefore, *healing power*.

Heal: “To make hale, sound, or whole” (*Annandale Dictionary*).

The ideas of God are the active, operative elements of healing. No other means is equal to the healing Mind, and we should therefore rely completely on the healing influence of divine ideas. Mind imparts to its ideas the power and intelligence so to govern that they can dispel any discord and create harmony.

“Having one God, one Mind, unfolds the power that heals the sick ...” (276:1–2).

If we fill our consciousness with ideas alone, we are whole, sound, and healthy. The recognition that we are a compound idea operates upon us to heal. Mind not only can heal, but is willing to heal.

- 318:5–9 “Corporeal senses define diseases as realities; but the Scriptures declare that God made all, even while the corporeal senses are saying that matter causes disease and the divine Mind cannot or will not heal it.”

Study:

- 157:1–10 “Christian Science deals wholly with the mental cause in judging and destroying disease. It succeeds where homoeopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, which never shares its rights with inanimate matter. Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power.” [Mind is the curative Principle]
- 87:15–18 “Science enables one to read the human mind, but not as a clairvoyant. It enables one to heal through Mind, but not as a mesmerist.” [Science enables one to heal through Mind]
- 148:1–4 “When his students brought to him a case they had failed to heal, he said to them, ‘O faithless generation,’ implying that the requisite power to heal was in Mind.” [The power to heal is in Mind]
- 149:22–25 “The author has cured what is termed organic disease as readily as she has cured purely functional disease, and with no power but the divine Mind.” [Curing with the power of Mind]

See also:

- 95:1–3 “The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind.”
- 182:1–4 “The act of healing the sick through divine Mind alone, of casting out error with Truth, shows your position as a Christian Scientist.”
- 271:7–8 “Jesus instructed his disciples whereby to heal the sick through Mind instead of matter.”

- 445:21–24 “Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease.”
- 169:18–23 “Science not only reveals the origin of all disease as mental, but it also declares that all disease is cured by divine Mind. There can be no healing except by this Mind, however much we trust a drug or any other means toward which human faith or endeavor is directed.”
- 270:29–30 “Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals.”
- 398:30–31 “The Science of Mind must come to the rescue, to work a radical cure.”
- 483:5–8 “We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing.”

Mind-healing

This combination of words is very significant. It indicates that Mind has a healing factor; Mind is the basis, element, and medium for healing. This is because Mind unlocks for us the world of ideas, which constitutes the true man and the true universe.

Disease or any other discord is nothing but the effect of illusions or wrong thinking. Since these have no primary cause or creative power, they must be understood as *nothing*, as the supposititious absence of the divine All-Mind. The *two cardinal points of Mind-healing* are therefore:

1. The recognition of “the nothingness of material life and intelligence.”
2. The recognition of “the mighty actuality of all-inclusive God, good.”

- 52:19–23 “The ‘man of sorrows’ best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love.”

This is in accord with the *leading factor in Mind-science*, “... that Mind is All and matter is naught ...” (109:1–2).

Every problem must first be traced back to the recognition that we are not dealing with a person, a disease, a chance, an accident, a place, or a time but *always* with illusions, with mortal mind and its so-called machinations, known as *animal magnetism*. Opposed to this is *Mind-science*, which declares that creation is composed of divine ideas.

Mind-healing rests on an understanding of God's ideas—ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love; in a word, on the nature and essence of all being.

120:17–19 “The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man.”

465:9–14 “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. *Question.*—Are these terms synonymous? *Answer.*—They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity.”

460:5–8 “Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love's essential qualities.”

See also:

98:15–18 “Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science.”

123:20–23 “The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master.”

151:8–13 “Great respect is due the motives and philanthropy of the higher class of physicians. We know that if they understood the Science of Mind-healing, and were in possession of the enlarged power it confers to benefit the race physically and spiritually, they would rejoice with us.”

- 109:11–15 “For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule.”
- 147:14–17 “Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book.”
- 446:18–20 “In the Science of Mind-healing, it is imperative to be honest, for victory rests on the side of immutable right.”

If we want to avail ourselves of the healing effects of the power of Mind over matter, we must first give up the claims of human beliefs and the human mind. The operation of divine Mind must be acknowledged as supreme, setting all error at naught.

- 44:10–12 “He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene.”
- 54:13–16 “In witness of his divine commission, he presented the proof that Life, Truth, and Love heal the sick and the sinning, and triumph over death through Mind, not matter.”
- 183:29–32 “If Christian Science dishonors human belief, it honors spiritual understanding; and the one Mind only is entitled to honor.”
- 493:17–18 “Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills.”
- 45:29–31 “He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over matter.”
- 145:10–13 “The victory will be on the patient’s side only as immortal Mind through Christ, Truth, subdues the human belief in disease.”

371:2–4 “The body is the substratum of mortal mind, and this so-called mind must finally yield to the mandate of immortal Mind.”

554:16–19 “The first effort of error has been and is to impute to God the creation of whatever is sinful and mortal; but infinite Mind sets at naught such a mistaken belief.”

How does Mind conquer human beliefs? “The immortal divine Mind takes away all its supposed sovereignty, and saves mortal mind from itself” (152:3–5). How this happens—and this is the process of a Christian Science treatment—is stated in the Textbook:

251:15–27 “We must learn how mankind govern the body,—whether through faith in hygiene, in drugs, or in will-power. We should learn whether they govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death. This process of higher spiritual understanding improves mankind until error disappears, and nothing is left which deserves to perish or to be punished.”

First comes the necessity of recognizing that the divine Mind makes perfect; next, that this truth acts on the imperfect human mind and leads it to relinquish its error. Finally, it forces mortal mind to acknowledge divine Mind as the only Mind. The effect of this is the perfection of man and the destruction of error.

162:9–11 “The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.”

176:13–16 “When the mechanism of the human mind gives place to the divine Mind, selfishness and sin, disease and death, will lose their foothold.”

Medicine

Since Mind heals, Mind must be the only *medicine*. Mind is the rectifying law that corrects error through understanding. In metaphysics, we deal with ideas, and these operate to save and heal; they are the substance of the universal medicine.

“The medicine of Science is divine Mind ...” (104:19).

Mind is the first and only medicine and, as such, is created by God, Mind.

142:26–30 “Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind.”

Study also:

143:10–12 “The divine Mind never called matter *medicine*, and matter required a material and human belief before it could be considered as medicine.”

384:16–20 “If exposure to a draught of air while in a state of perspiration is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure.”

443:14–19 “If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief.”

483:7–8 “Mind transcends all other power, and will ultimately supersede all other means in healing.”

Mind Saves

The healing Mind works on the body to *save*.

95:1–3 “The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind.” [Mind heals and saves]

- 98:7–8 “Body cannot be saved except through Mind.” [Mind saves the body]
- 133:8–9 “In Egypt, it was Mind which saved the Israelites from belief in the plagues.”
[Mind saves]
- 152:3–5 “The immortal divine Mind takes away all its supposed sovereignty, and saves mortal mind from itself.” [Mind saves mortal mind from itself]

Mind *cares for* man and body.

- 62:20–26 “We must not attribute more and more intelligence to matter, but less and less, if we would be wise and healthy. The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God’s government by thrusting in the laws of erring, human concepts.”

Mind is a present *help*.

- 160:30–31 “Is man a material fungus without Mind to help him?”
- 182:22–26 “Mortals entreat the divine Mind to heal the sick, and forthwith shut out the aid of Mind by using material means, thus working against themselves and their prayers and denying man’s God-given ability to demonstrate Mind’s sacred power.”
- 191:19 “Mind is not helpless.”
- 377:26–29 “The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it.”

Mind Maintains

Mind not only creates its ideas, but also *maintains* them.

“The divine Mind that made man maintains His own image and likeness” (151:23–24).

70:12–13 “The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal.”

Mind *maintains* and *sustains*. This it does through ideas. The divine ideas that we grasp maintain our health, our harmony, and our body.

90:7–8 “The earth’s motion and position are sustained by Mind alone.” [Earth’s motion and position sustained by Mind]

103:25–28 “The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.” [Mind sustains man]

221:20–22 “Hence semi-starvation is not acceptable to wisdom, and it is equally far from Science, in which being is sustained by God, Mind.” [Being is sustained by Mind]

417:4–5 “Always support their trust in the power of Mind to sustain the body.” [Mind sustains the body]

Mind is Limitless

As Mind is the only cause, it must be infinite.

“Mind is limitless” (353:28).

256:28–29 “A limitless Mind cannot proceed from physical limitations.”

Man’s consciousness ranges in the *fetterless*, *unsearchable*, and *unfathomable* realm of divine Mind.

84:14–18 “Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired,—yea, to reach the range of *fetterless* Mind.”

264:9–10 “Where shall the gaze rest but in the unsearchable realm of Mind?”

284:8–9 “Infinite Mind can have no starting-point, and can return to no limit.”

520:3 “Unfathomable Mind is expressed.”

Limitless Mind is within and without all things.

257:1–3 “If Mind is within and without all things, then all is Mind; and this definition is scientific.”

It includes all.

206:28–29 “Omnipotent and infinite Mind made all and includes all.”

399:28 “All that is real is included in this immortal Mind.”

187:22–24 “The divine Mind includes all action and volition, and man in Science is governed by this Mind.”

507:18–21 “The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all.”

All-in-all

Mortal mind, the supposititious opposite of divine Mind, is not an entity and is thus no mind. From this it follows that the divine Mind is *All*.

108:30–109:3 “My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science.”

Since Mind created *all* and includes all, Mind must be *All-in-all*.

“Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea” (109:4–6).

- 142:28–30 “God being All-in-all, He made medicine; but that medicine was Mind.”
- 270:2–4 “Only one of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?”
- 551:27–28 “All must be Mind, or else all must be matter.”
- 492:19–20 “Science says: All is Mind and Mind’s idea.”
- 204:23–29 “False and self-assertive theories have given sinners the notion that they can create what God cannot,—namely, sinful mortals in God’s image, thus usurping the name without the nature of the image or reflection of divine Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all* Mind.”
- 492:14–17 “These two contradictory theories—that matter is something, or that all is Mind—will dispute the ground, until one is acknowledged to be the victor.”
- 311:4–6 “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.”
- 492:25–26 “*God is Mind, and God is infinite; hence all is Mind.*”

The recognition that all is infinite Mind and its infinite manifestation forms the only basis for any Christian Science conclusion and treatment. Man is in the midst of the realm of ideas, and therefore these divine ideas govern, influence, empower, motivate, maintain, and support us.

The One Mind

Mind, being All-in-all and including all, can know nothing outside itself.

“Mind ... dwells in the realm of Mind” (514:6–7).

It is conscious of itself. It is the *one* Mind knowing nothing besides itself.

“In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts” (114:10–11).

From this one All-Mind proceed infinite ideas, qualities, and identities, but these do not constitute separate entities; they reflect the infinite many-sidedness of the one creative Mind.

512:21–24 “From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily.”

588:15–19 “All the objects of God’s creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.”

The one Mind, which logically rules out any supposition of *minds many*, cannot enter into strife with *other* minds. This is the basis of all harmonious action and collective existence.

205:22–27 “When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders man’s normal drift toward the one Mind, one God, and leads human thought into opposite channels where selfishness reigns.”

467:7–10 “The second is like unto it, ‘Thou shalt love thy neighbor as thyself.’ It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love.”

469:30–470:5,16 “With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science ... The children of God have but one Mind.”

496:1–8 “You will also learn that in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe. You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself.”

The acknowledgment of only *one* Mind frees human thought from illusions and leads it back through divine channels to its primal origin, good.

186:32–187:2 “The human mind has been an idolater from the beginning, having other gods and believing in more than the one Mind.”

205:29–31 “Denial of the oneness of Mind throws our weight into the scale, not of Spirit, God, good, but of matter.”

467:13–16 “Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.”

469:17–20 “There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown.”

NEGATIVE

Mortal Mind

There is no other real mind outside of the *one* Mind; besides intelligence, there is the supposititious realm of *ignorance*. In its general sense, ignorance is known as *mortal mind* and is the origin of all *illusions*. “Mortal mind” is the collective term for all solecism, for everything that is opposed to divine Mind.

“Mortal mind is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence” (114:12–17).

See also:

210:19–24 “The expression mortal mind is really a solecism, for Mind is immortal, and Truth pierces the error of mortality as a sunbeam penetrates the cloud. Because, in obedience to the immutable law of Spirit, this so-called mind is self-destructive, I name it mortal. Error soweth the wind and reapeth the whirlwind.”

This ignorance, this mortal mind, brings forth its own fruits of limitation and discord. What is known as *matter* (including the body and its discordant conditions) is merely the subjective condition of mortal mind. All forms of error can be traced to this common denominator.

591:25–26 “MORTAL MIND. Nothing claiming to be something, for Mind is immortal”

283:8–11 “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.”

552:28–31 “Thus it is learned that matter is a manifestation of mortal mind, and that matter always surrenders its claims when the perfect and eternal Mind is understood.”

177:8 “Mortal mind and body are one.”

403:26–27 “The mortal so-called mind produces all that is unlike the immortal Mind.”

399:23–28 “Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion. This misnamed mind is not an entity. It is only a false sense of matter, since matter is not sensible. The

one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind.”

Divine Mind counteracts this illusory mind, frees it from itself, and dispels it into its native nothingness.

152:3–5 “The immortal divine Mind takes away all its supposed sovereignty, and saves mortal mind from itself.”

176:19–20 “Mortal mind is the worst foe of the body, while divine Mind is its best friend.”

407:11–16 “Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself into purer desires, even into spiritual power and good-will to man.”

Other opposites of the divine Mind are:

... the human mind, which permits itself to be guided in part by mortal mind and in part by divine Mind;

... the *erring* mind;

187:32–188:2 “This body is put off only as the mortal, erring mind yields to God, immortal Mind, and man is found in His image.”

459:12–14 “Any attempt to heal mortals with erring mortal mind, instead of resting on the omnipotence of the divine Mind, must prove abortive.”

... the *carnal* mind;

311:3–4 “What we term mortal mind or carnal mind, dependent on matter for manifestation, is not Mind.”

... the *negative* mind;

143:17–25 “You admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, etc., hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind. The body is not controlled scientifically by a negative mind.”

... the *migratory* mind;

244:23–27 “Man in Science is neither young nor old. He has neither birth nor death. He is not a beast, a vegetable, nor a migratory mind. He does not pass from matter to Mind, from the mortal to the immortal, from evil to good, or from good to evil.”

... the mind of one’s *own*;

204:23–29 “False and self-assertive theories have given sinners the notion that they can create what God cannot,—namely, sinful mortals in God’s image, thus usurping the name without the nature of the image or reflection of divine Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all* Mind.”

... *many* minds;

205:22–27 “When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders man’s normal drift toward the one Mind, one God, and leads human thought into opposite channels where selfishness reigns.”

249:32–250:5 “We run into error when we divide Soul into souls, multiply Mind into minds and suppose error to be mind, then mind to be in matter and matter to be a lawgiver, unintelligence to act like intelligence, and mortality to be the matrix of immortality.”

... the *theoretical* mind.

295:26–28 “The theoretical mind is matter, named *brain*, or *material consciousness*, the exact opposite of real Mind, or Spirit.”

Animal Magnetism

The explanation of what is understood by animal magnetism is best seen in the following references:

100:2–6 “According to the American Cyclopædia, he regarded this so-called force, which he said could be exerted by one living organism over another, as a means of alleviating disease.” 102:1–8

“Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind.”

103:18–28 “As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The malicious form of hypnotism ultimates in moral idiocy. The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.”

178:18–22 “Mortal mind, acting from the basis of sensation in matter, is animal magnetism; but this so-called mind, from which comes all evil, contradicts itself, and must finally yield to the eternal Truth, or the divine Mind, expressed in Science.”

- 484:21–24 “Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science.”

Animal magnetism is the belief that mind exists in matter, can be both evil and good, that matter has sensation, and that this belief is a power which one organism can exercise on another. It is the operation of mortal mind which claims to be able to pass from one human mind to another, to influence it and to govern it. Furthermore, it is the belief that man is guided by something other than the divine Mind, and that negative, erring, false, and evil thoughts and forces determine his fate.

Animal magnetism is the starting-point of numerous systems of mental influence, such as *mesmerism*,

- 403:1–13 “So the sick through their beliefs have induced their own diseased conditions. The great difference between voluntary and involuntary mesmerism is that voluntary mesmerism is induced consciously and should and does cause the perpetrator to suffer, while self-mesmerism is induced unconsciously and by his mistake a man is often instructed. In the first instance it is understood that the difficulty is a mental illusion, while in the second it is believed that the misfortune is a material effect. The human mind is employed to remove the illusion in one case, but matter is appealed to in the other. In reality, both have their origin in the human mind, and can be healed only by the divine Mind.”

... *occultism, necromancy, hypnotism*,

- 104:13–18 “Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism.”

... *clairvoyance, clairaudience, astrology, auto-suggestion*, and so forth. Man can free himself from all the many forms of animal magnetism if he opens his consciousness to divine Mind, which governs him and his body harmoniously through delivering ideas.

Ignorance

Mind is intelligence, and he who has the Mind of Christ can know all. Thus, *ignorance* can never be the starting-point of understanding. Mind includes all understanding.

“Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them” (89:18–20).

Mind Science is not based on *ignorance, halfway knowledge,*

103:12–15 “On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only.”

... *sensuous reason,*

110:32–111:5 “No analogy exists between the vague hypotheses of agnosticism, pantheism, theosophy, spiritualism, or millenarianism and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind as expressed through divine Science.”

... *petty intellect,*

130:1–2 “The petty intellect is alarmed by constant appeals to Mind.”

... or *scholasticism.*

483:22–27 “Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons.”

We must begin with Mind, which knows all. From this starting point, spiritually cultivated study is possible.

Drugs

Since Mind is the only *medicine*, other healing aids are unknown in divine metaphysics. *Drugs* can never effect a real cure, since it is the beliefs of mortal mind that have to be healed and this cannot be achieved by material means. Divine thoughts—thoughts that harbor ideas, not illusions—are the medicine for all ills.

143:31–144:1 “Inferior and unspiritual methods of healing may try to make Mind and drugs coalesce, but the two will not mingle scientifically.”

149:3–4 “Mind as far outweighs drugs in the cure of disease as in the cure of sin.”

157:8–10 “Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power.”

169:31–170:2 “The good that a poisonous drug seems to do is evil, for it robs man of reliance on God, omnipotent Mind, and according to belief, poisons the human system.”

146:13–14 “Material medicine substitutes drugs for the power of God—even the might of Mind—to heal the body.”

156:29–32 “In metaphysics, matter disappears from the remedy entirely, and Mind takes its rightful and supreme place.”

158:16–18 “Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind and its efficacy to heal.”

484:15–17 “Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless.”

Brain

Intelligence, as the expression of divine Mind, is not dependent on a *brain*.

“The belief that a pulpy substance under the skull is mind is a mockery of intelligence, a mimicry of Mind” (192:1–3).

“Every concept which seems to begin with the brain begins falsely” (262:28–30).

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| 79:27–28 | “Science objects to all this, contending for the rights of intelligence and asserting that Mind controls body and brain.” |
| 190:4–7 | “The mortal says that an inanimate unconscious seedling is producing mortals, both body and mind; and yet neither a mortal mind nor the immortal Mind is found in brain or elsewhere in matter or in mortals.” |
| 280:10–11 | “Finite belief limits all things, and would compress Mind, which is infinite, beneath a skull bone.” |
| 290:10–12 | “That Life or Mind is finite and physical or is manifested through brain and nerves, is false.” |
| 92:9–10 | “Mind is not an entity within the cranium with the power of sinning now and forever.” |
| 191:1–3 | “The brain can give no idea of God’s man. It can take no cognizance of Mind. Matter is not the organ of infinite Mind.” |
| 281:18–20 | “The mind supposed to exist in matter or beneath a skull bone is a myth, a misconceived sense and false conception as to man and Mind.” |
| 372:1–2 | “Remember, brain is not mind. Matter cannot be sick, and Mind is immortal.” |

The acknowledgment that man’s faculties and his intelligence are not dependent upon a brain, but only upon divine Mind, opens the doors to the all-wise realm of ideas, wherein man is continuously provided with intelligence and divine inspiration.

Nerves

Mind, being All-in-all and dwelling in the realm of Mind, requires no foreign aids, such as matter or *nerves*, to impart its ideas. Nerves are the mimicry of the all-knowing, all-imparting, and all-informing Mind.

113:26–32 “The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter.”

211:7–10 “The sensations of the body must either be the sensations of a so-called mortal mind or of matter. Nerves are not mind. Is it not provable that Mind is not *mortal* and that matter has no sensation?”

399:11–15 “So-called mortal mind sends its despatches over its body, but this so-called mind is both the service and message of this telegraphy. Nerves are unable to talk, and matter can return no answer to immortal Mind.”

Fatigue

The only force and power is divine Mind, which is ever-active; thus, there is in this Mind no *fatigue*, no *flagging*, no *sloth*, and no *overwork*. Mind never exhausts its powers; they are always fresh and new. Mind is the unconquerable impulse and is a perpetual stimulus for the body and the human mind.

420:22–24 “Mind is the natural stimulus of the body, but erroneous belief, taken at its best, is not promotive of health or happiness.”

See also:

79:29–31 “Mind-science teaches that mortals need ‘not be weary in well doing.’ It dissipates fatigue in doing good.”

- 217:24–28 “The scientific and permanent remedy for fatigue is to learn the power of Mind over the body or any illusion of physical weariness, and so destroy this illusion, for matter cannot be weary and heavy-laden.”
- 387:3–12 “Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality.”
- 519:25–520:2 “God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work.”

MAN AS MIND'S IDEA

God is the parent Mind, the origin and author of man as Mind's idea; God created and formed man in His image, endowed him with divine intelligence, power, and force, and bestowed on him limitless faculties. God guides and governs man according to His law.

Man is not merely the emanation of this divine origin or source; he manifests also the *one* Mind and expresses the Mind of Christ. He has not only the desire but also the readiness to allow himself to be governed and controlled by the unerring law of Mind. He is thereby delivered and freed from mortal mind. Mind, the basis of all creative, constructive thinking, is ever active and regulates all the functions of man; it illuminates him with understanding and bestows on him limitless faculties of apprehension and perception.

Man as God's idea exists within a boundless realm of ideas, where all is light, is subject to the influence of the divine will alone, and is obedient to it. Man's thoughts and acts can only be constructive, enlightening, inspiring, wise, healing, delivering, helping, and sustaining. In his divine view he includes all within his universe of ideas; this is the law of his thinking.

As Mind is the basis of all thought, there is no false, material thought which could create or produce an erroneous condition; there is no so-called mortal mind or its manifestations. There is only *one* Mind and not many minds; there is thus no mesmerism, hypnotism, mental darkness or derangement, no illusions, and no ignorance. In divine Mind there is no material basis, no false parent mind, no false laws, no uncontrolled thoughts, and thus no accidents, no heredity, no overaction, no inaction, and no discordant action.

Mind is All-in-all.

APPENDIX 1

The Ideas of MIND

creator

creates, makes
produces
creative power
made all
creative impulse

producer

parent Mind

forms

shapes, models
fashions

cause

causative
First Cause
origin, author
source

first

beginning

basis

power

force

action

movement

emanation

proceeds from
issues
flows forth
springs from

influence

ideas

image

model

thoughts

light

presents
brings to light
illuminates
comprehension
illumination
vision
discovery

manifests

will to express itself

all-knowing

knows, comprehends
apprehends
perceives
all-hearing
foretells, foresees
information
transmits

intelligence

attractive force
adhesion, cohesion
Mind-force
associations of ideas
wisdom

Mind of Christ

Mind-reading

faculties

spiritual seeing,
hearing, feeling

guidance

leads, steers
directs

unerring

corrects

will

volition
willingness

mandate

law

controls

regulates

governs

heals

healing power
Mind-healing
Mind-science

medicine

saves

helps

maintains

sustains

limitless

fetterless
unsearchable
unfathomable

All-in-all

All, all

the one Mind

NEGATIVE

mortal mind

ignorance, illusions
matter
erring, carnal,
negative mind
a mind of one's own

animal magnetism

mesmerism, occultism
hypnotism, astrology
clairvoyance

ignorance

halfway knowledge
sensuous reason
petty intellect

drugs, brain, nerves

APPENDIX 2

References to MIND

in Science and Health with Key to the Scriptures by Mary Baker Eddy

+ Indicates that the term “Mind” occurs twice in one line.

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COMPENDIUM 5

SPIRIT

STUDYING THE SYNONYM: SPIRIT

Spirit Separates Ideas from Illusions

The first day of creation demands “Let there be light.” In other words, divine Mind reveals itself as intelligent ideas. These ideas fill all space and do not mingle with illusions. Hence the next logical demand, illustrated in the *second day of creation*:

“Let there be a firmament in the midst of the waters, and let it divide the waters from the waters” (*Gen. 1:6*).

A distinct *dividing line* is drawn between the elements of divine Mind and those of mortal mind. It establishes that ideas are separated from illusions by an unbridgeable gulf, and that the material never touches the spiritual. The firmament is:

“... the scientific line of demarcation between Truth and error, between Spirit and so-called matter” (*586:15–17*).

This separation must be accomplished in our consciousness, for “to be carnally minded *is* death; but to be spiritually minded *is* life and peace” (*Rom. 8:6*). Matter, error, all that is negative, carries within itself the seeds of self-destruction, while the spiritual unfolds itself as perfection. If we are not able to *separate* between Spirit and matter, between being “spiritually minded” and “carnally minded,” we cannot know in which direction we are working.

535:1–5 “The seed of Truth and the seed of error, of belief and of understanding,—yea, the seed of Spirit and the seed of matter,—are the wheat and tares which time will separate, one to be burned, the other to be garnered into heavenly places.”

294:19–24 “The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that life and intelligence are in matter, show the pleasures and pains of matter to be myths, and human belief in them to be the father of mythology, in which matter is represented as divided into intelligent gods.”

310:29–31 “Mind is God, and God is not seen by material sense, because Mind is Spirit, which material sense cannot discern.”

But Spirit demands separation only from that which is negative, false, unreal, illusory; nothing positive should or can be separated from Spirit.

“Spirit is not separate from God” (192:9–10).

Since the spiritual and the material are opposites, there is *no point of contact* between them, let alone a possibility of mingling.

“Whatever is false or sinful can never enter the atmosphere of Spirit” (70:5–6).

This leads to the further conclusion that Spirit has no need of matter in order to manifest itself. Matter is not the channel of Spirit. Neither can the spiritual idea, man, be compressed into a body, and it would not be scientific to try to “think” this spiritual idea into matter. Spirit and matter are *opposites* that cannot be combined in any way.

76:6–12 “When being is understood, Life will be recognized as neither material nor finite, but as infinite,—as God, universal good; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter and was therefore never raised from matter.”

335:2–6 “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.”

Spirit and matter *never mingle*;

186:7–10 “Erring human mind-forces can work only evil under whatever name or pretense they are employed; for Spirit and matter, good and evil, light and darkness, cannot mingle.”

... they never concur;

319:13–14 “Throughout the infinite cycles of eternal existence, Spirit and matter neither concur in man nor in the universe.”

... neither can they support one another, coexist, or cooperate, nor combine to create anything.

279:13–15 “Spirit and matter can neither coexist nor cooperate, and one can no more create the other than Truth can create error, or *vice versa*.”

Spirit, God, annuls any supposititious mingling.

296:23–26 “When the evidence of Spirit and matter, Truth and error, seems to commingle, it rests upon foundations which time is wearing away.”

These fundamental facts become clearer if one realizes that Spirit and matter are not two separate entities, but that matter is only the supposititious absence of Spirit. Thus, matter is not an independent thing, existing of itself, but an erroneous assumption that there is something unlike Spirit. Supposititious material beliefs vanish in proportion as we entertain spiritual facts in our consciousness.

“Spirit and matter no more commingle than light and darkness. When one appears, the other disappears” (281:4–6).

Man can therefore free himself from matter, from a material outlook and its effects, only by gaining a better understanding of Spirit, God, and of spiritual ideas. Spirit *excludes* matter; an understanding of spiritual ideas dispels material beliefs. This is an incontestable corollary.

281:28–30 “Our false views of matter perish as we grasp the facts of Spirit.”

- 283:1–3 “As mortals begin to understand Spirit, they give up the belief that there is any true existence apart from God.”
- 460:5–13 “Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love’s essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, though used for physical healing. Yet this most fundamental part of metaphysics is the one most difficult to understand and demonstrate, for to the material thought all is material, till such thought is rectified by Spirit.”
- 213:11–12 “Every step toward goodness is a departure from materiality, and is a tendency toward God, Spirit.”
- 265:10–15 “This scientific sense of being, forsaking matter for Spirit, by no means suggests man’s absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.”
- 15:3–5 “The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love.”

Hence the demand that we separate ourselves from materialism and material beliefs, in order to turn to the spiritual. Mind establishes that creation consists of spiritual ideas, and Spirit now demands that we turn away from the illusions of the material mind and look only on the spiritual, the spiritual creation.

- 15:11–13 “Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.”
- 21:9–14 “If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks toward the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.”
- 89:20–21 “Spirit, God, is heard when the senses are silent.”

- 242:6–8 “Denial of the claims of matter is a great step toward the joys of Spirit, toward human freedom and the final triumph over the body.”
- 416:30–417:2 “Turn their thoughts away from their bodies to higher objects. Teach them that their being is sustained by Spirit, not by matter, and that they find health, peace, and harmony in God, divine Love.”
- 458:32–459:1 “Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light.”
- 485:14–17 “Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth.”

The human mind is not always willing to separate itself from false beliefs. Spirit’s uncompromising demand sometimes appears to us as cause for sorrow. In fact, however, it proclaims a progressive step. Jesus expressed this in the *second Beatitude*:

“Blessed *are* they that mourn: for they shall be comforted” (*Matt. 5:4*).³⁶

Understanding

The ability to separate ideas from illusions establishes scientific *understanding*. Mind manifests itself as intelligence. If this intelligence is based on the firmament, it becomes understanding, a firm standpoint. Spirit, which repudiates all illusions as false, imparts this understanding.

“Spirit imparts the understanding which uplifts consciousness and leads into all truth” (*505:16–17*).

Understanding rests on a recognition of the nothingness of the material and the somethingness of the spiritual.

“Understanding is the line of demarcation between the real and unreal” (*505:21–22*).

³⁶ To review, see “Second Beatitude,” *Compendium 3, The Beatitudes*, p. 107.

Noah, who illustrates the *second* day of creation (and the *second* thousand years of Bible history), expresses understanding by “... knowledge of the nothingness of material things and of the immortality of all that is spiritual” (592:22–24).

Mind possesses the faculties of perception and comprehension; Spirit is characterized by the *faculty of discernment*, the ability to discern real from unreal, substantial from insubstantial, essential from inessential.

Discern: “To recognize as distinct, to separate mentally. To recognize the difference”
(*Oxford English Dictionary*).

This understanding enables us to put important things first in thought and deed.

- | | |
|-----------|--|
| 46:13–17 | “The Master said plainly that physique was not Spirit, and after his resurrection he proved to the physical senses that his body was not changed until he himself ascended,—or, in other words, rose even higher in the understanding of Spirit, God.” |
| 90:27–30 | “The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being through an apprehension of divine Principle.” |
| 186:5–7 | “Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this work determines health.” |
| 309:7–9 | “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.” |
| 388:24–29 | “Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain perfection and a clear comprehension of the living Spirit.” |
| 506:10–11 | “Through divine Science, Spirit, God, unites understanding to eternal harmony.” |

Warfare Between the Flesh and the Spirit

The understanding of Spirit imparts not only the ability to discern the Godlike from the ungodlike, but also institutes the *warfare* against all that is unlike God. This *strife* lasts until Spirit and spiritual creation are understood and recognized as the only reality.

“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 of Spirit, or life in God” (324:15–18).

Carnal beliefs cannot be combated and overcome with material means;

145:25–29 “Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter toward other forms of matter or error, and the warfare between Spirit and the flesh goes on.”

Spirit, God, must gain the victory over the flesh. Otherwise there is no perfection.

254:6–8 “God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won.”

Study also:

200:20–22 “The suppositional antipode of divine infinite Spirit is the so-called human soul or spirit, in other words the five senses,—the flesh that warreth against Spirit.”

274:20–22 “These false beliefs and their products constitute the flesh, and the flesh wars against Spirit.”

288:3–8 “The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual 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.”

- 531:26–29 “Is Life sustained by matter or by Spirit? Certainly not by both, since flesh wars against Spirit and the corporeal senses can take no cognizance of Spirit.”
- 567:10–13 “Truth and Love prevail against the dragon because the dragon cannot war with them. Thus endeth the conflict between the flesh and Spirit.”
- Gal. 5:16–18 “*This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.”

The Strength of Spirit

Since divine Spirit successfully carries the day against the beliefs of the carnal mind, it must possess an inherent *strength*, which can withstand the suppositional destructive counterforces and hold them in check.

Strength: “... power of resisting attacks; that on which confidence or reliance is placed” (*Annandale Dictionary*).

Strength: “Power to resist force. STRONG usually suggests power that resists destructive forces or is potent in a high degree” (*Merriam-Webster Dictionary*).

Divine Mind is power and force. Since Spirit excludes everything unlike God, because it knows no opposite, no opposing forces, it possesses the quality of strength. Thus the power of Mind becomes the strength of Spirit.

- 193:32–194:2 “It has been demonstrated to me that Life is God and that the might of omnipotent Spirit shares not its strength with matter or with human will.”
- 293:24–28 “The manifestations of evil, which counterfeit 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 strength and permanency of Spirit.”

Man, reflecting the strength of Spirit, expresses *uncompromising firmness* and conviction. He cannot be tossed back and forth by the false belief that there are two opposing forces, and thereby driven into a halfway position. Mind has shown him that only ideas are real; thus he is faced with the logical demand to *take his stand firmly* (“firmament” = understanding) on the side of ideas, thereby expressing the strength of Spirit.

“Rise in the strength of Spirit to resist all that is unlike good” (393:12–13).

167:22–24 “It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error.” [No halting and halfway position]

410:14–17 “Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love.”

Leaven—Alchemy

The *warfare* between Spirit and the flesh lasts until the *understanding* of the reality of Spirit and its creation dissolves or transforms all beliefs of false, material sense and the spiritual is seen to be the only reality. Bible language symbolizes this process by *leaven*, which:

“... changes the whole of mortal thought, as yeast changes the chemical properties of meal” (118:23–25).

The duality of human thought is leavened by the understanding of Spirit, which will have no other gods but itself, until the onliness and supremacy of Spirit have taken root in human understanding. This “mental and moral chemistry” (422:15–16) brings about the changes necessary to lead man spiritually upwards. This is the operation of the alchemy of Spirit.

422:14–21 “As when an acid and alkali meet and bring out a third quality, so mental and moral chemistry changes the material base of thought, giving more spirituality to consciousness and causing it to depend less on material evidence. These changes which go on in mortal mind serve to reconstruct the body. Thus Christian Science, by the alchemy of Spirit, destroys sin and death.”

If there is any resistance to this leavening process, such as a willfull persistence in illusions, a *chemicalization* often takes place.

168:32–169:2 “By chemicalization I mean the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis.”

401:16–20 “What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.”

Chemicalization can be stilled by the understanding that opposites have no place in the atmosphere in which Spirit is the only substance. The understanding that there is but one God, Spirit, and but one creation, the spiritual, enables us to dismiss with the strength of Spirit all material suggestions and hold fast only to spiritual facts. In this way, the alchemy of Spirit stills chemicalization.

Birth

Mind, God, the creator and producer, is that which creates, causes, and effects all. Spirit, God, *brings forth* the faculties of divine ideas; Spirit gives *birth* to these ideas.

Birth: “Act or fact of coming into life, or of being born; also, the act of bringing forth” (*Merriam-Webster Dictionary*).

To bear: “To bring forth; produce; yield; also, to give birth to” (*Merriam-Webster Dictionary*).

The ordered sequence of creator (Mind) and birth (Spirit) is contained in the following sentence:

“The life-giving quality of Mind is Spirit, not matter” (517:7–8).

It is not enough to stop at the recognition that Mind creates all as ideas. It is necessary to go on and see what gives the ideas birth.

“Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises” (274:9–11).

Spirit gives birth; Spirit *brings forth*. Spirit teaches that an idea never mingles with illusions, is always separate from material beliefs, has no opposite, knows no opposition. On the understanding of this depends a smooth and natural birth.

Anyone who wishes to accomplish a spiritual ideal — whether it be one’s lifework or some momentarily necessary healing — must understand how this ideal can be brought to birth. This understanding involves not only detaching from the idea that which is foreign to its divine nature, but also discerning the qualities inherent in the idea: namely, its power, activity, and intelligence (Mind); its inevitable development, purity, and order (Spirit); its identity, freedom, and safety (Soul); its impersonality, demonstrability, and harmony (Principle); its eternal individuality, vitality, and immortality (Life); its dominion, health, and standard (Truth); its universality, holiness, and power of deliverance (Love). Thus, the idea will be brought to birth in the fullness of its divine qualities and developed in an ordered manner.

“Its beginning will be meek, its growth sturdy, and its maturity undecaying” (463:15–16).

In the Textbook a special paragraph is devoted to *scientific obstetrics*.

463:5–20 “Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive. The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work.”

This paragraph does not deal with the birth of a material human being, but of an idea; yet it is applicable to all cases of human birth. It is made clear that the obstetrics consists primarily of detaching “mortal thought from its material conceptions, [so] that the birth will

be natural and safe” (463:8–10). Spirit separates, and thus opens the way for the birth. If we can free (detach) a spiritual idea from all human “ifs” and “buts,” it will fulfill Mrs. Eddy’s words: “A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive” (463:12–13).

Spirit, which is defined as the “life-giving quality of Mind” (517:7–8), unfolds *newness of life*, because it rejects and excludes the material concept of being. By turning thought away from the material toward the spiritual, a new estimation of all that life means is brought about.

34:32–35:9 “His gloom had passed into glory, and his disciples’ grief into repentance,— hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark and wakened by their Master’s voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit.”

49:16–21 “No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing of the infinite Spirit.”

241:13–14 “The Bible teaches transformation of the body by the renewal of Spirit.”

249:6–8 “Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy.”

425:24–26 “Correct material belief by spiritual understanding, and Spirit will form you anew.”

Development

Unfold: “... to expand or spread out ... To lay open to view or contemplation; to bring out in the details, or by successive development” (*Merriam-Webster Dictionary*).

Develop: “To lay open by degrees or in detail ... To unfold more completely; to evolve the possibilities of” (*Merriam-Webster Dictionary*).

Develop: “To unfold gradually; to lay open part by part; to disclose or show all the ramifications of” (*Annandale Dictionary*).

Evolution: “The act of unfolding, unrolling, or expanding; a gradual development or working out” (*Annandale Dictionary*).

Mind has established generally that God is cause “that from which anything proceeds”³⁷ and that Mind manifests itself or discloses itself to the understanding. Spirit gives this manifestation birth and brings forth all the details. This is *unfolding*; it is a disclosure and expansion of all the details of the nature of Spirit. If our thought is directed toward the spiritual, new ideas are born to us continually, but they come in an ordered way, and not indiscriminately.

“Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear” (506:18–21).

Because the strength of Spirit rejects all that is unlike God, all hindrances, obstacles, and opposition are removed, all so-called counterforces and counterarguments that oppose the creative impulse are wiped out. This separation constitutes the essential factor for continual *evolution*.

69:2–7 “The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God’s creation while believing that man is a creator.”
[Man and the universe evolved from Spirit]

335:18–20 “Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else.” [Spirit evolves Life]

³⁷ See definition of “cause” in *Compendium 4, Mind*, p. 144.

Since Spirit has neither knowledge of matter, nor can Spirit develop through matter, true evolution is not dependent upon matter. Man's evolution is determined only by Spirit. Hence the necessity of understanding the reality of Spirit.

524:28–29 “Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer?”

550:9–10 “Spirit cannot become matter, nor can Spirit be developed through its opposite.”

It is equally important to see that matter can never become Spirit, or the imperfect develop into the perfect.

246:6–9 “Man is by no means a material germ rising from the imperfect and endeavoring to reach Spirit above his origin. The stream rises no higher than its source.”

The beginning is in creative Mind, which manifests itself in ideas; these ideas are brought forth and unfolded in their divine nature by Spirit.

Offspring

Offspring: “... what arises or is produced from something” (*Annandale Dictionary*).

Mind creates, Spirit brings forth, and that which it brings forth is the *offspring* of Spirit, not of the flesh.

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (*John 3:6*).

“In Science man is the offspring of Spirit” (63:5). Outside Science, in the realm of belief, man is the offspring of the flesh. First, the understanding of Spirit enables man to free himself of his false views of himself, to draw a clear dividing line between the spiritual and material concepts of existence. Then he recognizes himself as the offspring of Spirit, whose creator is Mind.

267:3–5 “The offspring of God start not from matter or ephemeral dust. They are in and of Spirit, divine Mind, and so forever continue.”

Study also:

29:30–32 “Man as the offspring of God, as the idea of Spirit, is the immortal evidence that Spirit is harmonious and man eternal.”

289:31–32 “Man is not the offspring of flesh, but of Spirit,—of Life, not of matter.”

540:1–4 “Christ is the offspring of Spirit, and spiritual existence shows that Spirit creates neither a wicked nor a mortal man, lapsing into sin, sickness, and death.”

Spirit Bears Fruit

Since Spirit implies the ability to unfold the ideas of Mind, this ability bears *fruit*, the offspring of Spirit. Spiritual thoughts, motives, objectives, therefore, do not evaporate into nothingness, but bring forth something; they bear fruit.

“If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit” (451:16–18).

391:29–32 “Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love,—as all that is pure, and bearing the fruits of Spirit.”

Order

Mind is divine law. Law is defined as: “A statement of an order or relation of phenomena which, so far as known, is invariable under the given conditions.”³⁸ A law which proceeds without a break from a perfect cause to a perfect effect must follow an *ordered* sequence. This ordered sequence is unfolded by Spirit.

Order: “Regular arrangement; any methodical or established succession or harmonious relation ... ORDER now usually suggests a straightening out so as to eliminate confusion” (*Merriam-Webster Dictionary*).

³⁸ See the definition of “law,” *Compendium 4, Mind*, pp. 177–178.

Order: “A condition in which everything is so arranged as to play its proper part”
(*Webster Dictionary*).

Mind is the impulsion of law; Spirit unfolds the ordered development and outcome of this law, whereby complications, confusion, and mingling are excluded.

“Order is heaven’s first law.” (*Ret. 87:3*).

Law produces order.

The great order revealed in spiritual creation shows us that like can only produce like. Spirit brings forth, gives birth; but that which is brought forth cannot be unlike its origin (Mind). Study in particular the following:

276:29–277:23 “Nature and revelation inform us that like produces like. Divine Science does not gather grapes from thorns nor figs from thistles. Intelligence never produces non-intelligence; but matter is ever non-intelligent and therefore cannot spring from intelligence. To all that is unlike unerring and eternal Mind, this Mind saith, ‘Thou shalt surely die;’ and elsewhere the Scripture says that dust returns to dust. The non-intelligent relapses into its own unreality. Matter never produces mind. The immortal never produces the mortal. Good cannot result in evil. As God Himself is good and is Spirit, goodness and spirituality must be immortal. Their opposites, evil and matter, are mortal error, and error has no creator. If goodness and spirituality are real, evil and materiality are unreal and cannot be the outcome of an infinite God, good.

“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 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. 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. These suppositions contradict even the order of material so-called science.”

On the one hand, the incontestable order of development states that “God, Spirit, works spiritually, not materially” (259:23–24). Therefore, Spirit can never develop matter, evil, or error, and these can never be a factor in the development of Spirit.

73:15–18 “If Spirit, or God, communed with mortals or controlled them through electricity or any other form of matter, the divine order and the Science of omnipotent, omnipresent Spirit would be destroyed.”

123:4–10 “The Ptolemaic blunder could not affect the harmony of being as does the error relating to soul and body, which reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.”

172:10–14 “Spirit can form no real link in this supposed chain of material being. But divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.”

On the other hand, it must be recognized that matter returns to nothingness in the proportion that Spirit brings forth ordered development.

“All creations of Spirit are eternal; but creations of matter must return to dust” (287:4–5).

In order for an idea to unfold harmoniously and the ideal be realized step by step, Spirit’s *law of order*, that like produces like, must be strictly observed. This means that in order for a good result to be brought about, the motives must be absolutely pure. Spiritual ends cannot be attained through human and material ways and means, nor spirituality through scholasticism, ritual, or formalities. Conversely, it would be contrary to the order of Spirit to try to improve materiality by spiritual means.

“Spirit can form no real link in this supposed chain of material being” (172:10–11).

Only spiritual sense, spiritual ways, means, and motives lead to spirituality.

Purity

Because Spirit excludes and separates itself from everything unlike itself, Spirit mingles with nothing foreign to its nature and being. Spirit is *purity*.

Pure: “Separate from all heterogeneous or extraneous matter ... unmixed ... Free from what vitiates, weakens or pollutes; faultless” (*Merriam-Webster Dictionary*).

Pure: “Free from foreign elements” (*Oxford English Dictionary*).

Mind is manifested to us as divine thoughts (wisdom), necessitating that our thought be directed only toward divine ideas, and left “free from foreign elements” or illusions. Only in this way, by allowing divine thoughts to come directly from Mind, can man’s thoughts be pure. This demand is indicated in the third degree of the “Scientific Translation of Mortal Mind” (see 115:19–116:3), which shows how mortal mind is translated from unreality to reality. In the third degree—reality—the idea “wisdom” (Mind) is immediately followed by the idea “purity” (Spirit).

“[MH] Reality

Third Degree: Understanding.

SPIRITUAL. Wisdom, *purity*, spiritual understanding, spiritual power, love, health, holiness” (116:1–3). [italics added]

Thought, motive, and ideal must be kept pure.

“To discern the rhythm of Spirit and to be holy, thought must be purely spiritual” (510:4–5).

391:29–32 “Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love,—as all that is pure, and bearing the fruits of Spirit.” [Purity bears the fruits of Spirit]

66:11–14 “Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth.” [Spirit has no taint of earth]

74:3–8 “To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to a material condition, after having once left it, would be as impossible as would be the restoration to its original condition of the acorn, already absorbed into a sprout which has risen above the soil.”
[Spirit is free from organic bodies]

An understanding of Spirit has a purifying effect; it purifies our thoughts, our aims, our relationships, in short, our lives. Spirit washes us clean.

267:25–27 “The robes of Spirit are ‘white and glistening,’ like the raiment of Christ.”

550:27–31 “Amalgamation is deemed monstrous and is seldom fruitful, but it is not so hideous and absurd as the supposition that Spirit—the pure and holy, the immutable and immortal—can originate the impure and mortal and dwell in it.”

Baptism

In Bible language, a purification process is illustrated by *baptism*, as is shown in the following definition:

Baptism: “Purification by Spirit; submergence in Spirit. We are ‘willing rather to be absent from the body, and to be present with the Lord.’ (*II Corinthians* v. 8.)”
(581:23–26).

This purification, or baptism, is described as “submergence in Spirit.” If one is submerged in water, one is completely surrounded by water; submerged in Spirit, consciousness is completely surrounded by spiritual ideas, so that no “foreign elements” can enter and mingle. Pure thought is then “absent from the body,” separated from the carnal mind, and “present with the Lord.”

“The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration”
(241:27–30).

The above definition of baptism points also to the spiritual meaning of *burial*.

“BURIAL ... Submergence in Spirit; immortality brought to light” (582:22–23).

The burial of material beliefs is always going on, as we see more and more of Spirit and its ideas and immerse ourselves in Spirit.

Worship

Thought is purified through the baptism of Spirit to the point where it is being directed only on the spiritual, on God’s nature and being. Spiritual facts are then in the *focus* of thought, and all thinking is *centered* on the contemplation of spiritual being. This concentration, which is not to be confused with concentration as an act of will, is what is called in biblical terminology *worship*, and signifies immersion in the contemplation of purely spiritual ideas.

“The Israelites centered their thoughts on the material in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impossible” (351:27–31).

“Moses advanced a nation to the worship of God in Spirit instead of matter” (200:4–5).

Reflection

If thought is submerged in the purely spiritual (baptism, worship) and thus thinks divinely, then it *reflects* God.

Reflect: “To give back an image or likeness of” (*Merriam-Webster Dictionary*).

Reflect: “... to throw or turn back the thoughts upon anything; to think or consider seriously; to revolve matters in the mind” (*Annandale Dictionary*).

Refecation: “Mental consideration of some subject matter, idea, or purpose, often with a view to understanding or accepting it, or seeing it in its right relations” (*Webster Dictionary*).

Without clear thought directed on the only, there is no reflection. If all thoughts are gathered together into one *focal point* of ideas, there is pure reflection; material thoughts, having another viewpoint, falsify and distort this image.

“Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down” (301:24–29).

215:8–10 “Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit.”

305:20–22 “The inverted images presented by the senses, the deflections of matter as opposed to the Science of spiritual reflection, are all unlike Spirit, God.”

337:5–6 “Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God.” [Matter, mortality, and material personality are not reflections of Spirit]

524:22–24 “Matter is not the reflection of Spirit, yet God is reflected in all His creation.”

Spirit is reflected in the spiritual man and universe, that is to say, in ideas only, since idea is “an image in Mind” (115:17).

“To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit” (516:27–29).

266:27–29 “Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light.”

Mind manifests itself in infinite ideas, and the reflections of Spirit are thus infinite; they never repeat themselves, nor can two or more ever be the same.

477:20–22 “Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love.”

- 303:5–10 “Multiplication of God’s children comes from no power of propagation in matter, it is the reflection of Spirit. The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed by Spirit, not by material sensation.”
- 280:4–6 “From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come.”

Spirit, which produces all reflection and expresses the eternal *rhythm* of Spirit in an ordered way and in ever new forms ...

“To discern the rhythm of Spirit and to be holy, thought must be purely spiritual” (510:4–5).

... also has the faculty of *diversifying*, *classifying*, and *individualizing* divine ideas. This connection between Mind and Spirit is explained in the Textbook as follows:

“Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them” (513:17–19).

Mind expresses itself in ideas; Spirit exhibits these ideas in their manifold qualities through infinite reflection.

Reflection, which sets no limit on diversification, permits the infinite ideas to combine in every possible way, much as in arithmetic the numerals can be combined to form infinite different numbers. The Textbook speaks, therefore, of the infinite *calculus* of Spirit.

- 209:25–30 “Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit.”
- 520:10–15 “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus.”

Thus, the spiritual universe reflects the *rhythm* of Spirit, which continually produces new formations of the infinite calculus of ideas. Spirit is not static, but everlasting unfoldment.

Likeness

Mind forms. That which is formed is *like* the creative Mind, for in the order of Spirit like can only produce like. Spirit brings forth everything in its *likeness*.

Likeness: "... what exactly resembles something else" (*Annandale Dictionary*).

Like: "Having the same, or nearly the same appearance, qualities, or characteristics as another or others referred to as a basis of comparison" (*Merriam-Webster Dictionary*).

The reflections of Spirit are like their original; they reflect images that do not depart from the original, while the material universe and mortal existence are "deviations and inverted images of the creator and His creation" (502:7–8).

"Man is the likeness of Spirit, but a material personality is not this likeness" (544:24–25).

Mind is expressed in ideas; thus, only ideas, never illusions, matter, or body, have the likeness of God, Spirit.

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| 73:6–7 | "The fact is that neither the one nor the other is infinite Spirit, for Spirit is God, and man is His likeness." |
| 97:17–20 | "The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being." |
| 252:8–14 | "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker." |

302:26–30 “Man’s true consciousness 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 believe.”

An idea is an image in Mind. Image is defined as “what forms a ... likeness of something else.”³⁹ If this image (idea-image) corresponds with the original (Mind) and is free from foreign elements (pure) and false thoughts (illusions), then it reflects the same qualities as God. Thus, the image of Mind unfolds into the likeness of Spirit, and true man is seen not only as the image but also the likeness of God.

94:1–3 “Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself,—of Spirit, not of matter.”

172:18–22 “On the contrary, man is the image and likeness of Spirit; and the belief that there is Soul in sense or Life in matter obtains in mortals, *alias* mortal mind, to which the apostle refers when he says that we must ‘put off the old man.’”

475:7–11 “The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit.”

Good

The old question of what is good and what is evil can be answered today very simply and clearly. Since God creates all as idea, only ideas can be classified as *good*. They are separate from illusions, evil. The reflections of Spirit are wholly good.

“God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good” (503:28–504:2).

Out of the separation process of Spirit, which excludes all that is unlike God, good is developed.

“Every step toward goodness is a departure from materiality, and is a tendency toward God, Spirit” (213:11–12).

³⁹ See “Image,” *Compendium 4, Mind*, p. 159.

205:29–31 “Denial of the oneness of Mind throws our weight into the scale, not of Spirit, God, good, but of matter.”

63:5–6 “In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry.”

Spirit is characterized by *good*, and good is defined in the Textbook in this way:

“GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action”
(587:19–20).

In the “Glossary,” Spirit is stated to be “all that is good” (594:20).

119:21–24 “God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.” [Natural good is the nature of Spirit]

232:9–12 “Scripture informs us that ‘with God all things are possible,’—all good is possible to Spirit; but our prevalent theories practically deny this, and make healing possible only through matter.” [All good is possible to Spirit]

301:17–20 “As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter.” [Substance of good = substance of Spirit]

viii:9–12 “Theology and physics teach that both Spirit and matter are real and good, whereas the fact is that Spirit is good and real, and matter is Spirit’s opposite.” [Spirit is good and real]

277:7–9 “Good cannot result in evil. As God Himself is good and is Spirit, goodness and spirituality must be immortal.” [Goodness and spirituality are immortal]

In the highest sense, to do good is a purely spiritual matter. Man expresses goodness as he allows himself in his thoughts and deeds to be led by ideas, opens his consciousness to progress, turns away from illusions, and thus places no obstacles in the path of spiritual unfoldment.

Substance

Substance: “That which underlies all outward manifestations; real, unchanging essence or nature of a thing; that in which qualities inhere” (*Merriam-Webster Dictionary*).

“That of which a thing consists or is made up ... that which constitutes a thing really a thing ... that which underlies all phenomena” (*Annandale Dictionary*).

These definitions indicate that *substance* is the underlying *nature* and *reality* of a manifestation. Mind is characterized by the fact that it expresses creative reality. It produces all as ideas. These constitute the substance of reality.

Spirit gives birth to creative Mind and bears fruit. This is true substance.

“In Christian Science, substance is understood to be Spirit ...” (349:31–32).

“Substance is that which is eternal and incapable of discord and decay” (468:17–18).

594:19–21 “SPIRIT. Divine substance; Mind; divine Principle; all that is good; God, that only which is perfect, everlasting, omnipresent, omnipotent, infinite.” [Spirit: divine substance]

Since Spirit excludes everything unlike God, it is the only substance.

278:4–5 “Spirit is the only substance and consciousness recognized by divine Science.”

468:21–22 “Spirit, the synonym of Mind, Soul, or God, is the only real substance.”

469:2–3 “What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal.” [Spirit includes in itself all substance]

318:1–4 “For him [Thomas] to believe in matter was no task, but for him to conceive of the substantiality of Spirit—to know that nothing can efface Mind and immortality, in which Spirit reigns—was more difficult.” [The substantiality of Spirit]

301:17–20 “As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter.” [The substance of Spirit is the substance of good]

From this it can be seen that nothing can be regarded as substantial, real, or reliable but that which is spiritual and of the nature of idea. The spiritual universe and spiritual man are thus no illusory concepts; they are substantial in the highest degree.

335:12–15 “Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.”

301:10–12 “On the other hand, the immortal, spiritual man is really substantial, and reflects the eternal substance, or Spirit, which mortals hope for.”

468:22–24 “The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit.”

313:30–314:5 “To show that the substance of himself was Spirit and the body no more perfect because of death and no less material until the ascension (his further spiritual exaltation), Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings.”

The error that matter is substantial and real is exposed by understanding the substance of Spirit.

“When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized” (480:1–2).

278:8–10 “It is a false supposition, the notion that there is real substance-matter, the opposite of Spirit.”

257:4–8 “If matter, so-called, is substance, then Spirit, matter’s unlikeness, must be shadow; and shadow cannot produce substance. The theory that Spirit is not

the only substance and creator is pantheistic heterodoxy, which ultimates in sickness, sin, and death”

278:30–32 “Matter, with its mortality, cannot be substantial if Spirit is substantial and eternal.”

173:12–13 “Neither the substance nor the manifestation of Spirit is obtainable through matter. Spirit is positive.”

Reality

As we have seen, “substance” means that which is *real*, not “seeming” or illusory.

Real: “... having actuality ... Actually existing ... Self-existent or pertaining to the self-existent” (*Merriam-Webster Dictionary*).

Real: “Actually being or existing; not fictitious or imaginary; genuine” (*Annandale Dictionary*).

Many people have the desire to live in the realm of reality, for they know that the unreal is a mirage and will one day vanish. The real is actual; it exists of itself. How can we achieve the real, which is Spirit? Spirit rests on Mind, on ideas. By discerning (understanding, grasping) ideas, man frees himself from illusions, and since ideas are the substance of being, *the real* is won step by step. The Textbook describes this as follows:

“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” (325:2–5).

Contrary to general belief, only the spiritual and its manifestations can be described as real, for only the spiritual is substantial and indestructible:

“Spirit and its formations are the only realities of being” (264:20).

viii:9–12 “Theology and physics teach that both Spirit and matter are real and good, whereas the fact is that Spirit is good and real, and matter is Spirit’s opposite.”
[Spirit is good and real]

- 64:30–32 “Spirit will ultimately claim its own,—all that really is,—and the voices of physical sense will be forever hushed.” [Spirit claims all that really is]
- 277:24 “The realm of the real is Spirit.” [The realm of the real is Spirit]
- 289:29–30 “Spirit and all things spiritual are the real and eternal.” [Spirit and spiritual things are real]
- 556:1–2 “That which is real, is sustained by Spirit.” [Spirit sustains the real]
- 71:5–7 “The identity, or idea, of all reality continues forever; but Spirit, or the divine Principle of all, is not *in* Spirit’s formations.”
- 468:12–13 “Spirit is the real and eternal; matter is the unreal and temporal.”
- 486:23–26 “Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter,—hence their permanence.”

All this shows that Spirit and spiritual things are *actualities*. The Textbook speaks of “the something of Spirit” (480:4–5). Thus, Spirit is not something intangible or foreign to the universe and reality, but something *positive*:

“Spirit is positive” (173:13).

- 215:8–10 “Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit.” [The facts of Spirit]
- 479:21–23 “In the vast forever, in the Science and truth of being, the only facts are Spirit and its innumerable creations.” [The only facts are Spirit and its creations]

To physical sense, Spirit is intangible and non-existent; but to spiritual sense, Spirit and the things of Spirit are *tangible*, because they are real, actual, and substantial.

- 78:21 Spirit is not materially tangible.

Nature

“Ideas ... are born of Spirit” (274:9–10). They constitute the divine *nature*. The word “nature” comes from the Latin “natus” and means “born.”

Nature: “(from *natus* (for *gnatus*) born) ... the inherent qualities of anything; the essential qualities which constitute it what it is” (*Annandale Dictionary*).

Spirit expresses the *nature* of God; all *qualities* are inherent in it. Spiritual substance consists of the nature of God, the qualities of divine Spirit:

“In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. It means quantity and quality, and applies exclusively to God” (93:22–25).

Laws of nature must therefore be laws of Spirit and not of matter. They operate as the ordered unfolding of ideas.

183:19–21 “Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit.”

524:29–525:1 “Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipotence?”

119:17–24 “In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter. The lawgiver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love. God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.”

319:7–12 “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.”

Supply

Since Spirit is the only *substance*, *supply* can only consist of *spiritual realities*: it must be spiritual.

“... Spirit, not matter, being the source of supply” (206:17–18).

The substance of Spirit consists of ideas, and our wealth of ideas is our source of supply, our spiritual capital. Because Mind is infinite, it bestows ideas on us in unlimited measure, and if we open our thought to this stream of ideas, we have the necessary supply.

“God gives you His spiritual ideas, and in turn, they give you daily supplies” (Mis. 307:1–2).

507:3–6 “Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God.”
[Spirit duly feeds and clothes all]

Supremacy

The recognition that Spirit rejects all “foreign elements” and does not mix with matter or material beliefs, and the further recognition that Spirit is substance and the only reality, leads to the logical conclusion that Spirit is *supreme*.

“The supremacy of Spirit was the foundation on which Jesus built” (138:14–15).

The more we turn to spiritual facts and allow them to take charge of our thoughts and deeds, the more the supremacy of Spirit is made manifest, is actual.

167:17–19 “To have one God and avail yourself of the power of Spirit, you must love God supremely.”

239:18–20 “If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit.”

This assumes again that one has the strength of Spirit to resist all suggestions of mortal mind.

“Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, *alias* matter, arrayed against the supremacy of Spirit” (390:32–391:2).

Spirituality cannot be won by trying to improve material beliefs or conditions.

545:7–10 “The condemnation of mortals to till the ground means this,—that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality.”

Man is not and never was material, but is spiritual and subject only to Spirit. Our starting point is the *supremacy* of Spirit. We must work from this exalted standpoint.

“Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil” (520:30–521:1).

562:7–10 “This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence.”
[Universe subject and tributary to Spirit]

125:17–20 “When subordinate to the divine Spirit, man cannot be controlled by sin or death, thus proving our material theories about laws of health to be valueless.” [Man subordinate to divine Spirit]

97:17–20 “The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being.” [Spirit supreme in its domain]

Since Spirit neither has nor knows any opposite, the concept of matter loses all meaning.

“Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear” (572:17–18).

- 43:32–44:4 “Love must triumph over hate. Truth and Life must seal the victory over error and death, before the thorns can be laid aside for a crown, the benediction follow, ‘Well done, good and faithful servant,’ and the supremacy of Spirit be demonstrated.”
- 97:26–28 “‘He uttered His voice, the earth melted’ This Scripture indicates that all matter will disappear before the supremacy of Spirit.”
- 146:15–20 “Scholasticism clings for salvation to the person, instead of to the divine Principle, of the man Jesus; and his Science, the curative agent of God, is silenced. Why? Because truth divests material things of their imaginary power, and clothes Spirit with supremacy.”
- 170:22–27 “Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth’s garment.”
- 278:16–22 “The admission that there can be material substance requires another admission,—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 with each other; and yet we say that Spirit is supreme and all-presence.”
- 324:27–31 “Paul writes, ‘If Christ [Truth] be not risen, then is our preaching vain.’ That is, if the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say.”
- 491:12–16 “It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.”

522:12–17 “This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records pantheism, opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary and this man to be mortal,—dust returning to dust.”

The Only

Only: “Alone in its or their class; sole ... Alone, by reason of superiority ... Singly; as the only one” (*Merriam-Webster Dictionary*).

Only: “Single; alone in its class” (*Annandale Dictionary*).

Mind is All-in-all. There is *only one* Mind. Spirit declares that there is nothing real besides itself, that it is *the only*.

“Spirit, God, is infinite, all. Spirit can have no opposite” (278:10–11).

Spirit *alone* is all.

“Nothing is real and eternal,—nothing is Spirit,—but God and His idea” (71:1–2).

This coincides with the second statement of the Lord’s Prayer (adorable *One*),

“Hallowed be Thy name. *Adorable One*” (16:28–29).

... and the second statement of the Commandments:

“Thou shalt have no other gods before me” (*Ex. 20:3*).⁴⁰

Who is this “me”?

“This *me* is Spirit” (467:4).

⁴⁰ To review, see the “Second Statement” of *The Commandments* (p. 92) and *The Lord’s Prayer* (p. 121) in *Compendium 3*.

- 421:15–18 “Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him. There is *no disease*.”
[Beside Spirit, God, is *no other*]

There is thus *one God only*—Spirit.

“Whatever is false or sinful can never enter the atmosphere of Spirit. There is but one Spirit” (70:5–7).

- 334:31–32 “Spirit being God, there is but one Spirit, for there can be but one infinite and therefore one God.” [There is but one Spirit]
- 94:1–3 “Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself,—of Spirit, not of matter.” [But one Spirit]

Since Spirit has *no opposite*, God is *the only* Spirit.

- 73:10–11 “God controls man, and God is the only Spirit.”

From this may be drawn the practical conclusion that all material beliefs are unreal and without substance.

- 209:16–24 “The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal.”

NEGATIVE Matter

As used in Christian Science, the word *matter* has a much more precise meaning than in general use. Generally, when speaking of matter, one thinks of that which can be touched and seen.

To the question as to the origin of matter, the Textbook always gives the same general Answer: namely, that mortal mind alone is the basis of matter.

“Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*” (114:29–31).

Matter cannot exist without mortal mind.

“Matter is the primitive belief of mortal mind” (292:13).

“[Matter is] a manifestation of mortal mind” (552:29–30).

Consequently matter is not a self-existent substance, but a product of mortal mind or mortal belief.

“We can never treat mortal mind and matter separately, because they combine as one” (397:26–28).

The more ignorant we are of the spiritual, the more material the universe—including man—appears. Materiality disappears as one’s mentality, based on beliefs, is seen to be false.

“What is termed matter manifests nothing but a material mentality” (173:11–12).

Matter is the condition of all that mortal mind cherishes as beliefs.

“Matter is a human concept” (469:3–4).

Reverse this and you have the statement: a human, material concept is matter.

It is important to remember that matter is not something that exists independently, but an image created by mortal thought. Otherwise, we could fall into the error of the kitten “glancing into the mirror at itself and thinking it sees another kitten” (220:20–21). This shows the manner in which mortal mind first forms its own notions of matter and then assumes that these notions constitute the characteristic qualities of matter, separate from mortal mind.

“Mortal mind produces its own phenomena, and then charges them to something else” (220:18–19).

These facts teach us not to go on accepting the discordant conditions of matter as unalterable.

Modern physicist philosophers are coming to like conclusions; they describe matter as mental constructions. Sir James Jeans writes:

“[the] objective and material universe is proved to consist of little more than constructs of our own minds.”⁴¹

Lincoln Barnett⁴² in his book, *The Universe and Dr. Einstein*, writes,

“Thus gradually philosophers and scientists arrived at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man.”⁴³

116:13–19 “Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore matter is nothing beyond an image in mortal mind.” [Matter: an image in mortal mind]

190:1–4 “Next we have the formation of so-called embryonic mortal mind, afterwards mortal men or mortals,—all this while matter is a belief, ignorant of itself, ignorant of what it is supposed to produce.” [Matter: a belief, ignorant of itself]

⁴¹ James Jeans, *Physics and Philosophy* (Cambridge: The Macmillan Company, 1943). Page number for quote unavailable.

⁴² Lincoln Kinneer Barnett (1909–1979) was an editor and author, most notably at Life Magazine. He popularized science subjects, as he did in his book “The Universe and Doctor Einstein,” which was a layman’s introduction to the theory of relativity. It includes a forward by Einstein, and has been reprinted several times. Source: http://en.wikipedia.org/wiki/Lincoln_Barnett.

⁴³ Lincoln Barnett, *The Universe and Dr. Einstein* (New York: William Sloane Associates, 1948), p. 19.

261:21–24 “Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal.” [Matter: a form of human belief]

310:5–6 “Matter is made up of supposititious mortal mind-force; but all might is divine Mind.” [Matter made up of supposititious mortal mind-force]

But mortal mind is ignorant and unintelligent; its manifestations—matter—must therefore be erroneous, unreal, and non-substantial.

“Matter is an error of statement” (277:26–27).

Closely examined under a magnifying glass, what is described as matter can first be traced back to its immediate source, mortal mind, and mortal mind in its turn disclosed as ignorance, an illusion, which is reduced to its nothingness by divine intelligence.

“Matter disappears under the microscope of Spirit” (264:21).

Matter is the opposite of Spirit, thus unreal and non-substantial.

viii:9–12 “Theology and physics teach that both Spirit and matter are real and good, whereas the fact is that Spirit is good and real, and matter is Spirit’s opposite.”

72:18–19 “Spirit is not made manifest through matter, the antipode of Spirit.”

277:24–26 “The realm of the real is Spirit. The unlikeness of Spirit is matter, and the opposite of the real is not divine,—it is a human concept.”

287:26–27 “Matter is neither a thing nor a person, but merely the objective supposition of Spirit’s opposite.”

109:32–110:3 “The three great verities of Spirit, omnipotence, omnipresence, omniscience,—Spirit possessing all power, filling all space, constituting all Science,—contradict forever the belief that matter can be actual.”

“Therefore matter, not being the reflection of Spirit, has no real entity” (506:3–5). When Spirit is recognized as the only reality, when it is understood that ideas alone have substance, material sense will vanish and what is called matter will be translated back into Spirit.

73:10–11 “Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit” (209:25–30).

See also:

113:18 “God, Spirit, being all, nothing is matter.”

173:14 “Matter is Spirit’s contrary, the absence of Spirit.”

278:1–3 “Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter. Divine metaphysics explains away matter.”

278:7–8 “In Spirit there is no matter, even as in Truth there is no error, and in good no evil.”

278:14–16 “Hence, as we approach Spirit and Truth, we lose the consciousness of matter.”

282:15–17 “Similarly, matter has no place in Spirit, and Spirit has no place in matter.”

480:1–2 “When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized.”

Flesh

Spirit and *flesh* are two opposites.

356:11–16 “Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites,—as error and Truth, not contributing in any way to each other’s happiness and existence. Jesus knew, ‘It is the spirit that quickeneth; the flesh profiteth nothing.’”

Spirit is the only, properly separating off all that is unlike God. The concept “flesh” is the belief that life, substance, and intelligence can combine with inanimate, unsubstantial, and unintelligent matter to form a single product.

274:17–22 “When what we erroneously term the five physical 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 false beliefs and their products constitute the flesh, and the flesh wars against Spirit.”

From this belief arise all forms of depravity, as enumerated by Paul in his letter to the Galatians:

“Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like ... But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance ...” (*Gal. 5:19–22*).

The flesh—the belief of mingling the real and unreal—wars against the Spirit, against the understanding that Spirit separates from matter.

114:1–6 “Usage classes both evil and good together as *mind*; therefore, to be understood, the author calls sick and sinful humanity *mortal mind*,—meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth and good.”

289:4–7 “The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God. Then Spirit will have overcome the flesh.”

167:20–22 “The ‘flesh lusteth against the Spirit.’ The flesh and Spirit can no more unite in action, than good can coincide with evil.”

316:7–11 “Christ, Truth, was demonstrated through Jesus to prove the power of 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.”

Spiritualism

In the Textbook, an entire chapter is devoted to *spiritualism*. Mrs. Eddy did not do this merely to refute the views of those who call themselves Spiritualists; this chapter was written for everyone, for spiritualism is a phase of human belief to which more people are subject than is generally supposed. Spiritualism can be understood to mean all beliefs based on the supposition that Spirit is finite or material.

“The basis and structure of spiritualism are alike material and physical. Its spirits are so many corporealities, limited and finite in character and quality. Spiritualism therefore presupposes Spirit, which is ever infinite, to be a corporeal being, a finite form,—a theory contrary to Christian Science” (71:27–32).

While Spirit teaches us that Spirit and matter can never mingle, that there is no point of contact between Spirit and matter, that Spirit has no need of matter or a body for its manifestation and unfolding, spiritualism tries to do the opposite,—namely, to mix and combine Spirit and matter, and thus to materialize Spirit. All our attempts to work with Spirit and matter simultaneously, or the desire to spiritualize matter or materialize Spirit are phases of spiritualism which we still erroneously cultivate—consciously or unconsciously.

“Spiritualism with its material accompaniments would destroy the supremacy of Spirit” (78:16–17).

Any belief that Spirit and spiritual creation are not the only reality is a belief of spiritualism.

While Christian Science, which is based on the teachings of the Bible, teaches that man should turn away from the material and toward the spiritual, spiritualism takes the opposite line and tries to materialize and objectify Spirit. Spiritualism is thus to be equated with materialism.

“Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter” (75:8–11).

The beliefs of spiritualism are manifold; they have, however, a common characteristic in that they are diametrically opposed to the ideas of Spirit. Fig. 2, *Spirit vs. Spiritualism*, is intended to show in tabulated form how Spirit supplies the counterfactuals to correct the beliefs of spiritualism. The student is also advised to study in detail the chapter in *Science and Health* entitled “Christian Science versus Spiritualism.”

Figure 2: Spirit vs. Spiritualism

SPIRIT	SPIRITUALISM
<i>There is only one Spirit.</i>	There are many spirits. “The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake” (70:9–11).
<i>Spirit is incorporeal.</i>	Spirits are corporeal beings. “The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake” (70:9–11).
<i>Spirit is good.</i>	Spirits are good and evil. “The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake” (70:9–11).
<i>Spirit is infinite.</i>	Spirit is in finite form. “Spiritualism therefore presupposes Spirit, which is ever infinite, to be a corporeal being, a finite form,—a theory contrary to Christian Science” (71:29–32).
<i>Spirit manifests itself as spiritual ideas.</i>	Spirit manifests itself through matter. “Spirit is not made manifest through matter, the antipode of Spirit” (72:18–19).
<i>Good is communicable and present.</i>	Evil is communicable and present. “God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is never present. In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific. A sinning, earthly mortal is not

the reality of Life nor the medium through which truth passes to earth. The joy of intercourse becomes the jest of sin, when evil and suffering are communicable. Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity” (72:21–32).

God controls man.

Spirits control man.

“God controls man, and God is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief, which ought to be known by its fruit,—the repetition of evil” (73:10–14).

Spirit is progress, development.

Spiritualism involves retrogression, return, relapse, backward development. It recalls old beliefs, hence the repetition of evil.

“Any other control or attraction of so-called spirit is a mortal belief, which ought to be known by its fruit,—the repetition of evil” (73:11–14).

“To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to a material condition, after having once left it, would be as impossible as would be the restoration to its original condition of the acorn, already absorbed into a sprout which has risen above the soil. The seed which has germinated has a new form and state of existence. When here or hereafter the belief of life in matter is extinct, the error which has held the belief dissolves with the belief, and never returns to the old condition. No correspondence nor communion can exist between persons in such opposite dreams as the belief of having died and left a material body and the belief of still living in an organic, material body.

The caterpillar, transformed into a beautiful insect, is no longer a worm, nor does the insect return to fraternize with or control the worm. Such a backward transformation is impossible in Science. Darkness and light, infancy and manhood, sickness and health, are opposites,—different beliefs, which never blend. Who will say that infancy can utter the ideas of manhood, that darkness can represent light, that we are in Europe when we are in the opposite hemisphere? There is no bridge across the gulf which divides two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal.

In Christian Science there is never a retrograde step, never a return to positions outgrown” (74:3–30).

SPIRIT**SPIRITUALISM**

Spirit is communicated through spirituality.

Spirit is communicated through mortals and electricity.

“If Spirit, or God, communed with mortals or controlled them through electricity or any other form of matter, the divine order and the Science of omnipotent, omnipresent Spirit would be destroyed” (73:15–18).

Spirit has no material sensation.

Spirit has material sensations.

“Equally incorrect is the belief that spirit is confined in a finite, material body, from which it is freed by death, and that, when it is freed from the material body, spirit retains the sensations belonging to that body” (73:21–25).

There is no sensuality in Spirit.

The sensual is an organ of the spiritual.

“The sensual cannot be made the mouthpiece of the spiritual, nor can the finite become the channel of the infinite” (73:30–32).

Spirit separates life from death.

The dead and living can communicate with one another.

“The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness” (74:30–32).

Spirit demands spirituality.

Spiritualism would materialize Spirit.

“Spiritualism would transfer men from the spiritual sense of existence back into its material sense” (75:8–9).

Spirit is not material.

Spiritualism is gross materialism.

“This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter” (75:9–11).

Spirit demands understanding.

Spiritualism is based on mysticism.

“It is mysticism which gives spiritualism its force” (80:14–15).

Man has communion with Spirit.

Spiritualism requires a medium.

“If Spiritualists understood the Science of being, their belief in mediumship would vanish” (81:5–6).

MAN AS THE IDEA OF SPIRIT

God is Spirit and man is God's spiritual offspring. Spirit is our true substance, and good forms our divine nature. God has furnished man with God's own qualities; man is thus God's likeness, spiritual, pure, and good.

Spirit produces in man its pure likeness and develops in us our divine qualities. Man, as the idea of Spirit, thereby participates in a forever unfolding of reality. Our strength lies in the worship of the only, which enables us to express the purity of Spirit.

Living in the realm of Spirit, we know only the eternal unfolding of good as the real. We remain in the worship of Spirit and thus reflect the only. We do not merely reflect God, but also reflect at the same time every other idea by including the perfect image of every other idea in our consciousness. Thus, each reflects the good of the other, and all are blessed with the fruits of Spirit.

Spirit knows no opposite, no dualism, no mingling, and no compromise. Chaos, confusion, and disorder have no part in the order of Spirit. In the eternal unfolding of Spirit there is no backward development, no relapse, and no retrogression. Since like must always produce like, materialism, spiritualism, and pantheism are unreal.

Spirit, as the only, is supreme.

APPENDIX 3

The Study of the Synonyms

Each synonym for God is characterized by particular qualities. The object of Compendium 4–10 is to explain these particular qualities. But students will gain a comprehensive picture only if they study *every sentence* in the Textbook in which a synonym occurs. For this purpose, each Compendium covering the synonyms will have an appendix giving all the references to that particular synonym.

One difficulty that students may encounter in doing this should be mentioned. For instance, we might conclude from the sentence, “When Spirit made all, did it leave aught for matter to create?” (543:25–26), that Spirit is characterized by the creative faculty. This would contradict what was stated in connection with Mind—namely, that Mind is creator and possesses creative power. Is this a contradiction? Or an inexact use of the synonym?

In order to be clear about this and numerous other instances the following should be noted: $2 \times 2 = 5$ cannot be corrected by the fact $3 \times 3 = 9$, but only by the *specific* fact $2 \times 2 = 4$. There is a specific truth about every error. In studying the synonyms it is necessary to watch which specific errors are opposed to a synonym. The most obvious opposites are: Mind–mortal mind; Spirit–flesh (matter); Soul–physical sense; Principle–personality; Life–death; Truth–error; Love–hate.

These so-called opposites or inversions and all the many beliefs have to be corrected by the specific synonym.

The beliefs of flesh and matter must be corrected by Spirit. The belief that matter has creative power should therefore be corrected by Spirit rather than by Mind. It is thus understandable why the above reference uses Spirit and not Mind. Similar examples will be found in the following:

287:4–5 “All creations of Spirit are eternal; but creations of matter must return to dust.”

286:24–25 “The temporal and material are not then creations of Spirit.”

APPENDIX 3 continued

In Compendium 4 it was stated that Mind is characterized by power and force. But other Textbook references (*316:7–11, for instance*) speak of the power of Spirit. Why? Because it is there dealing with the question of Spirit and the flesh, and asking: Which is more powerful, Spirit or the flesh?

316:7–11 “Christ, Truth, was demonstrated through Jesus to prove the power of 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.”

Certain important ideas, “power” in particular, are used in conjunction with all the synonyms. Power is primarily a quality of Mind. In conjunction with other synonyms, it expresses that God has power over all its supposititious inversions: the power of Spirit over the flesh; the power of Soul over the senses and sin; the power of Principle over personality; the power of Life over death; the power of Truth over error; the power of Love over hate.

This touches on another point: the possibilities of *combining* the synonyms and their ideas. Students of arithmetic do not remain at the point of repeating the numerals 1–10; computation begins only when students understand the numerals well enough to combine them with one another according to the rules of arithmetic.

Likewise, the study of the synonyms begins by first getting a clear idea of the significance of each synonym; this is the aim of Compendium 4–10. The text of *Science and Health* consists almost entirely of combinations of the synonyms, and in it we can begin to see the infinite calculations of being. Mind is the grand creator. Spirit is the only. By combining “creator” and “only” we arrive at the statement that Spirit is the only creator.

“He [Jesus] recognized Spirit, God, as the only creator, and therefore as the Father of all” (*31:10–11*).

In this sentence, the synonym Spirit is used because the main emphasis is on “only” and not on “creator.” The point is being made that God is the “one and only” creator; it is not a question of whether God possesses creative power or not.

These few remarks may serve to indicate that the synonyms cannot be studied merely in an intellectual way; you must also be guided by *spiritual sense*, otherwise you will encounter contradictions.

APPENDIX 4

The Ideas of SPIRIT

Spirit separates ideas from illusions

- dividing line
- no point of contact
- never mingles
- excludes matter

understanding

- faculty of discernment

warfare between the flesh and Spirit

the strength of Spirit

- uncompromising firmness
- firm standpoint

leaven—alchemy

- understanding transforms
- chemicalization

birth

- brings forth
- scientific obstetrics
- newness of life

development

- unfoldment
- evolution

offspring

bears fruit

order

- ordered sequence
- law of order: like produces like

purity

baptism

- burial

worship

- focus
- centered

reflection

- focal point, rhythm
- diversifying
- classifying
- individualizing
- infinite calculus

likeness

good

substance

reality

- the real
- actualities
- positive
- tangible

nature

- qualities

supply

- spiritual realities

the only

- only one
- no opposite or other

NEGATIVE

dualism

matter

- subjective state of mortal mind

flesh

- belief of life or substance in matter

spiritualism

APPENDIX 5

References to SPIRIT

in Science and Health with Key to the Scriptures by Mary Baker Eddy

+ Indicates that the term “Spirit” occurs twice in one line.

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COMPENDIUM 6

SOUL

STUDYING THE SYNONYM: SOUL

From Sense to Soul

Divine *Mind* manifests itself through ideas. *Spirit* imparts the understanding which distinguishes clearly between ideas and illusions. The sword of Spirit draws the scientific line of demarcation between the unreal and the real. It is not enough, however, merely to separate between the material and the spiritual. The order of scientific being demands that we turn away from a material outlook and turning toward the spiritual facts of being (*Soul*).

“Turn his [the patient’s] gaze from the false evidence of the senses to the harmonious facts of Soul and immortal being” (420:30–32).

Mind creates all as ideas. Spirit sustains these ideas in their purity, separated from illusions. The spiritual idea guides “all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual” (566:6–8).

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| 48:7–9 | “There was no response to that human yearning, and so Jesus turned forever away from earth to heaven, from sense to Soul.” [Jesus turned away from sense to Soul] |
| 265:5–9 | “Mortals must gravitate Godward, their affections and aims grow spiritual,—they must near the broader interpretations of being, and gain some proper sense of the infinite,—in order that sin and mortality may be put off.” |
| 265:31–2 | “The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, ‘rejoicing the heart.’” |

323:19–24 “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 toward Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin.”

The journey from sense to Soul, whereby the evidence of mortal sense is abandoned in the search after spiritual entities, is illustrated in the *third* 1000-year period of Bible history by the symbol of *wandering*. Abram came out from Ur of the Chaldees and wandered from place to place. Isaac and Jacob also wandered. The children of Israel came out of Egypt and wandered for many years in the wilderness. It was only at the end of the third thousand years that they came into the Promised Land of Canaan and finally reached their journey’s end. During their time of wandering, they had to let go of their false beliefs step by step and change their erroneous conceptions of God. Thus, in time, this correct process of separation (Spirit) became an established *rule* (Soul).

This metaphysical demand is symbolized also by the parable of the *tares* and the *wheat*, which clearly illustrates the connection between Spirit and Soul. At first the good and bad seed were indistinguishable from one another, but as the seed grew, the difference between the wheat and the tares became more and more apparent (Spirit). The householder ordered that they should first be allowed to ripen together until the harvest. Then, during the harvest two things were to be done; the tares were to be bound into bundles and burned, and the wheat was to be gathered into the barn (Soul). The fires of Soul consume false thoughts, ambitions, motives, views, tendencies, etc. But, at the same time, Soul gathers together all divine thoughts, ideas, qualities, and values into the barn, the gathering place of Soul.

The first verse of the *third day of creation* clearly expresses this same thought.

“Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear” (*Gen. 1:9*).

Mrs. Eddy interprets this passage as follows:

“Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear” (*506:18–21*).

Divine Mind manifests itself to human consciousness. The light which comes to consciousness may not always be grasped at once in its fullness; it may be as yet only unformed thoughts. But if we understand the definition of God, we know that Mind is also Spirit, and that Spirit, God, unfolds these still indefinite thoughts and brings them into the focus of understanding so that the clearly defined identity of the divine light appears. This identity, this “*appearing*” of spiritual reality, is an idea of Soul. In Mrs. Eddy’s interpretation of the third day of creation, the words “appear” or “reappear” occur frequently.

Similarly the sequence of Mind, Spirit, and Soul is expressed in the following sentence:

“Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness” (503:20–22).

Mind brings light to human consciousness. Spirit, by bringing forth its own pure image, causes this light of ideas to be reflected in consciousness. Soul gives these ideas definite form and beauty; it identifies them.

Identity

To be able to understand what Soul is, the concept of *identity* must be clearly grasped. The question, “What is Soul?” is synonymous with the question, “What are God’s identities?”

“The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. The questions are: What are God’s identities? What is Soul?” (70:12–15).

“From a blade of grass to a star” (70:12–13), everything has its definite identity—that is, very definite characteristics, so that the blade of grass cannot be confused with the star. Therefore, each identity has a *name*. Spiritual creation consists of spiritual identities, which are clearly distinguishable.

“This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God” (502:29–5).

Mind creates all as ideas, without the aid of matter; Spirit unfolds these ideas and causes them to be reflected in the divine creation. This reflection expresses the infinite forms and combinations of the spiritual creation. They are the spiritual *identities* of Soul, ranging from the infinitesimal to infinity. Spiritual man is the highest identity, since he is the spiritual form in which all ideas are included.

Identity: “Sameness in all that constitutes the objective reality of a thing ... The condition of being the same with something described or asserted” (*Merriam-Webster Dictionary*).

Identity: “Sameness of essential or generic character in different examples or instances; the limit approached by increasing similarity ...” (*Webster Dictionary*).

Identity: “Reality at its deepest level at which subjective and objective are one” (*Schelling*).⁴⁴

These definitions possibly require a further word of explanation. The Merriam-Webster and Webster definitions have one common feature: they both speak of sameness and similarity. It may be asked: The same as what? Similar to what? The answer, in metaphysics, is: the same as, or similar to, God. Identity has thus to do with coincidence with God or sameness with God. The word “identity” gives a sense of sameness or coincidence in essence. Schelling (see above definition) goes a step further and defines identity as the reality in which subject and object not only coincide in essence, but are *one*. This is the correct metaphysical definition.

Mind manifests itself through ideas. Spirit is the substance of these ideas. Soul gives them their *characteristics*, so that one idea can be distinguished from another, for “ideas range from the infinitesimal to infinity” (503:3–4).

“Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love” (477:20–22).

⁴⁴ Friedrich Wilhelm Joseph Schelling (1775–1854) was a German philosopher. The source of this definition is not available, but likely from his writing on *Naturphilosophie*.

Soul determines the characteristics. Every idea in God's creation, whether blade of grass, beast, tree, or man, has its quite definite characteristics. The beast cannot fulfill the destiny of man. Every idea has its ultimate identity.

There are, therefore, manifold identities or characteristics, but they must all coincide with the divine nature.

"In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter" (119:17–18).

Mrs. Eddy speaks of Jesus' identity as "the likeness of the divine."

51:6–11 "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life."

Since there are not many spirits but only *one* Spirit, all identities must be included in and united with the one great identity, which is God. This is *oneness in essence*, or spiritual identity.

"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" (333:26–31).

Mind gives us ideas. Spirit imparts the understanding which separates ideas from illusions. Soul demands that we identify ourselves with ideas. Soul teaches that man coincides with God's ideas and is one with them. Thus, Soul brings us the Christ-idea, for "Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth" (316:21–23). If we are content to have an understanding of God only as Mind and Spirit, we are well able to distinguish between good and evil, right and wrong, but this does not enable us to experience the good and the right in our own lives. It is only the understanding of God as Soul which shows us the absolute necessity of identifying ourselves with the good and the right and seeing that we are one with them. We then no longer think *about* God, but we think *like* God. This is identifying ourselves with divine ideas and divine qualities.

Man expresses the identity of Soul when he consciously beholds the ideas of Mind, embodying the substance of Spirit, as his essential being and true nature. Whenever an idea enters our consciousness, it constitutes at that moment our true *selfhood*, it becomes our ego. Man is in part defined as "... the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal ..." (475:16–18).

On the journey from sense to Soul we let ourselves be led by divine ideas (Mind), which separate us from illusions (Spirit), so that our true nature or identity appears in Soul.

"Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity" (261:24–27).

Since Soul is the infinite identity, every idea is identified with divine Principle and simultaneously with every other idea. If, therefore, our interests, aims, plans, etc., coincide with God's, we can never conflict with the interests, aims, or plans, etc., of others. There is no so-called competition, but only a community of interests. Since ideas have neither person, time, nor place, everyone can identify himself with them and can share in the progress, work, abundance, and consciousness of everyone else. There is no self-interest in the one divine identity; all interests are identical, for they are directed toward God.

When Mrs. Eddy writes that "divine Mind presents the idea of God ... *third*, in spiritual and immortal forms of beauty and goodness" (503:20–22), she is not saying that the multitudinous identities of God are material, or that they depend on matter for their revelation. Soul is Spirit; thus true identities are spiritual.

"All creations of Spirit are eternal; but creations of matter must return to dust. Error supposes man to be both mental and material. Divine Science contradicts this postulate and maintains man's spiritual identity" (287:4–8).

Matter can never have identity with God. Soul's identity, therefore, can be understood only with spiritual sense and remains always independent of mortal mind

"The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged" (302:3–8).

- 217:1–5 “The loss of man’s identity through the understanding which Science confers is impossible; and the notion of such a possibility is more absurd than to conclude that individual musical tones are lost in the origin of harmony.” [Identity is not lost through scientific understanding]
- 505:9–12 “The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses.” [Identities never apparent as matter or material senses]

Since identity indicates identity of being, and since God must be regarded as the only true being, it follows that error, illusions, and mortal mind can have no identity. They cannot coincide with reality and are only *counterfeits*.

“We learn in Christian Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical” (472:30–473:3).

“Error is false, mortal belief; it is illusion, without spiritual identity or foundation, and it has no real existence” (287:22–23).

Right identification is expressed also in the *third* statement of the *Commandments*:

“Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth” (Ex. 20:4).

The Commandment forbids us to set up any false identities; that is to say, we should not entertain any wrong conceptions of God, man, or error. These are only imitations or counterfeits.

In the *third* 1000-year period of Bible history Moses identified God and called Him “I am that I am.” He did not call Him *his* God as Abraham, Isaac, and Jacob had done, so that the record is of the God of Abraham, the God of Isaac, and the God of Jacob. Moses never called Him the God of Moses. He never set up a human image and likeness of God, nor identified God with his personal views, but he understood God as impersonal, eternal identity, as “I am that I am.”

Soul Names

Since every idea, “from a blade of grass to a star” (70:12–13), possesses its clearly recognizable identity, plainly distinguishable from that of any other, every idea can be *defined* or *named*. Names identify. To name spiritually also means to identify correctly.

The interpretation of the *third day of creation* in the Textbook emphasizes this:

“Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, — wanderers from the parent Mind, strangers in a tangled wilderness” (507:6–10).

Mind is expressed in ideas; Spirit reflects these ideas throughout the whole universe. This reflection is of infinite diversity. Thus, Spirit diversifies, classifies, and individualizes all ideas. The manifold identities of Soul are *definite* and spiritually *defined* or *named*; they are not vague, ambiguous, or questionable.

The *third 1000-year period* of Bible history teaches us through numerous symbols that we should name everything as of God. The journey from sense to Soul means, amongst other things, that we should give up our false identities, identify ourselves with the divine being, and consequently take on new *names*. Abram, the “lofty father,” took the new name of Abraham, which means “father of a multitude.” Sarai was renamed Sarah (princess). Jacob (the supplanter) was called Israel (ruling with God). Ben-oni (son of my sorrow) was renamed Benjamin (son of my right hand) by Jacob. Jacob’s descendants took on the new name of “children of Israel.” Moses gave the God of Abraham, the God of Isaac, and the God of Jacob the new name “I am that I am.”

Soul teaches us to name ourselves and everyone else as Godlike, and not to identify ourselves and others with negative, human, or material animal qualities. *Adam* named everything according to his own judgment.

“And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof” (Gen. 2:19).

We copy Adam when we call ourselves sinful, sick, weak, old, discouraged, inferior, incompetent, etc. This false naming curses. Right or spiritual naming blesses (Soul). As God is “I am that I am,” man must identify himself with what he really is, with his spiritual identity, and not with his counterfeit, with that which is called a mortal.

Man, the Representative of Soul

Because man identifies himself with God and, therefore, with divine qualities, he is the *expression* of God, Soul. “Man is the expression of Soul” (477:26). If man and the whole spiritual creation did not express God in being, there would be no proof of God’s existence. “In one sense God is identical with nature ...” (119:17). It is only because of this that man, including the true universe, has identity.

“Separated from man, who expresses Soul, Spirit would be a nonentity; man, divorced from Spirit, would lose his entity” (477:29–31).

God, in order to be God, must express itself in his own essential nature and being. God does this through its *representative*, man. We have to learn to understand that:

“Soul and its attributes ... [are] ... forever manifested through man” (210:11–12).

This imparts to us the consciousness that we possess an immutable, indestructible existence, which can never be lost.

Representative: “One who represents others or another in a special capacity; an agent; a deputy” (*Merriam-Webster Dictionary*).

Representative: “... something standing for something else; an agent, deputy, or substitute who supplies the place of another or others, being invested with his or their authority” (*Annandale Dictionary*).

A representative acts in the capacity of a principal. He expresses his conformity with his principal. In divine metaphysics, man is the representative of God, Soul. Mrs. Eddy speaks of “Soul and its representative, man” (306:13).

If man refuses to identify himself with his body, his physical senses, his parentage, and so forth and instead rises above sense testimony and identifies himself with divine qualities, then he is the representative of Soul, not of sense. The “children of Israel” are therefore defined as “representatives of Soul, not corporeal sense” (583:5–6). Man, thus, does not coincide with matter, but with Spirit. But because of this he loses nothing that belongs to his true being; rather, he takes on his own true selfhood.

“Spirit is God, Soul; therefore Soul is not in matter. If Spirit were in matter, God would have no representative, and matter would be identical with God” (300:23–25).

Since Spirit is ever-present and indestructible, man can never lose his high destiny as the representative of Soul.

“Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative” (427:2–5).

Spiritual Understanding

The third synonym for God, Soul, is characterized by *spiritual understanding*. Mrs. Eddy expresses this in her interpretation of the *third* day of creation:

“The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding” (508:28–509:1).

The “third degree” in the “Scientific Translation of Mortal Mind” states this order: (1) wisdom–Mind, (2) purity–Spirit, (3) spiritual understanding–Soul, (4) spiritual power–Principle, (5) love–Life, (6) health–Truth, (7) holiness–Love.

“*Third Degree*. Understanding.
SPIRITUAL. Wisdom, purity, *spiritual understanding*, spiritual power,
love, health, holiness” (116:1–3). [italics added]

The wisdom which contemplates spiritual realities becomes pure understanding, and the unfolding and development of this pure understanding reaches the stage of definite, *spiritual understanding*, steadfastly acknowledging only spiritual facts as true and immortal. This cultivated spiritual understanding of divine Science forms the basis of metaphysical healing.

271:11–16 “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 understanding of the divine Science, which their Master demonstrated by healing the sick and sinning.”

Spiritual understanding takes no account of the evidence of the senses; it derives its knowledge from the contemplation of divine facts. It alone can impart to man the spirit of Truth.

“As light destroys darkness and in the place of darkness all is light, so (in absolute Science) Soul, or God, is the only truth-giver to man” (72:9–12).

273:18–20 “Man is harmonious when governed by Soul. Hence the importance of understanding the truth of being, which reveals the laws of spiritual existence.”
[Soul: understanding the truth of being]

85:2–4 “It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense.”

Soul is Outside Body

Many people seem to find difficulty in properly understanding God as Soul, because of the belief firmly implanted in human consciousness that Soul dwells in a material body. Since Soul is Spirit, it can be neither material nor corporeal; nor can it be bounded by and held imprisoned within a body.

“Even according to the teachings of natural science, man has never beheld Spirit or Soul leaving a body or entering it” (478:4–6).

If Soul were in a body, it would be dependent upon the behavior of the body.
Soul is infinite, for Soul is Spirit.

“Keep distinctly in thought ... that Soul is Spirit, outside of matter, never in it, never giving the body life and sensation” (396:26–30).

Finiteness can never embrace the infinitude of Soul and its spiritual identities.

“Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect” (71:7–9).

As long as mortals believe that God, Soul, is in a body, they will be tempted to identify God with mortals. What man has to do is to identify himself with God and understand that man is the expression of God.

When this important point has been grasped, consciousness will be flooded by the light of spiritual understanding, the Christ-idea. The Christ is the divine idea, which comes to man to redeem him from error.

“The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe” (510:16–18).

Just as the sun is not governed by the earth, so Soul is not subject to the body. The relationship is the reverse. The greater rules the lesser.

595:1–2 “SUN. The symbol of Soul governing man,—of Truth, Life, and Love.” [Sun: the symbol of Soul]

119:27–31 “As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind.”

122:29–123:3 “Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist that soul is in body and mind therefore tributary to matter. Astronomical science has destroyed the false theory as to the relations of the celestial bodies, and Christian Science will surely destroy the greater error as to our terrestrial bodies.”

Soul is Never “In” Anything

Since Soul is outside the body, outside finiteness and imperfection, it follows that Soul can *never be in anything*. This fact is significant. Human thought is prone to believe that the quickening Principle either dwells in the body or flows through it. This assumption logically leads to the erroneous belief that God can be identified with man, which leads again to the temptation to deify the body. The reverse is true. Man lives in the realm of Soul, and he must identify himself with this atmosphere.

Mrs. Eddy asks: “What are the demands of the Science of Soul?” (467:1–2), and she answers this in part as follows:

“This is a leading point in the Science of Soul, that Principle is not in its idea” (467:21–22).

Principle is reflected by its idea, man; but neither the idea, man, nor the mortal body includes Principle.

467:17–23 “Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man ... Spirit, Soul, is not confined in man, and is never in matter.”

Mortal mind would try to put the spiritual “into” something—that is, to compress it into finite form, because otherwise it does not seem to be real and tangible. But reality is spiritual and can be grasped only through spiritual understanding.

“So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of being” (311:19–22).

302:1 “Soul is not compassed by finiteness.” [Soul not compassed by finiteness]

300:23 “Spirit is God, Soul; therefore Soul is not in matter.” [Soul not in matter]

309:24–26 “The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body or for man to have an intelligence separate from his Maker.” (Infinite Soul not in a finite body)

335:16–18 “Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body.” [Soul never in a limited mind]

477:6–7 “Man is not a material habitation for Soul; he is himself spiritual.” [Man not a material habitation for Soul]

“IN. A term obsolete in Science if used with reference to Spirit, or Deity” (588:22–23).

The Greater Controls the Lesser

Soul is not in matter, for Soul is greater than body. Neither is Soul in its idea. This is a leading point in the Science of Soul.

467:21–22 “This is a leading point in the Science of Soul, that Principle is not in its idea.”

“Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser” (467:17–19).

This is the great rule of Soul.

“Soul is Spirit, and Spirit is greater than body” (223:11–12).

“Soul can never reflect anything inferior to Spirit” (477:24–25).

We may often think that the law of Soul cannot be demonstrated because too many personal and other obstacles stand in the way. But the rule of Soul teaches us that the higher is superior to the lesser and cannot be prejudiced by it.

62:31–63:1 “Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first and the superior law of Soul last.” [The superior law of Soul]

311:22–25 “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 harmony and immortality.” [The higher law of Soul prevails over material sense]

Master

Because the higher law of Soul takes no account of so-called material laws and controls them, Soul must be recognized as *master*. The spiritual understanding of Soul masters the evidence of corporeal sense.

- 9:22–24 “It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master, and material sense and human will have no place.”
- 395:6–10 “Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease.”

Resurrection

The way from sense to Soul means identifying oneself through spiritual understanding more and more with the immortal facts of Spirit, thereby relinquishing reliance on the evidence of the senses. This is an ascending way. It denotes *resurrection*.

“This period [the third stage in the order of Christian Science] corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization” (509:1–4).

Resurrection is the state of consciousness in which spiritual understanding is superior to material beliefs and controls them. After the resurrection, Jesus displayed complete control of his corporeal senses and body.

“Our Master reappeared to his students,—to their apprehension he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life” (509:4–8).

Jesus demonstrated Soul as resurrection—as the “third day of his ascending thought” (509:6–7)—not as the third day of the week! He “reappeared to his students;” he showed them his true identity, which remained unchanged.

The Textbook defines “resurrection” as follows:

“Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding” (593:9–11).

Whenever we rise above the material standpoint, bury the evidence of physical sense and its sensations, and rely on facts perceived through spiritual sense, we partake of resurrection. Soul is outside body and above it.

The following references give a sense of resurrection:

- 497:20–23 “We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.”
- 232:27–31 “It is only when the so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.”
- 174:9–16 “The footsteps of thought, rising above material standpoints, are slow, and portend a long night to the traveller; but the angels of His presence—the spiritual intuitions that tell us when ‘the night is far spent, the day is at hand’—are our guardians in the gloom. Whoever opens the way in Christian Science is a pilgrim and stranger, marking out the path for generations yet unborn.”
- 256:1–6 “Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal. All things are created spiritually.”

Spiritual Sense

Soul is outside the body and, consequently, cannot be apprehended by the physical senses. Only *spiritual sense* or *Soul-sense* can bear true witness to the reality of being.

“It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind” (85:2–6.)

Soul defines everything through spiritual sense, which is real and indestructible. The material senses, on the other hand, can be destroyed.

“Neither age nor accident can interfere with the senses of Soul, and there are no other real senses” (214:28–30).

True sight, hearing, feeling, etc., are purely spiritual.

- 7:23–24 “The ‘divine ear’ is not an auditory nerve.” [The “divine *ear*” not an auditory nerve]
- 213:17–19 “The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul—through spiritual understanding.” [*Sound* communicated through the senses of Soul]
- 308:14–15 “The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.” [The Soul-inspired patriarchs *heard* the voice of Truth]
- 89:22–24 “The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips.” [Soul confers the phenomena of improvisation and the fervor of untutored lips]
- 359:14–17 “The evidence of the existence of Spirit, Soul, is palpable only to spiritual sense, and is not apparent to the material senses, which cognize only that which is the opposite of Spirit.” [The existence of Soul is *palpable* only to spiritual sense]

Spiritual sense is cultivated by constantly striving to regard everything from the basis of Mind and Spirit and resisting the influence of physical sense testimony.

- 308:32–309:6 “Then Jacob questioned his deliverer, ‘Tell me, I pray thee, *thy* name;’ but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul,—gave him the spiritual sense of being and rebuked his material sense.”

318:12–13 “We must silence this lie of material sense with the truth of spiritual sense.”

Mrs. Eddy writes:

“Spiritual sense is a conscious, constant capacity to understand God” (209:31–32).

Only by *constant* and *steadfast* consecration of thought to the spiritually real will spiritual sense come to the forefront of human consciousness and impart an atmosphere of calm, balance, and safety. This spiritual sense is forever consciously aware that it understands and will always understand God. Impatient forcing and unsystematic research are not the marks of spiritual sense. Mrs. Eddy writes of the period during which she cultivated her spiritual sense and searched the Scriptures:

“The search was sweet, calm, and buoyant with hope, not selfish nor depressing” (109:15–16).

214:14–17 “When it is learned that the spiritual sense, not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious.”

247:15–18 “Immortal men and women are models of spiritual sense, drawn by perfect Mind and reflecting those higher conceptions of loveliness which transcend all material sense.”

298:20–24 “Spiritual 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 of being.”

481:8–9 “Through spiritual sense only, man comprehends and loves Deity.”

505:20–21 “Spiritual sense is the discernment of spiritual good.”

Soul Reverses

Because Soul rejects the evidence of the physical senses and turns thought to the contemplation of spiritual truths, the mimicry of the material senses is reversed and replaced by the ideas of Soul. Soul *reverses*. Error is corrected by reversal.

350:27–30 “Hence its embodiment in the incarnate Jesus,—that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error.”

“Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul” (269:14–16).

123:12–15 “Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas.”

The material senses always testify to the opposite of what is real and true. Soul establishes the important rule of *exchanging* the illusions of mortal sense for the ideas of Soul.

390:9–11 “Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.”

428:3–6 “A demonstration of the facts of Soul in Jesus’ way resolves the dark visions of material sense into harmony and immortality.”

Soul *transforms*. The realization of the immutable, sinless facts of being—made possible through cultivated spiritual understanding—carries within itself spiritual power, which transforms both mortals and discordant conditions.

1:1–4 “The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love.”

It must, therefore, become our rule to immediately reverse every false claim in ourselves and others. We thereby assist in the transformation of all things.

Soul is Unchangeable

The identities of Soul are definite. They are *changeless*.

“The identity, or idea, of all reality continues forever ...” (71:5).

Soul is *unchangeable*.

120:4–6 “Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God, for man is God’s image.”

“There is neither growth, maturity, nor decay in Soul” (310:31–32).

There is *no loss* or *forgetfulness* in Soul and its faculties. Soul forever preserves complete identity. Soul can *never* be *injured*. Soul remains always *undisturbed* and *unimpaired*. Soul transmits, therefore, a definite sense of *steadfastness*, *regularity*, and *constancy*.

As the idea of Soul, man and his faculties are unchangeable and invulnerable. Hence his *immortality*. Spiritually man is always *intact*, because no false influences can touch him. Enveloped in the atmosphere of Soul, mortal sense and malpractice cannot reach him. None of his faculties can be lost. Mrs. Eddy writes of these “Soul-created forms” and of spiritual sense:

“Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal” (306:25–29).

Soul Carries the Seed Within Itself

Since Soul preserves its identity, it carries within itself divine ideas. The third day of creation expresses this clearly: “... grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself.” In her interpretation of this Mrs. Eddy says:

“Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source” (507:28–29).

Soul constantly *reproduces* itself.

“If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection ...” (488:27–29).

Thus, the third day of creation, or Soul, explains the true concept of *kind* and *gender*.

508:13–25 “God determines the gender of His own ideas. Gender is mental, not material. The seed within itself is the pure thought emanating from divine Mind. The feminine gender is not yet expressed in the text. *Gender* means simply *kind* or *sort*, and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female. The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love.”

Infinity does not express itself in two genders, but in infinitely manifold genders or kinds. We are able to recognize through spiritual sense that everyone has his individual identity which determines his true gender and true destiny.

The Capacity of Soul

Capacity: “The power of receiving or containing ...” (*Annandale Dictionary*).

The capacity of Soul teaches that man as the representative of Soul possesses all divine ideas in his consciousness, where they are ever at his disposal. Thus, he can never lose anything belonging to his identity.

280:25–30 “Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man, through Mind, not matter.”

Soul contains within itself infinite riches. Soul is the infinite “*within-ness*.”

“Soul has infinite resources with which to bless mankind ...” (60:29).

Our riches can be counted only with Soul-sense, not with material sense, for they are not in matter, but in spiritual understanding. Our Master said:

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven ...” (*Matt. 6:19–20*).

These heavenly treasures are divine ideas, which are unchangeable, immortal, and substantial.

The realm of ideas is ever-present. The *third* statement of the *Lord’s Prayer* corresponds with this sense of the riches of Soul:

“Thy kingdom come. *Thy kingdom is come; Thou are ever-present*” (*16:30–31*).

Soul is Sinless

Sin means a deviation from the divine laws and rules. Because Soul identifies all creation with the divine nature, deviations, or sin, are in reality impossible. Man’s true selfhood is *sinless*.

“Soul is the divine Principle of man and never sins,—hence the immortality of Soul” (*481:28–29*).

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| 310:20–26 | “If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and of material sense which sins. If Soul sinned, Soul would die. 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.” |
| 388:24–29 | “Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain perfection and a clear comprehension of the living Spirit.” |
| 468:3–7 | “If Soul sinned, it would be mortal, for sin is mortality’s self, because it kills itself. If Truth is immortal, error must be mortal, because error is unlike Truth. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of being.” |

481:24 “If Soul sins, it must be mortal.”

The sinlessness of Soul shows that Soul maintains every spiritual identity safe and unimpaired and observes the rules of Soul. Thus, the real man can never sin.

“Again, God, or good, never made man capable of sin” (480:19–20).

Soul frees us from sin.

The Immortality of Soul

Sinlessness is the essence of immortality. Sin involves destruction and death. Soul confers *immortality*.

“Soul is immortal because it is Spirit, which has no element of self-destruction” (311:7–8).

“The immortality of Soul makes man immortal” (306:7–8).

Because Soul is not in the body, immortality exists before what we call death. Therefore, death is no pathway to immortality, and death cannot bring us nearer to immortality. Since Soul never changes, and neither does immortality, Soul cannot be mortal.

39:10–12 “The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss.”

335:20–21 “Because Soul is immortal, it does not exist in mortality.”

427:5–7 “Man’s individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal.”

468:6–7 “Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of being.”

- 478:3–6 “What evidence of Soul or of immortality have you within mortality? Even according to the teachings of natural science, man has never beheld Spirit or Soul leaving a body or entering it.”
- 481:28–29 “Soul is the divine Principle of man and never sins, hence the immortality of Soul.”

Freedom

Freedom: “... exemption from slavery, servitude, confinement, or constraint ...”
(*Annandale Dictionary*).

Soul is never “in” anything—neither in body, matter, nor the material senses. Thus, Soul is never confined by illusions of any kind. Soul-sense is conscious of its own inherent riches; it draws on itself. It is therefore completely independent of persons, theories, bodies, surroundings, and so forth. Soul-sense confers true freedom.

But the freedom of Soul is sinless, disciplined and law-abiding—it is not unbridled freedom.

“There is moral freedom in Soul” (58:12).

Soul observes laws, order, and divine rules.

- 89:22–24 “The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips.”
- 224:28–29 “Truth brings the elements of liberty. On its banner is the Soul-inspired motto, ‘Slavery is abolished.’”
- 228:11–13 “The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his God-given dominion over the material senses.”

Anything that attempts to confine the divine is a depredation on freedom. Body means servitude. Corporeal senses confine man and deprive him of vision and inspiration; they conceal from him infinite possibilities. But spiritual sense dwells in the realm of limitless freedom and unbounded opportunity.

Joy, Happiness, Satisfaction

The freedom of Soul raises consciousness above the material senses into the boundless realm of spiritual understanding, where there is no restriction, no loss, and no decay. Spiritual sense does not hover between joy and sorrow, happiness and unhappiness, satisfaction and discontent. Soul is perfectly balanced. Soul confers the *balance* of Soul.

Soul is never without a representative and is thus always identified with the spiritual facts of being, which are harmonious. Soul exchanges even the false evidence of the material senses for the facts of being and so confers on man an immutable, permanent wealth of spiritual ideas. These are an ever-present source of *joy, happiness, and satisfaction*.

“Then shall Soul rejoice in its own, in which passion has no part” (64:21–22).

Soul carries its seed, divine ideas, within itself and thus possesses a spiritual property that is imperishable.

“Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man” (60:29–61:1).

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| 390:9–11 | “Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.” |
| 76:22–26 | “The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual.” |
| 327:29–328:3 | “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 and the grandeur and bliss of a spiritual sense, which silences the material or corporeal. Then he not only will be saved, but <i>is</i> saved.” |

This Soul-sense, which *rejoices* in its own, is symbolized in the Bible by the “bride,” “a sense of Soul, which has spiritual bliss and enjoys but cannot suffer” (582:15–16).

A cultivated Soul-sense imparts *beauty* and *grace*.

- 247:13–15 “Immortality, exempt from age or decay, has a glory of its own,—the radiance of Soul.” [Radiance of Soul]
- 247:31–248:2 “The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure in the body into the unchanging calm and glorious freedom of spiritual harmony.” [Soul: the recipe of beauty]
- 265:31–2 “The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, ‘rejoicing the heart.’”
- 308:32–309:6 “Then Jacob questioned his deliverer, ‘Tell me, I pray thee, *thy* name;’ but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul,—gave him the spiritual sense of being and rebuked his material sense.”
- 578:8 “[LOVE] restoreth my soul [spiritual sense]”

Soul Demands Self-abnegation

Because Soul identifies man with ideas and not with a body or personal sense, man relinquishes his material beliefs, his personal will, his personal habits—in short, his human self—and identifies himself with the divine *Ego*. *Self-abnegation* is a rule of Soul. This is also expressed in the *third Beatitude*:

“Blessed *are* the meek: for they shall inherit the earth” (*Matt. 5:5*).⁴⁵

“The denial of material selfhood aids the discernment of man’s spiritual and eternal individuality ...” (*91:17–19*).

⁴⁵ See “Third Beatitude,” *Compendium 3, The Beatitudes*, p. 110.

- 7:17–21 “Physical sensation, not Soul, produces material ecstasy and emotion. If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity.”
- 360:4–12 “The other artist replies: ‘You wrong my experience. I have no mind-ideals except those which are both mental and material. It is true that materiality renders these ideals imperfect and destructible; yet I would not exchange mine for thine, for mine give me such personal pleasure, and they are not so shockingly transcendental. They require less self-abnegation, and keep Soul well out of sight. Moreover, I have no notion of losing my old doctrines or human opinions.’”
- 568:30–569:5 “Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.”
- 249:31–32 “Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego.” [Soul: only one Ego]

Rule

Rule: “A prescribed guide for conduct or action ... That which is done in conformance with a prescribed plan or system ...” (*Webster Dictionary*).

Math: “A determinate method prescribed for performing any operation and attaining a certain result” (*Webster Dictionary*).

Math: “A concise direction respecting the doing or method of doing something ... A prescribed form, method, or set of instructions for solving a given class of problem” (*Funk and Wagnalls Dictionary*).

Mind is the divine law which directs that a perfect cause shall produce a perfect effect. Spirit is the divine order that develops and unfolds this law in an ordered way, whereby like always brings forth like. Soul is the divine rule that identities man with divine Principle, Life, Truth, and Love.

The ideas of Soul present the rules of Soul. Soul reverses sense testimony; Soul exchanges the objects of sense for the ideas of Soul.

113:26–32 “The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter.”

282:31–283:1 “The rule of inversion infers from error its opposite, Truth; but Truth is the light which dispels error.”

An important rule of Soul is that the greater can never be contained in the lesser, and that the greater always controls the lesser. Truth is greater than error. The facts of being are attained through the rule of inversion, and error by reversal hints at Truth. Illusions are corrected by the rule that the greater controls the lesser.

121:22–24 “Science shows appearances often to be erroneous, and corrects these errors by the simple rule that the greater controls the lesser.”

411:27–412:1 “Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed.”

418:16–25 “Whatever the belief is, if arguments are used to destroy it, the belief must be repudiated, and the negation must extend to the supposed disease and to whatever decides its type and symptoms. Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which

governs all reality. By the truthful arguments you employ, and especially by the spirit of Truth and Love which you entertain, you will heal the sick.”

All these rules point to one basic rule, which is to always identify oneself with God. This means that all claims of sickness, fear, uncertainty, temptation, incapability are repudiated and one’s gaze is turned only toward the true. The journey from sense to Soul is likewise a rule. It is a rule of Soul to identify oneself completely with the divine.

“The devotion of thought to an honest achievement makes the achievement possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble faith” (199:21–24).

The rule of complete identity with the divine Ego necessarily establishes the rule of self-abnegation.

“Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science” (568:30–32).

Thus, Soul lays down the rules whereby we must handle the arguments of mortal beliefs in order to free ourselves from them.

NEGATIVE

The Material Senses

The senses of Soul are spiritual. The material, corporeal, and physical senses are the opposite of Soul. “Soul, or God, is the only truth-giver to man” (72:11–12), whereas the material senses can testify to nothing real.

“The testimony of the corporeal senses cannot inform us what is real and what is delusive ...” (70:2–3).

13:29–32 “The world of error is ignorant of the world of Truth,—blind to the reality of man’s existence,—for the world of sensation is not cognizant of life in Soul, not in body.”

274:3–7 “Unnecessary knowledge gained from the five senses is only temporal; the conception of mortal mind, the offspring of sense, not of Soul, Spirit,—and symbolizes all that is evil and perishable.”

Modern conclusions in the field of physics largely corroborate this. It is becoming widely recognized that the five senses do not transmit a true image of the physical universe, but a very inadequate and distorted one. Scientific methods of research are replacing sense testimony with abstract conclusions expressed in symbols. It is the task of a science to correct the false evidence of the material senses through understanding.

Parallel lines never meet; the earth does not touch the sky at the horizon; the sun neither rises in the east nor sinks in the west. Yet the senses would testify to all these things. The true facts of spiritual reality can be grasped only when the evidence of the senses is completely ignored.

“So Christian Science can be seen only as the clouds of corporeal sense roll away”
(548:10–11).

All falsity originates in *mortal mind* (the opposite of the divine Mind). Mortal mind reflects upon itself, and this subjective condition, in every respect circumscribed and negative, is called *matter* (the opposite of Spirit). The belief of mind in matter, thereby giving it life, intelligence, and sensation, constitutes the false concept of *sense* (the opposite of Soul).

“Material sense expresses the belief that mind is in matter” (298:15–16).

278:5–7 “The material senses oppose this, but there are no material senses, for matter has no mind.”

214:10–12 “The material senses, like Adam, originate in matter and return to dust,—are proved non-intelligent.”

194:30–31 “His [Kaspar Hauser’s] case proves material sense to be but a belief formed by education alone.”

485:2–4 “*Material sense* is an absurd phrase, for matter has no sensation.”

It may be seen from the foregoing that the false law of development imitates the true in the following sequence: (1) mortal mind, (2) matter, and (3) sense testimony. The material senses endeavor to invert scientific facts.

122:7–14 “The material senses’ reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery.”

144:11–13 “The more material a belief, the more obstinately tenacious its error; the stronger are the manifestations of the corporeal senses, the weaker the indications of Soul.”

False identification arising from the physical senses must be corrected by the true identification of Soul. Thus, Soul is the remedy for the material senses and false sense testimony.

302:19–24 “The Science of being reveals man as perfect, even as the Father is perfect, because the Soul, or Mind, 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 laws of matter.”

167:3–6 “If we rise no higher than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended.”

311:22–25 “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 harmony and immortality.”

390:4–7 “We cannot deny that Life is self-sustained, and we should never deny the everlasting harmony of Soul, simply because, to the mortal senses, there is seeming discord.”

- 125:12–16 “As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy,—from fear to hope and from faith to understanding,—the visible manifestation will at last be man governed by Soul, not by material sense.”
- 240:29–32 “The divine method of paying sin’s wages involves unwinding one’s snarls, and learning from experience how to divide between sense and Soul.”
- 322:3–7 “When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle.”

The more man understands Soul, the more he lets himself be guided and influenced by spiritual sense, and the more the demands of the material senses recede until they ultimately relinquish their claim entirely.

Body

Having acknowledged that matter has no substantiality of itself, but is the subjective state of mortal mind, we can understand that *body*, representing sensible matter, is identical with the material senses. If material sense alters, the body and its supposititious sensations and manifestations alter likewise.

“If a material body—in other words, mortal, material sense—were permeated by Spirit, that body would disappear to mortal sense, would be deathless” (72:4–6).

Soul is the remedy for the material senses and, therefore, for the body as well. The body is the counterfeit of the identity of Soul and can be explained only as the reversal of Soul.

“Whoever is incompetent to explain Soul would be wise not to undertake the explanation of body” (200:8–9).

The body reflects the false concept of Soul in every detail.

It is therefore important to realize that Soul does not dwell in a body,

204:30–6 “The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, stumble with lameness, drop with drunkenness, consume with disease,—all because of their blindness, their false sense concerning God and man.”

335:16–18 “Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body.”

... but is outside it and governs it.

92:32–93:2 “Do you say the time has not yet come in which to recognize Soul as substantial and able to control the body?”

Thus, the real man does not live in a body, but in Soul.

223:3–6 “Sooner or later we shall learn that the fetters of man’s finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit.”

Any opposite belief leads to discord.

240:11–14 “Change this statement, suppose Mind to be governed by matter or Soul in body, and you lose the keynote of being, and there is continual discord.”

536:11–16 “If man’s spiritual gravitation and attraction to one Father, in whom we ‘live, and move, and have our being,’ should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated.”

Soul-sense must be cultivated, not body.

207:15–16 “Body is not fast and Soul last, nor is evil mightier than good.”

The more we direct our attention to Soul, the more harmoniously will our bodies be governed.

Sin

Soul is sinless; it never loses its identity and definiteness. A true concept of Soul therefore destroys the belief of *sin*.

30:26–28 “If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask.”

Neither Soul nor the true man can sin. Material sense alone sins.

481:29–32 “In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul.”

Since Soul is immortal, its opposite, sin, must be mortal. Sin is self-destructive.

310:23–26 “If Soul sinned, Soul would die. 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.”

In *Retrospection and Introspection* Mrs. Eddy writes of sin:

“Sin existed as a false claim before the human concept of sin was formed; hence one’s concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept” (*Ret.* 67:1–5).

Sin asserted its first claims long before the first mortals were on earth. Evil had already appeared in world events. Man never invented sin and, therefore, cannot be held responsible for it. Man has, consequently, the divine right to rise above the claims of sin and claim his eternal, sinless nature.

Sensation

The joy, happiness, and satisfaction of Soul are the remedy for all forms of sensation. Soul is the opposite of material *sensation*,

249:31–32 “Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego.”

... and never gives the body sensation,

396:26–30 “Keep distinctly in thought that man is the offspring of God, not of man; that man is spiritual, not material; that Soul is Spirit, outside of matter, never in it, never giving the body life and sensation.”

... for Soul is never in the body.

Ecstasy and *emotion* are the opposite of the balance of Soul,

7:17–18 “Physical sensation, not Soul, produces material ecstasy and emotion.”

... and have nothing to do with Soul-sense. Soul is insensible to all attacks of mortal belief and cannot be thrown off its balance. Soul is always balanced and constant.

Passion is opposed to Soul-sense. By this is not meant merely sensual passion, but equally all the many passions to which man is subject. Anything that is done to excess, whether sport, hobbies, or the like, does not rest in the balance of Soul. Soul masters all *propensities*.

64:21–22 “Then shall Soul rejoice in its own, in which passion has no part.”

131:6–10 “When once destroyed by divine Science, the false evidence before the corporeal senses disappears. Hence the opposition of sensuous man to the Science of Soul and the significance of the Scripture, ‘The carnal mind is enmity against God.’”

490:4–5 “Human will is an animal propensity, not a faculty of Soul.”

Soul never suffers; it forever rejoices in itself. Consequently, Soul is the remedy for all the *sufferings*, *sorrows*, and *pleasures* of the material senses.

122:7–14 “The material senses’ reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain

certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery.”

247:31–248:2 “The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure in the body into the unchanging calm and glorious freedom of spiritual harmony.”

265:31–266:2 “The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, ‘rejoicing the heart.’”

When we rejoice in our spiritual selfhood and are conscious of our imperishable and unalterable spiritual nature, we live in an atmosphere in which we feel at one with divine Principle, Life, Truth, and Love. This spiritual awareness frees us from all material and personal *feeling*.

MAN AS THE IDEA OF SOUL

God is Soul and man is the expression of Soul. Soul is our master and confers on us spiritual sense. Man as the idea of Soul, is forever identified and at one with God. Man is the representative of Soul and this is his true, divine purpose.

Soul expresses in man sinless, unchanging being. Through the rule of Soul, material sense is exchanged for spiritual sense and man is thus unconfined, joyful, and happy. Man is not confined in a body, never entangled with worries, but free, safe, and immortal.

Man in the realm of Soul, lives in an atmosphere of safety and freedom. As he is identified with every other idea, man is never in danger and can never be harmed or injured. Through man's spiritual understanding he names all things aright as God's, thus blessing the whole human family. As man identifies with all goodness, he feels infinitely blessed and satisfied.

Soul knows only its own atmosphere of freedom and blessing. There is therefore no malpractice in Soul, no material sense, no harmful, sinning thought, no penalty, no condemnation, and no false identification.

Soul is infinite identity.

APPENDIX 6

The Ideas of SOUL

from sense to Soul

wandering
spiritual idea appearing

identity

name
spiritual identities
characteristics
coincidence
oneness in essence
selfhood
identity of interests

names

defines
definite
identification

man, the representative

the expression of God

spiritual understanding

outside body

never “in” anything

the greater controls

the lesser

master

resurrection

spiritual sense

Soul-sense
constant, steadfast

reverses

exchanges, transforms

unchangeable

changeless
no loss
no forgetfulness
never injured, intact
undisturbed, unimpaired
steadfastness
regularity
constancy
immortality

carries the seed

within itself
reproduces itself
kind, gender

capacity

within-ness

sinless

immortality

freedom

joy, happiness, satisfaction

balance
rejoices
beauty, grace

self-abnegation

rule

NEGATIVE

the material senses

body

sin

sensation

ecstasy, emotion
passion
propensities
sufferings, sorrows
pleasures
feelings

counterfeits per se

APPENDIX 7

References to SOUL

in Science and Health with Key to the Scriptures by Mary Baker Eddy

+ Indicates that the term “Soul” occurs twice in one line.

PRAYER

7: 17 9: 23 13: 32 14: 23

ATONEMENT AND EUCHARIST

30: 24 30: 27 39: 10 48: 9

MARRIAGE

58: 12 60: 29 60: 31 63: 1 64: 21

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

70: 15 71: 7 72: 11 85: 4+ 89: 23 93: 1

SCIENCE, THEOLOGY, MEDICINE

Science

114: 24 119: 30 120: 5 122: 29 131: 9
115: 14 120: 4 122: 8 125: 16

Medicine

144: 13

PHYSIOLOGY

167: 5 172: 20 200: 8

FOOTSTEPS OF TRUTH

203: 23 210: 11 214: 29 215: 7 223: 11 240: 32 249: 31
204: 31 210: 16 214: 32 216: 1 224: 29 247: 15 250: 1
207: 15 213: 18 215: 4 223: 5 240: 13 247: 32

CREATION

266: 1

SCIENCE OF BEING

269: 16 281: 28 302: 22 309: 4 310: 25 322: 5 335: 21
273: 18 282: 20 306: 7 309: 25 310: 32 323: 21 335: 23
274: 6 288: 22 306: 13 310: 14 311: 7 330: 12
280: 13 300: 23+ 306: 23 310: 18 311: 20 335: 16+
280: 23 302: 1 307: 25 310: 21+ 311: 24 335: 19
280: 27 302: 20 308: 14 310: 23+ 317: 27 335: 20

APPENDIX 7 continued

SOME OBJECTIONS ANSWERED

344:2	350:29	359:15	360:10
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CHRISTIAN SCIENCE PRACTICE

381:13	390:5	395:7	420:32	427:4	428:4	438:25
388:25	390:11	396:28	427:3	427:6	437:15	441:6

RECAPITULATION

465:10	467:21	468:26	477:24	479:2	481:30
466:20	467:22	477:6	477:26	480:17	482:10
466:21	468:3	477:7	477:30	481:24	488:28
467:2	468:6+	477:19	478:3	481:28	490:5
467:17	468:22	477:22	478:6	481:29	497:22

GENESIS

508:7	510:16	535:16	536:16
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THE APOCALYPSE

566:7

GLOSSARY

580:24	583:5	587:27	590:3	595:1	599:1
582:15	587:7	588:9	591:16	598:16	

COMPENDIUM 7

PRINCIPLE

STUDYING THE SYNONYM: PRINCIPLE

Principle: “A fundamental truth; a comprehensive law or doctrine, from which others are derived, or on which others are founded; a general truth” (*Webster Dictionary*).

“PRINCIPLE, RULE; are here compared in the sense of that which exercises governing or guiding influence. PRINCIPLE emphasizes the idea of fundamental truth or general application; RULE that of more specific direction or regulation” (*Webster Dictionary*).

Principle is here defined as the general fundamental truth upon which all specific truths rest and in which they are all included.

Divine Principle operates through different principles, as Mrs. Eddy explains in *Miscellany*:

“What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, etc., are but an effect of one universal cause,—an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow’s fall, and that governs all from the infinitesimal to the infinite,—namely, God. Withdraw God divine Principle, from man and the universe, and man and the universe would no longer exist” (*My. 226:6–16*).

Not only is the universe subject to Principle, but man is as well. Whereas the beast lives in accordance with its instincts, man acts according to certain principles that he himself has chosen. These principles, however, differ from one man to another, and adherence to them, therefore, does not always bring about the expected good results. Therefore, every thinking person must ask: Is there an absolute Principle, and if so, what is it? The answer is that

only an absolute, divine Principle of life can ensure man safe self-government and guidance through life. The Principle that man must live, act, and think in accordance with is the perfect Principle, God.

From this Principle the deeper meaning of “church” is derived. Church is defined, in part, as “whatever rests upon and proceeds from divine Principle” (583:12–13). This is the church universal and triumphant; it embraces all the thinking, doing, and living expressed by divine Principle. “... our church is built on the divine Principle, Love” (35:19–20).

Mind, Spirit, Soul: The Creative Principle

Divine Mind creates all as ideas. Spirit gives these ideas birth, brings them forth, and lets them unfold. Soul imparts to these ideas their definite, unalterable, clearly outlined identity. Mind, Spirit, and Soul thus express God’s *creative nature*; they express the unchanging nature of the creation of ideas. They state the inseparable relationship between idea and its creator. All ideas conform to the same Principle, the one divine Principle, God. This determines the harmonious interrelationship of ideas to one another.

Man is an idea of God (Mind). He reflects the full nature of God (Spirit). His whole being is identified with God (Soul). He is inseparably related to his divine Principle, which is Life, Truth, and Love. He is governed by it, and is thus subject to it.

The Triune Principle: Life, Truth, and Love

When the true nature of God’s ideas has been grasped through a scientific understanding of Mind, Spirit, and Soul, the question then arises: Upon what principles do these ideas operate? The answer is that all ideas are governed by the one Principle, which demonstrates Life, Truth, and Love.

The creative Principle (Mind, Spirit, and Soul) is expressed through its true *essence* as Life, Truth, and Love.

“The creative Principle—Life, Truth, and Love—is God” (502:27–28).

The aim of demonstration lies in the revelation of Life, Truth and Love.

Life, Truth, and Love form a *trinity in unity*, they constitute a *triune* Principle.

- 331:26–27 “Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love.”
- 469:7–11 “*Question.*—What is intelligence? *Answer.*—Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love—named God.”
- 473:31–474:3 “Few, however, except his students understood in the least his teachings and their glorious proofs,—namely, that Life, Truth, and Love (the Principle of this unacknowledged Science) destroy all error, evil, disease, and death.”
- 592:16–17 “MOTHER God; divine and eternal Principle; Life, Truth, and Love.”

This trinity of divine Principle is explained in Christian Science by the trinity of *Father*, *Son*, and *Mother*. Father symbolizes the life-giving, sustaining Principle, Life; Son the affirmative, asserting, victorious Principle, Truth; Mother the all-embracing, protecting, and impartial Principle, Love. God, divine Principle, as Father, Son, and Mother is the spiritual, triune *Person*, but has nothing to do with corporeality.

- 302:25–26 “God is Love. He is therefore the divine, infinite Principle, called Person or God.”
- 331:26–27 “Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love.”

The Sevenfold Principle, God

The 7 synonyms for God “express the nature, essence, and wholeness of Deity” (465:13–14). The *nature* of God is Mind, Spirit, Soul; the *essence* of God is Life, Truth, Love. Principle includes all the synonyms, because it constitutes the *wholeness* of Deity.

Principle is the *central point* to which creative thoughts turn in order to look out from Principle on the essence of God and the universe. Principle unites the nature and essence of God in one united, indivisible whole.

This one *sevenfold* Principle, to and from which all reality flows, is alone capable of opening the “seven seals” of error with Truth.

572:12–17 “Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death.”

To understand this Principle means to understand the allness of God and the nothingness of evil, for God is the Principle of *all*, the Principle of the universe and man. Everything is subject to the one, sevenfold Principle, God.

272:29–30 “God is the divine Principle of all that represents Him and of all that really exists.”

275:6–9 “The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle.”

275:10–12 “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.”

476:9–10 “God is the Principle of man, and man is the idea of God.”

515:28–29 “Now compare man before the mirror to his divine Principle, God.”

553:32–554:4 “It can only be replied, that Christian Science reveals what ‘eye hath not seen,’—even the cause of all that exists,—for the universe, inclusive of man, is as eternal as God, who is its divine immortal Principle.”

Thus God, the *Supreme Being*, is recognized in our scientific age as the divine Principle and its infinite idea. The indefinite concept of God is replaced by the definite concept of Principle, which interprets itself through the 7 synonyms and their ideas.

All Ideas Have the Same Principle

Since all ideas are created by Mind—and cannot therefore spring from any other source—the countless individual ideas must also have the same Principle by which they are governed and which they obey.

“God has countless ideas, and they all have one Principle and parentage” (517:18–19).

Although they are individual, all ideas are united in one great harmonious Principle. All divine manifestations indicate the one Principle of all being, and honor this Principle alone.

- 340:20–29 “The divine Principle 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; constitutes the brotherhood of man; ends wars; fulfils the Scripture, ‘Love thy neighbor as thyself;’ annihilates pagan and Christian idolatry,—whatever is wrong in 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.”
- 466:4–6 “The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle.”
- 518:15–19 “The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother’s need and supplieth it, seeking his own in another’s good.”
- 588:9–15 “I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind. There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle.”

Since all ideas have the same Principle, which interprets and demonstrates all, they are all subject to the same laws and rules.

“From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration ...” (112:16–19).

Principle and its Idea

God, the Principle of being, can be grasped only through its idea. If Principle had no idea through which to manifest itself, it could be neither understood, applied, nor proved; we should have no proof of its existence, it would be a myth, nothing.

Infinite Principle has an infinite idea in which it is reflected. Principle is not so much infinite in time and space as it is in power, will, development, possibilities, opportunities, means, and so on; that is to say, it is infinite in ideas.

The basis of any scientific understanding of God and its consequent demonstration consists of a perfect Principle and its perfect idea. Since God is All-in-all, all is Principle and its idea. Illusions, and whatever does not constitute idea, have no part in this Principle. Personal opinions, human and material theories, or creeds cannot be reconciled with this Principle.

258:19–21 “The infinite Principle is reflected by the infinite idea and spiritual individuality, but the material so-called senses have no cognizance of either Principle or its idea.”

259:11–14 “The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration.”

285:17–22 “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.”

286:16–19 “In the Saxon and twenty other tongues *good* is the term for God. The Scriptures declare all that He made to be good, like Himself,—good in Principle and in idea.”

302:31–303:1 “Even in Christian Science, reproduction by Spirit’s individual ideas is but the reflection of the creative power of the divine Principle of those ideas.”

475:3–4 “To infinite Spirit there is no matter,—all is Spirit, divine Principle and its idea.”

x:7–9 “They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science.”

The Idea Must be Seen in its Principle

An idea is never our idea, but always the idea of divine Principle; it never serves selfish and personal aims, but only those of Principle; it is never in a person, a theory, or a dogma; it is and forever remains an idea in Principle.

Our human problems can therefore be solved in Christian Science only if we reason from divine Principle and its spiritual idea.

“The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration” (259:11–14).

Materialistic notions do not enter into it at all. It is a question only of the relationship of Principle to idea and of idea to Principle.

“Spiritual ideas, like numbers and notes, start from Principle ... Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being” (298:20–24).

This shows that human and materialistic speculations and desires have no place in spiritually scientific work.

The divine will, which is expressed in heaven as on earth, in the absolute as in the relative, demands that personal desires and values be laid aside and all striving and thought subordinated to the aim of divine Principle. These selfless thoughts are symbolized in the Bible by angels.

“These upward-soaring beings never lead toward self, sin, or materiality, but guide to the divine Principle of all good, whither every real individuality, image, or likeness of God, gathers” (299:12–15).

Christ illustrates the oneness of God and man. If the idea is seen in its Principle, it becomes the Christ-idea.

“The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus ...” (29:26–28).

Through this oneness with divine Principle, we can “sit down with him [Christ], in a full understanding of the divine Principle” (31:20–21). Then we also sit “on the right hand of the Majesty on high” (*Heb. 1:3*) and look out on the universe of ideas from the standpoint of Principle. Godlike man—not the material, corporeal man—thus attains “the absolute centre and circumference of his being” (262:15–16).

From this elevated standpoint, one beholds and recognizes the universe of ideas, which has been from all eternity anchored in its Principle. In this spiritual universe, the ideas are always in harmonious relationship with one another, because everything is seen from the watch-tower of Principle and every personal and material concept of being is relinquished. Christianity is perceived in its divine Principle; social, religious, economic, or cultural standards do not count. The only standard of value is in Principle.

Only if an idea is evaluated by spiritual standards can its manifestations be rightly interpreted.

“... without a correct sense of its highest visible idea, we can never understand the divine Principle” (560:18–19).

560:28–561:1 “To misunderstand Paul, was to be ignorant of the divine idea he taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea—ignorance of Truth and Love.”

The thought and works of spiritually advanced individuals are seldom correctly appraised by their contemporaries, whose standards are hidebound. All right judgment is in Principle.

Principle and Idea is One

Since Principle must have an infinite idea, and ideas come from Principle and return to Principle, it follows that Principle and idea *is* one (not “are one”).

465:16–466:1 “*Question.*—Is there more than one God or Principle? *Answer.*—There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.”

Principle and idea are not “two.” There is not a Principle somewhere with its ideas around it, as it were. Where Principle is, its idea is also; where idea is, there is also its Principle.

“Principle and its idea, man, are coexistent and eternal” (520:9–10).

The idea is always in its Principle and hence endowed with the nature of Principle. But Principle is never in its idea.

467:21–22 “This is a leading point in the Science of Soul, that Principle is not in its idea.”

Relationship

Although Principle and idea is one, the idea does not merge into its Principle neither is it absorbed by Principle—as is particularly taught by eastern philosophies. Every idea preserves its individuality. Thus, Principle embraces an infinity of individual ideas. The oneness of Principle and idea brings out the fact that the *relation* of God and man (including the universe) is indestructible and inseparable.

Relation: “... connection perceived or imagined between things; a certain position of one thing with regard to another; due conformity or harmony of parts ...” (*Annandale Dictionary*).

Every idea has its proper relation to and conformity with its Principle, just as God has an intelligent relation to man and the universe.

332:1–3 “They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.”

Principle and idea are united through a mutual inseparable relation. This correlation forms the basis of harmony (see definition for “relation” above).

470:32–471:5 “The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.”

561:13–15 “To John, ‘the bride’ and ‘the Lamb’ represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth.”

Man is never unrelated. Our best and only relationship is our oneness with Principle, which brings us into harmonious relationship with all other ideas of Principle. A right relationship with Principle secures for us, even in the human, all those connections which serve the ends of spiritual progress.

The Unity of God

In order to attain the harmony of being, we must recognize our scientific relation to divine Principle. We must reconcile ourselves with Principle. This is the meaning of *atonement*, through which man *unites* himself with Principle. Man must adjust himself to divine Principle, not God to man.

18:13–15 “The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself?”

35:10–14 “This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love.”

35:19–25 “Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick.”

Through this reconciliation we find our *at-one-ment* with God.

19:17–24 “Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus’ atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement,—in the *at-one-ment* with God,—for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom.”

45:16–21 “Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.”

This ever-presence of God with man is “Immanuel,” meaning “God with us.”

107:7–10 “This apodictical Principle points to the revelation of Immanuel, ‘God with us,’—the sovereign ever-presence, delivering the children of men from every ill ‘that flesh is heir to.’”

Principle is forever with man.

573:13–17 “Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people.”

The harmony of Principle is based on its *unity*.

132:9–13 “In other words, he gave his benediction to any one who should not deny that such effects, coming from divine Mind, prove the unity of God,—the divine Principle which brings out all harmony.”

All Christian Science reasoning proceeds from the basis that Principle and idea, God and man, are *inseparable*. Mortal mind would have us believe that man is himself a principle and therefore not allied with a central Principle. But we have no existence of ourselves and—to achieve harmony—cannot act according to our own personal concepts of right and wrong. We are, in every respect, inseparably united with and subject to God, Principle.

91:5–7 “Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love.”

303:28–30 “Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle.”

333:26–27 “The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God.”

336:25–26 “God, the divine Principle of man, and man in God’s likeness are inseparable, harmonious, and eternal.”

476:4–5 “In divine Science, God and the real man are inseparable as divine Principle and idea.”

Through our inseparable unity with Principle, mankind is endowed with divine qualities. This makes each of us the Christ-man.

“Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth” (316:21–23).

Divine Principle establishes the *coincidence* between man and Christ,

337:7–10 “For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ.”

... and thus illustrates the coincidence that has always existed between Principle and the divine idea.

561:20–25 “In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood. The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea.”

The true qualities of man coincide with God’s nature. Only quantitatively are God and man different.

361:13–18 “This declaration of Jesus, understood, conflicts not at all with another of his sayings: ‘I and my Father are one,’ — that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being.”

The unity existing between God and man is thus not quantitative, but qualitative.

Universe

The word “universe” comes from the Latin “unus” (= one) and “vertere,” “versum” (to turn) and means: turned into one, combined into one whole.

Universe: “All created things viewed as constituting one system or whole; the whole body of things, or of phenomena ...” (*Webster Dictionary*).

Universe: “The general system of things ...” (*Annandale Dictionary*).

The material universe imitates the spiritual universe.

121:28–32 “As thus indicated, astronomical order imitates the action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and is allied to divine Science as displayed in the everlasting government of the universe.”

The spiritual universe consists of a gathering of all ideas into a connected whole (system). Universe indicates the oneness of God and the wholeness of Principle. Universe expresses in particular the oneness of ideas as a complete system. In this way, the oneness of ideas reflects the oneness of Principle, by which it is governed.

286:16–20 “In the Saxon and twenty other tongues *good* is the term for God. The Scriptures declare all that He made to be good, like Himself,—good in Principle and in idea. Therefore the spiritual universe is good, and reflects God as He is.”

465:16–466:1 “*Question.*—Is there more than one God or Principle? *Answer.*—There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.”

God is the Principle of the whole universe—that is, the Principle of all that is spiritual and therefore real. God is the Principle of all being, of the spiritual universe, including man.

- 39:25–27 “To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously.”
- 256:7–8 “Love, the divine Principle, is the Father and Mother of the universe, including man.”
- 272:28–30 “The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists.”
- 276:19–24 “When we learn in Science how to be perfect even as our Father in heaven is perfect, thought is turned into new and healthy channels,—toward the contemplation of things immortal and away from materiality to the Principle of the universe, including harmonious man.”
- 302:19–24 “The Science of being reveals man as perfect, even as the Father is perfect, because the Soul, or Mind, 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 laws of matter.”
- 553:32–554:4 “It can only be replied, that Christian Science reveals what ‘eye hath not seen,’—even the cause of all that exists,—for the universe, inclusive of man, is as eternal as God, who is its divine immortal Principle.”

Neither human nor material intelligence is capable of governing the universe harmoniously.

- 270:10–13 “Few deny the hypothesis that intelligence, apart from man and matter, governs the universe; and it is generally admitted that this intelligence is the eternal Mind or divine Principle, Love.”

Mind creates only ideas; thus, the universe is one of Spirit and not matter. This universe is unchangeable, sinless, and imperishable, for it is of the nature of Soul. Principle governs this universe and interprets itself in it through Science and art. The universe is eternal, true, and perfect.

“All substance, intelligence, wisdom, being, immortality, cause, and effect ... are ... the eternal manifestations of the infinite divine Principle, Love” (275:14–17).

507:24–28 “Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe.”

Harmony

The word “harmony” is derived from the Greek “harmos” and “harmonic,” meaning “a joining” and “concord.”

Harmony: “The just adaptation of parts to each other in any system or combination of things, or in things intended to form a connected whole ... Such an agreement between the different parts of a design or composition as to produce unity of effect or an aesthetically pleasing whole” (*Webster Dictionary*).

Harmony: “Completeness and perfection resulting from diversity in unity; agreement in relation” (*Funk and Wagnalls Dictionary*).

These definitions indicate the nature of Principle. Harmony means that the multiplicity of ideas stand in such perfect relationship with one another that they produce a perfect concord. The unity of Principle and idea causes all ideas to operate together in *one* great plan, with the *one* aim of demonstrating their *one* Principle. Harmony is the result of right relationship. To experience harmony in human life, man must stand in right relationship to divine Principle.

130:9–14 “It is unwise to doubt if reality is in perfect harmony with God, divine Principle,—if Science, when understood and demonstrated, will destroy all discord,—since you admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power.”

131:3–5 “There is no error in Science, and our lives must be governed by reality in order to be in harmony with God, the divine Principle of all being.”

561:13–15 “To John, ‘the bride’ and ‘the Lamb’ represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth.”

562:11–16 “The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,—separated by belief from man’s divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science.”

Harmony is based on Principle. Principle governs its ideas harmoniously and never brings them into discord with one another. Spiritual man is held by Principle in unchanging harmony.

“Harmony is produced by its Principle, is controlled by it and abides with it” (304:16–17).

The command of Mind is: Let there be light. Mind manifests itself in ideas. God is the Principle of this manifestation and governs divine ideas. Principle thereby brings harmony to light.

79:12–16 “Christian Science removes these beliefs and hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.”

132:9–13 “In other words, he gave his benediction to any one who should not deny that such effects, coming from divine Mind, prove the unity of God,—the divine Principle which brings out all harmony.”

148:17–21 “Anatomy and theology reject the divine Principle which produces harmonious man, and deal—the one wholly, the other primarily—with matter, calling that man which is not the counterpart, but the counterfeit, of God’s man.”

487:30–488:1 “This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things.”

492:26–28 “On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality.”

The more man understands the divine Principle of being, the more he will participate in the nature of this Principle, which is harmony.

“It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony” (390:7–9).

This right understanding of all-harmonious Principle is called *heaven*. The heavenly state of being is therefore a present possibility. Heaven is not a place. The measure of heaven we have is in proportion to our understanding of God. The Principle of harmony is ever with men.

6:14–16 “To reach heaven, the harmony of being, we must understand the divine Principle of being.”

503:9–10 “The divine Principle and idea constitute spiritual harmony,—heaven and eternity.”

560:10–11 “Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony.”

573:13–17 “Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people.”

587:25–27 “HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.”

The inseparable, intelligent relationship of Principle and idea produces harmony, basing harmony not on matter, on material wealth and satisfaction, but solely on man’s oneness with Principle and its ideas.

170:8–10 “Christian ideas certainly present what human theories exclude—the Principle of man’s harmony.”

Human views and the physical senses cannot keep this harmony hidden. The harmony of being exists even in the midst of the discordant testimony of human beliefs.

81:25–28 “Though the inharmony resulting from material sense hides the harmony of Science, inharmony cannot destroy the divine Principle of Science.”

445:24–26 “The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.”

System

The word “system” comes from the Greek and means “placed together.” This meaning is closely related to the concept of “harmony.” This is also brought out in the definition.

System: “An aggregation or assemblage of objects united by some form of regular interaction or interdependence; a group of diverse units so combined by nature or art as to form an integral whole, and to function, operate, or move in unison and, often, in obedience to some form of control ... a complete exhibition of essential principles or facts, arranged in a rational dependence or connection” (*Webster Dictionary*).

It is rewarding to compare the definitions of the two terms “harmony” (see. p. 319) and “system.” It reveals that harmony is based on system. A system is based on the connection, relation, or interaction between the elements of the system according to definite laws. The effect of this system is harmony—that is, concord.

In metaphysics we deal with ideas, not with things. The above definitions must be interpreted accordingly. The sense of “system” indicates Principle unmistakably. The ideas of divine Principle are inseparably related to one another according to law and constitute one great coherent system. The relationships in a system are subject to the Principle of the system.⁴⁶

Since neither belief nor blind faith are sufficient to grasp being, scientific methods must be applied. That is why Mrs. Eddy reduced divine metaphysics to a system, which enables the student to demonstrate the divine Principle.

146:31–147:5 “Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease.”

⁴⁶ The necessity and purpose of a system are discussed in “System,” *Compendium 1*, p. 7.

- vii:27–viii:4 “Since the author’s discovery of the might of Truth in the treatment of disease as well as of sin, her system has been fully tested and has not been found wanting; but to reach the heights of Christian Science, man must live in obedience to its divine Principle.”
- 546:27–30 “The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle which all may understand.”

This system rests on the law of divine Mind, contains the order of Spirit, and defines the rules of Soul. It can be applied according to the individual methods of Life, brings to light the forms of Truth, and unites all manifestations of God in one universal plan of perfect Love.

Man, as God’s idea, is included in this system. He is no isolated idea without harmony.

“Principle is not to be found in fragmentary ideas” (302:1–2).

Every idea is related to every other idea, reflects every other idea, and is inspired, maintained, furthered, supported, and protected by every other idea. This is the purpose of a system. Within a system, each idea is one with every other idea, and each idea is indispensable to the others.

All organism and organization is an imitation of the divine system. The more clearly we grasp the spiritual system in which we live, and makes this spiritual system our own, the more harmoniously our organism will function and the less we will be exposed to friction with the countless organizations with which we come into contact. We must recognize that all things work together for the one good.

Government

In Compendium 4 it was stated that divine Mind governs. Principle is now likewise characterized by *government*. There is, however, no contradiction here. The word “governs” can be looked at from various aspects. Mind shows that the divine intelligence, the scientific understanding, governs, and that the opposites of divine Mind—illusions, beliefs, material laws, false prophecies, etc.—cannot really govern. Only ideas govern.

The synonym Principle deals with a different question: Who governs whom, and what governs what? Here the relationship between the governor and the governed is shown. Government involves both the governor and the governed, and indicates once again the unity of Principle and idea.

Regarding the connection between Mind and Principle on the subject of “government,” see particularly:

270:10–13 “Few deny the hypothesis that intelligence, apart from man and matter, governs the universe; and it is generally admitted that this intelligence is the eternal Mind or divine Principle, Love.”

303:1–5 “The reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection.”

“Govern” is defined, in part, as “to exercise power or authority in controlling others.”⁴⁷ This indicates the powerful relationship between Principle and idea. All the ideas of the universe, including man, are under the authoritative power of God, and are governed by and obedient to Principle.

39:25–27 “To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously.”

195:15–18 “Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause.”

286:13–15 “He knew that the divine Principle, Love, creates and governs all that is real.”

304:14–15 “The perfect man—governed by God, his perfect Principle—is sinless and eternal.”

⁴⁷ See “Mind Governs,” *Compendium 4, Mind*, p. 183.

In arithmetic, the numbers do not govern themselves. In order to produce correct answers, they must be governed by their principle. We can govern ourselves harmoniously only if we—like the numbers—place ourselves unconditionally under the government of divine Principle. Our personal will must yield to Principle.

318:28–30 “The governor is not subjected to the governed. In Science man is governed by God, divine Principle, as numbers are controlled and proved by His laws.”

588:11–15 “There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle.”

81:20–25 “Erase the figures which express number, silence the tones of music, give to the worms the body called man, and yet the producing, governing, divine Principle lives on,—in the case of man as truly as in the case of numbers and of music,—despite the so-called laws of matter, which define man as mortal.”

121:28–32 “As thus indicated, astronomical order imitates the action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and is allied to divine Science as displayed in the everlasting government of the universe.”

A right understanding of the government of divine Principle brings light into human systems of government and enables us—primarily individually—to demonstrate the highest form of government, *theocracy*, that is, government by God. The more we let ourselves be governed by our understanding of the nature, essence, and wholeness of God, and the more we withdraw ourselves from personal domination, the quicker we will enjoy a foretaste of heaven, that is, harmonious government by divine Principle.

587:25–26 “HEAVEN. Harmony; the reign of Spirit; government by divine Principle”

Government presupposes relationships, embraced in a system. If the government is human, the system will manifest itself as organization; if it is spiritual, it will be revealed as a system of ideas.

The *fourth day of creation* symbolizes government based on system.

“And God said, Let there be lights [ideas] in the firmament of the heaven, [heaven: symbol of harmony], to divide the day from the night; and let them be for signs, and for seasons, and for days, and years” (*Gen. 1:14*).

Signs, seasons, days, and years are symbols of system. The canopy of the heavens is a fitting symbol of system, harmony, and government; all ideas of Principle.

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also” (*Gen. 1:16*).

The greater (Principle) governs the lesser (idea).⁴⁸

The *fourth 1000-year period* of biblical history is dominated by the problem of government. Who is to govern whom? While Samuel taught that God alone should govern man, the Israelites demanded a human king. At the beginning of the fourth thousand years from Adam, the first king of the Israelites (Saul) was chosen. Human government brought discord and decay, until suffering thought awoke to the necessity of choosing an impersonal Principle as ruler. At the close of this thousand-year period came the uncrowned king, Jesus Christ, who demonstrated the governing power of divine Principle as Life, Truth, and Love. In this 1000-year period, the great prophets indicated that neither in the ark of the covenant nor in the city of Jerusalem—both symbols of Principle—was there any demonstrable power, and that neither the ark nor Jerusalem could provide a protecting government. Principle is not “in” its symbol. The worship of the symbol is powerless to unfold spiritual power.

Principle is Absolute

Absolute: “Not dependent on anything else; not determined by or affected by anything outside itself, fundamental” (*Webster Dictionary*).

Absolute: “Freed from limitation or condition; unconditional; unlimited by extraneous power or control; complete in itself” (*Annandale Dictionary*).

⁴⁸ See “Fourth Day,” *Compendium 2, The Seven Days of Creation*, p. 64.

Divine Principle takes no account of anything outside of itself; it is *absolute*. Principle is God, who “is no respecter of persons” (*Acts 10:34*); it is influenced neither by personal views nor by manmade theories and dogmas. Principle demands absolute reliance on God.

107:3–6 “God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.”

109:6–9 “This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine.”

283:11–12 “Principle is absolute. It admits of no error, but rests upon understanding.”

Divine Principle cannot be influenced, it is *immutable*. Principle cannot be fashioned to suit passing judgment.

306:25–29 “Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal.”

202:15–17 “Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being, God, neither sins, suffers, nor dies.”

274:23–25 “Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration.”

Principle is always the same. God is a *fixed* Principle. All ideas are firmly rooted and anchored in this Principle.

112:32–113:3 “God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle.”

128:27–28 “Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation.”

Principle is *apodictical* and *imperative*. It cannot be deceived, avoided, or evaded.

107:7–10 “This apodictical Principle points to the revelation of Immanuel, ,God with us,’ — the sovereign ever-presence, delivering the children of men from every ill ‘that flesh is heir to.’”

329:21–22 “There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will.”

Principle Never Pardons

An absolute Principle is always right. It is infallible, and not subject to mood or whim. It never *repents* of anything, but always upholds the true idea.

329:21–25 “There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents, but maintains the claim of Truth by quenching error.”

522:31–523:1 “Does the unerring Principle of divine law change or repent? It cannot be so.”

Equally, Principle never *pardons* anything, for it cannot designate error as true or good. The only form of pardon known to Principle is the *correction* of the fault. Understanding and reformation are the best means for attaining pardon. The sin is pardoned when it has been acknowledged as such, and given up. Outward veneration of God and human goodness are not enough to attain forgiveness. Principle demands reform.

6:3–5 “Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner.”

11:12–17 “Mere legal pardon (and there is no other, for divine Principle never pardons our sins or mistakes till they are corrected) leaves the offender free to repeat

the offence, if indeed, he has not already suffered sufficiently from vice to make him turn from it with loathing.”

285:23–27 “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.”

Obedience to Principle

Mind creates all ideas, and these are obedient to Mind, for the power of divine intelligence leads, directs, and controls all ideas.⁴⁹ Obedience to Principle leads to unity with Principle and brings about divine demonstration. Obedience to God demonstrates Principle.

viii:2–4 “... but to reach the heights of Christian Science, man must live in obedience to its divine Principle.”

25:17–19 “By his obedience to God, he demonstrated more spiritually than all others the Principle of being.”

31:17–22 “Obeying his precious precepts,—following his demonstration so far as we apprehend it,—we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death.”

91:5–7 “Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love.”

Disobedience leads to failure. Where spiritual success is lacking—and this is the only success that really counts—there is disobedience to Principle.

149:12–16 “If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science.”

⁴⁹ See “Guidance” (p. 174) and “Control” (p. 180) in *Compendium 4, Mind*.

19:26–28 “If living in disobedience to Him, we ought to feel no security, although God is good.”

Obedience means a constant, persistent adherence to divine Principle and its idea. Where there is this obedience, Principle demonstrates itself.

456:5–7 “Strict adherence to the divine Principle and rules of the scientific method has secured the only success of the students of Christian Science.”

456:22–24 “Truth does the work, and you must both understand and abide by the divine Principle of your demonstration.”

495:28–31 “Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love.”

The *fourth statement of the Commandments* confirms that obedience to God brings the fruits of demonstration.⁵⁰

Ex. 20:6 “And showing mercy unto thousands of them that love me, and keep my commandments.”

Principle Demonstrates Itself

To demonstrate: “To show or prove to the mind or understanding ... To prove by reasoning, as by deduction” (*Webster Dictionary*).

To demonstrate: “To point out with perfect clearness” (*Annandale Dictionary*).

Demonstration: “Act or example of making known by visible means or of giving tangible evidence of something ... Illustration of the practical application of certain theories, methods, etc. ... *In Math.* A course of reasoning showing that a certain result is a necessary consequence of assumed premises” (*Webster Dictionary*).

⁵⁰ See “Fourth Statement,” *Compendium 3, The Commandments*, p. 96.

A demonstration rests on a fixed Principle that is stated in a logical way. This statement interprets itself through law, order, rule, system, method, form, plan. When this is recognized, understood, and adhered to, Principle demonstrates itself. This is true of arithmetic, and much more so of the Science of being.

- 112:16–22 “From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are ‘the same yesterday, and to-day, and forever;’ for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.”
- 112:32–113:3 “God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle.”
- 147:1–5 “This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease.”
- 147:24–31 “Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.”
- 162:25–28 “Christian Science heals organic disease as surely as it heals what is called functional, for it requires only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher rule.”
- 274:23–25 “Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration.”

- 341:12–16 “Sneers at the application of the word *Science* to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof.”
- 457:28–30 “The Scientist’s demonstration rests on one Principle, and there must and can be no opposite rule.”
- 546:27–30 “The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle which all may understand.”

Principle cannot be practically demonstrated through its rules and system unless this Principle is first clearly stated in its Science. For example, a clear recognition of the laws of mathematics leads to correct mathematical proofs using these laws. Likewise, a scientific statement of divine Principle demonstrates this Principle.

- 259:11–14 “The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration.”
- 283:24–27 “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.”
- 466:28–31 “Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually.”

Principle demonstrates itself by manifesting the ideas of Principle and dispelling illusions (and their effects). This may be the curing of disease or deliverance from sin.

- 109:4–10 “Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine. This proof once seen, no other conclusion can be reached.”

232:16–19 “In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago, by healing the sick and triumphing over death.”

351:2–7 “When we lose faith in God’s power to heal, we distrust the divine Principle which demonstrates Christian Science, and then we cannot heal the sick. Neither can we heal through the help of Spirit, if we plant ourselves on a material basis.”

The practical demonstrations of divine Principle are not supplementary to this Principle, but are an inseparable part of it. A principle that cannot be demonstrated is no proper principle. An understanding of divine Principle that does not lead to practical demonstration is not complete. Understanding and demonstration are inseparable.

19:24–26 “Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God.”

25:17–19 “By his obedience to God, he demonstrated more spiritually than all others the Principle of being.”

29:32–30:4 “Jesus was the offspring of Mary’s self-conscious communion with God. Hence he could give a more spiritual idea of life than other men, and could demonstrate the Science of Love—his Father or divine Principle.”

51:21–23 “His purpose in healing was not alone to restore health, but to demonstrate his divine Principle.”

312:31–313:1 “Jesus’ spiritual origin and his demonstration of divine Principle richly endowed him and entitled him to sonship in Science.”

565:23–28 “After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God,—to be found in its divine Principle.”

Since Principle is impersonal, everyone is free to avail themselves of divine Principle. This is dependent solely upon a cultivated spiritual understanding and not upon personal factors, such as age, sex, education, history, learning, or social position. Understanding Principle and obedience to Principle bring demonstration.

The *fourth Beatitude* likewise declares the great law that obedience to Principle and unity with Principle bring demonstration.

Matt. 5:6 “Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.”⁵¹

Divine Principle is characterized also by *spiritual power*, because it possesses the power to demonstrate spiritual ideas, despite the so-called forces of matter. It proves itself both in the spiritual realm and the so-called material realm, where it demonstrates itself not through material aid or matter, but *in spite of* matter.

This power of demonstration is declared in the *fourth* statement of the *Lord’s Prayer* as the divine Principle that demonstrates itself both in the absolute (heaven) and the relative (earth).

17:1–3 “Thy will be done in earth, as it is in heaven.
Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme.”⁵²

In the scientific order of ideas, “spiritual power” appears *fourth*, because it is a quality of the fourth synonym for God.

116:1–3 “*Third Degree. Understanding. SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.*” [italics added]

469:30–470:5 “With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science.”

⁵¹ See “Fourth Beatitude,” *Compendium 3, The Beatitudes*, p. 112.

⁵² See “Fourth Statement,” *Compendium 3, The Lord’s Prayer*, p. 124.

Principle Proves Itself

Principle demonstrates itself. The definition of “to demonstrate” mentions “proving” (see p. 330).

To prove: “To demonstrate to be true ... To test or verify, as the correctness of an operation or result” (*Webster Dictionary*).

To prove: “To establish the truth, or reality of by reasoning, induction, or evidence; to demonstrate” (*Annandale Dictionary*).

A demonstration provides evidence of the correctness of Principle. Divine Principle *proves* itself and can be proved. An understanding of Principle forms the basis of demonstration; this may operate as healing, which is thus the visible evidence of the correctness of Principle and understanding.

345:17–20 “One who understands Christian Science can heal the sick on the divine Principle of Christian Science, and this practical proof is the only feasible evidence that one does understand this Science.”

Since divine Principle is spiritual, its proofs can be truly evaluated only through spiritual sense. Blind faith, hypnotism, spiritualism, and the like may provide apparent proofs of their principles, but they cannot prove scientifically that their principles are divine. Material sense misinterprets mental manifestations; it cannot tell whether they are based on the divine Mind or on the human mind. The only demonstrations that offer evidence of the reality of divine Principle are those which can be traced back to an understanding of divine ideas.

x:22–23 “The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth.”

109:6–9 “This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine.”

- 149:12–16 “If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life,—because you have not obeyed the rule and proved the Principle of divine Science.”
- 210:5–6 “The Principle and proof of Christianity are discerned by spiritual sense.”
- 318:28–30 “The governor is not subjected to the governed. In Science man is governed by God, divine Principle, as numbers are controlled and proved by His laws.”
- 341:12–16 “Sneers at the application of the word *Science* to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof.”
- 461:5–7 “We admit the whole, because a part is proved and that part illustrates and proves the entire Principle.”
- 473:26–31 “Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He proved what he taught. This is the Science of Christianity. Jesus *proved* the Principle, which heals the sick and casts out error, to be divine.”
- 546:27–30 “The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle which all may understand.”

Principle is Ever-operative

A Principle that always demonstrates and proves itself must also be ever-operative. The operation of divine Principle manifests itself in proofs and demonstrations. Through his unity with God, man is subject to the uninterrupted operation of the omni-active Principle. In this manner, man is used by God for divine purpose.

- xi:9–14 “The physical healing of Christian Science results now, as in Jesus’ time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation.”

- 117:19–23 “Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.”
- 123:24–29 “The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being.”
- 133:15–18 “Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and in kings’ palaces.”
- 562:11–16 “The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,—separated by belief from man’s divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science.”

Divine Principle does not have to be brought into operation. It is *always at work*. But so long as we do not understand and do not avail ourselves of its laws and rules, we are not at one with the ever-operative Principle and cannot enjoy its blessings. When, however, the understanding is there, we recognize that divine Principle is forever *working out* the ends of eternal good for all.

- 3:7–11 “Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God’s rule in order to receive His blessing, which enables us to work out our own salvation.”
- 103:12–15 “On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only.”
- 561:1–4 “The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of evil, leads to the discernment of the divine idea.”

Principle is omni-active and puts its ideas into operation. Man, as the reflection of divine Principle, allows himself to be used by this Principle; he adheres to the law, order, rule, system, method, form, and plan of divine metaphysics.

- x:22–25 “The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is safer and more potent than that of any other sanitary method.”
- 26:28–30 “Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practiced.”
- 111:11–14 “The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science.”
- 147:24–29 “Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science.”
- 355:20–26 “The statement that the teachings of Christian Science in this work are ‘absolutely false, and the most egregious fallacies ever offered for acceptance,’ is an opinion wholly due to a misapprehension both of the divine Principle and practice of Christian Science and to a consequent inability to demonstrate this Science.”
- 457:28–32 “The Scientist’s demonstration rests on the one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease without exploiting other means.”

Principle Interprets Itself

To interpret means to *explain*, to *state*, to *expound*. Since Principle includes all ideas and holds their relation to one another and to their Principle in one harmonious system, being can be correctly *interpreted* only from this Principle.

272:28–29 “The divine Principle of the universe must interpret the universe.”

83:25–29 “There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things.”

The interpretation of God as the Principle of being must rest on Science. Human material views and theories are inadequate to give a correct explanation of being. Divine Principle interprets itself through Science alone, which is understood through spiritual sense.

ix:10–16 “So was it with the author. As a certain poet says of himself, she ‘lisped in numbers, for the numbers came.’ Certain essays written at that early date are still in circulation among her first pupils; but they are feeble attempts to state the Principle and practice of Christian healing, and are not complete nor satisfactory expositions of Truth.”

72:2–3 “The divine Principle of man speaks through immortal sense.”

117:19–23 “Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.”

124:14–19 “The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.”

283:24–27 “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.”

285:23–27 “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.”

- 464:21–23 “In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality.”
- 560:10–11 “Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony.”
- 568:30–569:3 “Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle,—as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother.”

A Principle capable of scientific interpretation can also be *taught* and learned. Jesus taught the Principle of all being and confirmed his teaching with proofs. He taught, however, only the simple generalities of divine Principle; it remained for Mrs. Eddy to state as a complete system the Science on which Jesus’ teaching was based.

- 19:6–11 “Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus’ teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit—the law of divine Love.”
- 26:28–30 “Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised.”
- 136:1–5 “Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning.”
- 147:24–29 “Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science.”
- 343:1–3 “Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed?”

493:9–16 “*Question.*—Will you explain sickness and show how it is to be healed?
Answer.—The method of Christian Science Mind-healing is touched upon
 in a previous chapter entitled Christian Science Practice. A full answer to
 the above question involves teaching, which enables the healer to demon-
 strate and prove for himself the Principle and rule of Christian Science or
 metaphysical healing.”

God is the Principle of All Sciences

Science: “... accumulated and accepted knowledge which has been systematized
 and formulated with reference to the discovery of general truths or the operation of
 general laws” (*Webster Dictionary*).

Science: “An exact and systematic statement or classification of knowledge ...
 Science is knowledge reduced to law and embodied in system” (*Funk and Wagnalls
 Dictionary*).⁵³

The definition of *science* indicates Principle, for Principle interprets itself through a system, the essence of a science. Since there is only *one* Principle of being, there can also be only *one* Principle of *all* sciences. Consequently, Christian Science is applicable in all fields. God is the Principle of the science of true medicine, of the science of true government, of the science of true jurisprudence, of the science of true economics, of the science of true theology, of the science of true relationships, of metaphysics, and so on.

112:32–113:3 “God is the Principle of divine metaphysics. As there is but one God, there
 can be but one divine Principle of all Science; and there must be fixed rules
 for the demonstration of this divine Principle.”

123:32–124:2 “On the contrary, Christian Science is pre-eminently scientific, being based
 on Truth, the Principle of all science.”

340:20–22 “The divine Principle of the First Commandment bases the Science of being,
 by which man demonstrates health, holiness, and life eternal.”

⁵³ See “Science Defined,” *Compendium 1*, p. 6.

492:25–28 “*God is Mind, and God is infinite, hence all is Mind.* On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality.”

Since divine Principle interprets itself through Science, this Principle can be investigated, understood, demonstrated, and proved only on a scientific basis and with scientific methods. It is in the nature of any science to lead the investigator to new discoveries in an ordered way.

147:24–31 “Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.”

272:30–32 “Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science.”

306:25–29 “Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding life and the universe, ever present and eternal.”

When we have grasped the nature, essence, and wholeness of God, divine Principle, we have grasped the Science of all sciences and thereby have found the key which *solves* all the *problems* and enigmas of being.

90:27–30 “The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being through an apprehension of divine Principle.”

273:4–7 “Human belief has sought out many inventions, but not one of them can solve the problem of being without the divine Principle of divine Science.”

NEGATIVE**Personality, Personal Sense**

Life, Truth, and Love is the only true Person. Honor is due to God alone. But personal sense would have us exalt persons. The inclination to be guided by persons or our own personality goes against the demands of divine Principle. If personal sense is given up or silenced, it creates the opportunity to hear the interpretation of Principle; we no longer stand in our own way. Personality, the opposite of divine Principle, is compounded of personal views, personal will, personal inclinations and desires, and not least of a craving for popularity and ambition. There is, however, only *one* concept of man, and this—although individual—is universal, but not personal. Divine Principle is the only thing we can lean on, for it is impersonal, impartial, universal, and ever-present.

- 6:3–5 “Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner.”
- 79:12–16 “Christian Science removes these beliefs and hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.”
- 146:15–18 “Scholasticism clings for salvation to the person, instead of to the divine Principle, of the man Jesus; and his Science, the curative agent of God, is silenced.”
- 464:21–23 “In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality.”
- 473:18–25 “In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity’s truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required.”

576:31–577:4 “This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love.”

Man cannot influence divine Principle through prayer, sacrifice, or human goodness. The human mind would like to furnish God with human qualities, as though God were a much magnified concept of man. But Principle is not an *anthropomorphic* God.

13:25–29 “Because of human ignorance of the divine Principle, Love, the Father of all is represented as a corporeal creator; hence men recognize themselves as merely physical, and are ignorant of man as God’s image or reflection and of man’s eternal incorporeal existence.”

257:15–21 “The material senses and human conceptions would translate spiritual ideas into material beliefs, and would say that an anthropomorphic God, instead of infinite Principle,—in other words, divine Love,—is the father of the rain, ‘who hath begotten the drops of dew,’ who bringeth ‘forth Mazzaroth in his season,’ and guideth ‘Arcturus with his sons.’”

285:23–27 “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.”

317:1–5 “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.”

Persecution

The demands of divine Principle are a *rebuke* to human and personal sense. Because Principle is impersonal, inviolable, and indestructible and cannot be suppressed, mortal mind seeks to *persecute* the adherent to Principle. The poisoned arrow, which is directed against Principle, is intended for the followers of this Principle. But if we can see through the cunning methods of error and know that the attack is impersonal, we cannot be touched.

Matthew 5:10–12 “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

51:24–27 “The motives of his persecutors were pride, envy, cruelty, and vengeance, inflicted on the physical Jesus, but aimed at the divine Principle, Love, which rebuked their sensuality.”

314:23–32 “Because of mortals’ material and sinful belief, the spiritual Jesus was imperceptible to them. The higher his demonstration of divine Science carried the problem of being, and the more distinctly 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 laws to save them from sin and sickness, were submissive to death as being in supposed accord with the inevitable law of life.”

316:24–25 “The spiritual idea of God, as presented by Jesus, was scourged in person, and its Principle was rejected.”

Theories

Being and the universe must be interpreted from divine Principle. Human *theories, opinions*, and material knowledge are inadequate to provide a reliable explanation of being. Absolute conclusions exclude human hypotheses and take no account of knowledge derived from sense testimony. Even the most idealistic human concepts of life and the universe must give way to the absolute interpretation of divine Principle. Only this is based on absolute Truth, and it alone can endure.

26:28–30 “Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised.”

99:2–5 “Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet to escape from sin, is what the Bible demands.”

- 117:19–23 “Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.”
- 167:1–3 “Should we implore a corporeal God to heal the sick out of His personal volition, or should we understand the infinite divine Principle which heals?”
- 170:7–10 “Did Jesus understand the economy of man less than Graham or Cutter? Christian ideas certainly present what human theories exclude—the Principle of man’s harmony.”
- 191:8–13 “As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to ‘where the young child was,’—even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes.”
- 192:6–9 “Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of from Principle, and from the mortal instead of from the immortal.”
- 232:9–15 “Scripture informs us that ‘with God all things are possible,’—all good is possible to Spirit; but our prevalent theories practically deny this, and make healing possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false, but religions which contradict its Principle are false.”
- 317:1–5 “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.”
- 456:17–20 “Science makes no concessions to persons or opinions. One must abide in the *morale* of truth or he cannot demonstrate the divine Principle.”

490:14–18 “Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man’s divine Principle, Love.”

Lack of Principle

Divine Principle can be understood only through scientific, spiritual sense. Material sense is incapable of expounding or evaluating Principle; it is *without Principle*.

300:3–5 “Finite sense has no true appreciation of infinite Principle, God, or of His infinite image or reflection, man.”

Material man, sin, sickness, and mortality have no Principle.

281:20–24 “When we put off the false sense for the true, and see that sin and mortality have neither Principle nor permanency, we shall learn that sin and mortality are without actual origin or rightful existence.”

286:31–287:4 “Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence. They have neither Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which simulates the creations of Truth.”

299:31–300:1 “If man were solely a creature of the material senses, he would have no eternal Principle and would be mutable and mortal.”

Principle is completely *independent* of everything that is not divine. It exists independently of symbols, matter, material sense, or discord;

81:20–30 “Erase the figures which express number, silence the tones of music, give to the worms the body called man, and yet the producing, governing, divine Principle lives on,—in the case of man as truly as in the case of numbers and of music,—despite the so-called laws of matter, which define man as mortal. Though the inharmony resulting from material sense hides the harmony

of Science, inharmony cannot destroy the divine Principle of Science. In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good."

... it is independent of periods of time or numbers of followers.

328:30–329:1 "The purpose of his great life-work extends through time and includes universal humanity. Its Principle is infinite, reaching beyond the pale of a single period or of a limited following."

No human or material organization can support Principle or influence or monopolize it.

141:17–19 "For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is spiritualized man."

239:5–7 "Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle."

Principle demands uprightness, honesty, and righteousness. It will suffer no *hypocrisy*,

329:21–22 "There is no hypocrisy in Science. Principle is imperative."

... *dishonesty*, or *disloyalty*.

MAN AS THE IDEA OF PRINCIPLE

Principle and idea form *one* great unity of infinite ideas, harmoniously related in *one* system. Therein man, as the idea of Principle, finds the center and circumference of his being. There is only *one* Principle of the universe—namely, God—and this universal Principle makes man its subject, commands him, and uses him for its own glorification.

Man, as God's idea, is inseparably connected to Principle and obeys it. Man is harmoniously governed by reason of his unity with Principle and is forever firmly anchored in the divine system of ideas. Principle demands of man uprightness, honesty, obedience, righteousness, and loyalty.

Man is inseparably related to all God's ideas. Through the operation of the rules of divine Principle, man demonstrates harmony for himself and for others, and proves the ever-active Principle. All ideas are in harmonious correlation with one another and demonstrate a harmonious universe.

Divine Principle interprets itself through its laws and rules, thereby solving problems. Human material theories cannot explain or prove God. Divine Science alone can interpret Principle and the universe aright. Personal views, immemorial traditions, and opinions are alien to Principle and form no part of or factor in it. Divine Principle is not guided by persons and dogmas, it is impersonal.

Principle is the infinite One.

APPENDIX 8

Study of the Synonyms by Chapter

Each chapter in the Textbook elucidates its one great theme, the Science of God and man, from a different standpoint. Consequently, the synonyms for God are not always expressed through the same ideas; according to the chapter, different ideas of each synonym come to the forefront. Each chapter brings out the specific ideas of each synonym most suited to the subject of that chapter.

Therefore, if you wish, you may set yourself the instructive task of studying each of the 7 synonyms for God by chapter. By comparing how the characteristic ideas of the synonyms change from chapter to chapter, you cannot fail to perceive a definite design pervading the whole Textbook. Likewise, the subject dealt with in each chapter will become much more readily understandable.

By way of example, this is done here for the synonym Principle, but this should not prevent the serious student from undertaking this work for all the synonyms.

Question: What are the *chief ideas* of Principle in each chapter?

Chapter 1: Prayer

Principle is not a person. Principle always remains Principle. Its work is done. It regrets nothing and pardons only through correction.

Chapter 2: Atonement and Eucharist

The teaching of divine Principle consists in the explanation of the unity of man with the spiritual idea and his Principle. But this realization must be practiced and proved.

Chapter 3: Marriage

There is no mention of Principle in this chapter.

Chapter 4: Christian Science versus Spiritualism

Divine Principle interprets itself through ideas, independent of persons, symbols, philosophies, ethics, superstition, discord, etc.

Chapter 5: Animal Magnetism Unmasked

Divine Principle works out solely the plan of good.

APPENDIX 8 continued

Chapter 6: Science, Theology, Medicine

Science: God is the Principle of all sciences and of metaphysics. This Principle is absolute, irrefutable, established, and governs the universe in perfect harmony through ever-operative laws, order, and rules.

Theology: Religion and its practice must be based on a scientific understanding of divine Principle.

Medicine: Divine Mind is the healing Principle, which demonstrates itself through its system and rules.

Chapter 7: Physiology

Personal will, human theories and opinions, and a material, theoretical basis of life must be given up in favor of a metaphysical Science and its Principle. Principle rules only through ideas.

Chapter 8: Footsteps of Truth

The great concord of Principle and idea is correctly interpreted by spiritual sense, when the theories of matter and their laws are disregarded.

Chapter 9: Creation

The perfect Principle is the Father and Mother of the perfect universe, including perfect man.

Chapter 10: Science of Being

Part I: God is Principle and not a physical personality. This Principle is the governing intelligence of the universe, including man. It is the Principle of being, the Principle of all sciences, and interprets and solves all problems. Principle is absolute and admits of no error. Error of any kind is and has no Principle. Spiritual ideas go forth from Principle and adhere to this Principle. Principle governs all ideas in harmony.

Part II: Thought must be forever directed on divine Principle until it blends with Principle and every idea is recognized as anchored in its Principle. Material thought wants to reject and persecute Principle and its idea and enthrone material science.

APPENDIX 8 continued

Part III: The Platform (330:8): Life, Truth, and Love constitute the triune, divine Principle, the *one* God, with which man and the universe are in intelligent relationship, forever and inseparably, forming a harmonious unity.

Chapter 11: Some Objections Answered

Principle answers objections by demonstrations, not by words; it proves itself in a practical, visible way.

Chapter 12: Christian Science Practice

An understanding of Principle restores harmony, heals both sin and sickness, and is equal to every emergency.

Chapter 13: Teaching Christian Science

Principle interprets right and wrong practice, and demands strict adherence to scientific rules and methods. It makes no concessions to personal sense, neither can it be concealed by personality, dishonesty, etc.

Chapter 14: Recapitulation

There is only *one* Principle, God, whereby Principle and idea is one. The triune Principle—Life, Truth, and Love—constitutes an indestructible unity of Principle and spiritual power, of one perfect Principle and its perfect idea. This Principle is the scientific basis of all reality and demonstrates harmony.

Chapter 15: Genesis

God—Life, Truth, and Love—is the creative Principle of the universe, expressing itself in countless ideas. Principle and its idea, man, coexist and are eternal.

Chapter 16: The Apocalypse

Divine Science explains the Principle of heavenly harmony and indicates the correlation and coincidence of Principle and idea. The idea is always in its Principle, and Principle is forever with men.

APPENDIX 9

The Ideas of PRINCIPLE

the creative Principle: Mind, Spirit, Soul
creative nature

the triune Principle: Life, Truth, Love
essence
trinity in unity
Father, Son, Mother
triune Person

the sevenfold Principle
wholeness
central point
Principle of all
Supreme Being

all ideas have the same Principle

Principle and its idea

the idea must be seen in its Principle

Principle and its idea is one

relationship

the unity of God
atonement / at-one-ment
inseparable
divine coincidence

universe

harmony

system

government
theocracy

absolute
immutable, fixed
apodictical
imperative

never pardons
never repents
correction

obedience to Principle

demonstrates itself
spiritual power
operates

proves itself

ever-operative
working out all good
always at work

interprets itself
expounds
explains, states

God is the Principle of all sciences
solves all problems

NEGATIVE

personality, personal sense
anthropomorphism

material organization

theories
opinions

lack of Principle
without Principle
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COMPENDIUM 8

LIFE

STUDYING THE SYNONYM: LIFE

Principle—Life

The *one* divine Principle interprets and demonstrates itself through its infinite ideas. What is demonstrated through this Principle? Principle demonstrates Life, Truth, and Love; that is, it proves that definite spiritual values *exist* (Life), that they are of the nature of consciousness (Truth), and that they are perfect (Love).

Omni-active Principle expresses Life by bringing to light the eternal facts of being and demonstrating their reality and immortality. The power of Principle expresses itself as Life.

123:27–29 “The operation of this Principle indicates the eternality of the scientific order and continuity of being.”

Divine Principle is the only Principle of the universe, including man. It must therefore also be regarded as the one and only true *Life-principle*. Because man *lives* according to a principle it is important, in order to be able to live harmoniously, for us to choose divine Principle as our *Life-principle*. This enables us to live the life which coincides with the divine Life.

25:13–16 “Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death.”

42:31–2 “They must understand more fully his Life-principle by casting out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure.”

46:30–47:3 “His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus’ teachings and demonstrations, which gave them a faint conception of the Life which is God.”

283:24–31 “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.”

304:17–18 “Divine Principle is the Life of man.”

312:19–20 “Mortals claim that death is inevitable; but man’s eternal Principle is ever-present Life.”

Divine Principle is the Life of man. The harmony of human life is dependent upon the extent to which man understands and demonstrates divine Principle. Happiness is not a matter of chance; every one of us determines it for ourselves.

Father

The triune Principle is Life, Truth, and Love. It is also symbolized by the trinity in unity of God as Father, Son, and Mother. God is interpreted as divine Principle,

“... as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother” (569:1–3).

Divine Principle determines the relationship between Principle and its idea,—that is, between God and man. Life explains the relationship of God to man, of the creator to the creation (fatherhood); Truth explains the relationship of man to God, of the creation to the creator (sonship); Love explains that these relationships of God’s fatherhood and sonship are a correlation, because God’s idea is always included in its Principle and embraced by it (motherhood).

God as *Father* expresses the creative relationship of the creator to the creation. Mind is the grand creator.⁵⁴ Principle governs the inseparable relationship between creator and creation. Life, the fatherhood of God, further declares that the creator is forever expressed in its creation. The definition of Father is consequently built up on Mind, Principle, and Life; it reads:

⁵⁴ See “Creator,” *Compendium 4, Mind*, p. 137.

“Eternal Life; the one Mind; the divine Principle, commonly called God” (586:9–10).

While we seek in Mind, Spirit, and Soul for the nature of God, and in Principle for the relationship between God and its idea, in Life, Truth, and Love we must regard God and its idea as one; Principle and its idea must be seen as coexistent. This is the essence of Life, Truth, and Love.

The following references may explain this further:

“Life is Mind, the creator reflected in His creations” (331:5–6).

Thus, Mind underlies divine Life.

531:25–29 “Which institutes Life,—matter or Mind? Does Life begin with Mind or with matter? Is Life sustained by matter or by Spirit? Certainly not by both, since flesh wars against Spirit and the corporeal senses can take to cognizance of Spirit.”

543:26–30 “Ideas of Truth alone are reflected in the myriad manifestations of Life, and thus it is seen that man springs solely from Mind The belief that matter supports life would make Life, or God, mortal.”

Life gives a much broader concept of Mind as creator by describing the creator *and* the creation as an inseparable unity—namely, the creator reflected in its creation. When God is described as Father, it is not only God’s creative ability that is indicated, but even more the fact that God has children (a creation of ideas), in which God is expressed.

“If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless,—no Father” (306:8–12).

Life means not only that God, divine Principle, actually is and always exists, but also that God and its idea *coexist*.

“Man is deathless, spiritual ... He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe” (266:29–32).

Life illustrates this fact from the standpoint of the fatherhood of God. The divine Father sustains, maintains, and supports its idea constantly, so that the idea is never separated from true being.

The following are some references to Life as Father:

- 63:9–11 “Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.”
- 267:8–12 “It is generally conceded that God is Father, eternal, self-created, infinite. If this is so, the forever Father must have had children prior to Adam. The great I AM made all ‘that was made.’ Hence man and the spiritual universe coexist with God.”
- 325:13–19 “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.”
- 357:29–31 “Has the Father ‘Life in Himself,’ as the Scriptures say, and, if so, can Life, or God, dwell in evil and create it?”
- 428:15–19 “We should consecrate existence, not ‘to the unknown God’ whom we ‘ignorantly worship,’ but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy.”

Mind creates all as ideas; it is the creative impulse. Life teaches that this self-creative impulse is forever at work. This manifests itself in an unceasing activity of ideas continually unfolding and always fulfilling their purpose. Life does not mean merely that Principle exists, but equally that all ideas in the universe are at work now. This gives us the consciousness that we are always fathered by Life, God, that we are ever the expression of vitality, initiative, the effervescing joy of living, and unconquerable activity. We recognize moreover that the entire universe, our environment, likewise expresses the ever-new, constructive, furthering, supporting, and providing activity of divine Life.

Life is Self-sustaining

To the father falls the task of feeding, providing for, and sustaining the family. Life, the divine Father, is the *sustainer* of man and the universe. So long as God *is*, man *is* also. The sustaining of man and his life is dependent on God, who is Life, and on nothing else. Life rests on the creative nature of God as Mind, Spirit, and Soul.

“Mind, instead of matter, being the producer, Life was self-sustained” (544:6–7).

Life is *self-sustaining*, because it is *self-creating*. It has no need of outside assistance or support. Neither matter, blood, food, money, nor adherence to material, medical, or human laws can sustain or destroy the Life that is God.

390:4–7 “We cannot deny that Life is self-sustained, and we should never deny the everlasting harmony of Soul, simply because, to the mortal senses, there is seeming discord.”

Life always has been, for Mind is its creator and Spirit its substance.

“Because Life is God, Life must be eternal, self-existent” (289:32–1).

What confidence we gain from the knowledge that Life is *self-existent*! Its idea, man, is therefore at each moment new, fresh, spontaneous, vital, bubbling with vivacity, regenerated, and full of energy.

293:13–16 “The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being.” [Life perpetuates the eternal facts of being]

550:5–7 “God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men.” [Life preserves the individuality and identity of all]

God is the Life of Man

Spirit is the only.⁵⁵ Spirit is God, and God is Life; thus, God is the only Life. The Christian Science textbook lays special emphasis on this scientific fact, in order to oppose the human belief that man's life is separate from, or could be separated from, the Life that is God. There is *only one Life*—namely, God.

19:29–20:1 “Jesus urged the commandment, ‘Thou shalt have no other gods before me,’ which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life,—even God, good.”

185:17–21 “Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work.”

344:1–8 “It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea,—that is, His image. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in divine Science, and that this claim is made because the Scriptures say that God has created man in His own image and after His likeness.”

471:31–472:4 “This Science teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, and demonstrated; that divine Truth casts out suppositional error and heals the sick.”

There is an erroneous belief that man has more than one life—namely, a divine or spiritual life, and in addition a material, corporeal, organic life, and also possibly a professional or social life. Mortals feel torn hither and thither between these various spheres of so-called life. The only thing that can help is an understanding that the one Life, God, expresses itself in all circumstances only through ideas—ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. In each of the spheres mentioned above, ideas must be expressed or lived; in this way, the Life that is God is expressed. Both the professional and the corporeal lives must be controlled by ideas of law, order, rule, system, method, form, and plan.

⁵⁵ See “The Only,” *Compendium 5, Spirit*, p. 246.

204:3–11 “All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers,—namely, Spirit and matter; resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.”

369:19–22 “He understood man, whose Life is God, to be immortal, and knew that man has not two lives, one to be destroyed and the other to be made indestructible.”

We always are concerned only with one Life, which is God. Man has not one or several lives of his own. The Life that is God is also the Life of man, for Life is the Father of man.

107:15–19 “Feeling so perpetually the false consciousness that life inheres in the body, yet remembering that in reality God is our Life, we may well tremble in the prospect of those days in which we must say, ‘I have no pleasure in them.’”

203:31–32 “God, divine good, does not kill a man in order to give him eternal Life, for God alone is man’s life.”

388:22–24 “The fact is, food does not affect the absolute Life of man, and this becomes self-evident, when we learn that God is our Life.”

Thus, the Science of being reveals that only the life that is divine is in reality of the nature of Life. We partake of Life only when we live ideas. If we live illusions, it means death. God is the Life of all; God is the central Life.

275:17–19 “No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows.”

310:14–17 “So Science reveals Soul as God, untouched by sin and death,—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind.”

509:1–4 “This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization.”

Wherever man is and whatever he is doing, he is always faced with the great question of life: Am I living the life which expresses ideas? Am I manifesting creative ability, development, definiteness, unity with God, individuality, healthy consciousness, and impartial Love?

496:9–13 “We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter ‘unto the perfect day.’”

If so, we are partaking of divine Life; this is the spiritual meaning of the Eucharist.

25:10–12 “His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life.”

Jesus fulfilled this demand in the highest degree and illustrated, by countless examples, that divine Life governs all conditions of life and solves life’s problems.

54:1–3 “Through the magnitude of his human life, he demonstrated the divine Life.”

In this way, the scientific fact is understood that the Life that is God is also the Life of man and, further, that this Life demonstrates itself in human life.

“John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God” (561:16–20).

Life is always *here* and *now*. Life is always where we *are* and *ever-present*.

On the one hand, Jesus fulfilled the fourth 1000-year period of biblical history by authoritatively applying divine Principle to all conditions of life and proving it to be practical. Thereby, he also opened the era of the *fifth 1000-year period*, which was governed by the new realization that God is the Father of all mankind—that man is one with God and therefore immortal. The early Christians were so imbued with the idea of the immortality of man and

the certainty of an afterlife beyond so-called death, that no persecution or martyrdom could deflect them from their course. This attitude was, at that time, the most appropriate method of achieving acceptance and respect for the Christ-idea.

To Know God is Eternal Life

Mind is the source and creator of all knowledge, intelligence, and wisdom. Life is the creator reflected in its creation and, therefore, exists in man's consciousness as an ever-present recognition of God. Jesus said:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (*John 17:3*).

Jesus defines life eternal “as a present knowledge of his Father and of himself, [which is] the knowledge of Love, Truth, and Life” (*410:5–7*). Man partakes of eternal Life in proportion to his knowledge of the oneness of Principle and its idea. To know God is life; ignorance of God is death.

“We should consecrate existence, not ‘to the unknown God’ whom we ‘ignorantly worship,’ but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy” (*428:15–19*).

409:28–31 “We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance.”

556:13–16 “Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life.”

353:31–32 “Mortal beliefs can neither demonstrate Christianity nor apprehend the reality of Life.”

Paul made the following statement:

“For to be carnally minded *is* death; but to be spiritually minded *is* life and peace” (*Rom. 8:6*).

The Christian Science textbook explains this reference as follows:

“We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love ...” (95:6–8).

Knowledge of God, spirituality, and steadfast loyalty to Principle determine our participation in eternal Life. Thus, Life is based on the demonstration of Mind, Spirit, Soul, and Principle. Life must be sought in the recognition of creative Principle and not in matter. The following references express this scientific fact clearly:

- | | |
|------------|--|
| vii:18–21 | “The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, ‘the Lord shall reign forever.’” |
| 10:14–16 | “Seeking is not sufficient. It is striving that enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life.” |
| 46:30–47:3 | “His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus’ teachings and demonstrations, which gave them a faint conception of the Life which is God.” |
| 191:8–13 | “As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to ‘where the young child was,’—even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes.” |
| 311:22–25 | “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 harmony and immortality.” |
| 335:18–20 | “Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else.” |

Continual contemplation of the divine ideal and of divine good means life.

“Ask yourself: Am I living the life that approaches the supreme good?” (496:9–10).

To be able to do this, our gaze must never stray from perfection; the oneness of Principle and idea must never be lost to sight. Only then will the ideal live in our consciousness and false consciousness begin to die away.

50:19–25 “If his full recognition of eternal Life had for a moment given way before the evidence of the bodily senses, what would his accusers have said? Even what they did say,—that Jesus’ teachings were false, and that all evidence of their correctness was destroyed by his death. But this saying could not make it so.”

246:28–31 “Life and goodness are immortal. Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight.”

451:8–18 “Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry. They must not only seek, but strive, to enter the narrow path of Life, for ‘wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.’ Man walks in the direction toward which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.”

495:14–24 “When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony.”

550:15–20 “Error of thought is reflected in error of action. The continual contemplation of existence as material and corporeal—as beginning and ending, and with birth, decay, and dissolution as its component states—hides the true and spiritual Life, and causes our standard to trail in the dust.”

The father cares for his family. He tries always to give them the best; he transmits to them or projects upon them the highest ideal he knows. Spiritual fatherhood does the same. Not only does God, the eternal Father, maintain its idea in perfection, but we likewise express by reflection this divine fatherhood through constantly regarding ourselves and others in the light of perfection and projecting on ourselves and our environment only the perfect image. In this way, it was possible for Jesus—as it is also possible for us—to heal the sick. Only perfection brings forth perfection.

476:32–477:4 “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick.”

If we choose perfect models as the object of our constant spiritual contemplation, they will be delineated in our lives. The higher our thought rises and the more we love divine good, the more we experience the Life that is God.

“Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts” (261:4–7).

Exaltation

Soul is characterized, in part, by resurrection.⁵⁶ Life gives a higher concept of resurrection—namely, *exaltation*. The difference in meaning becomes clear to us if we consider the order of the spiritual law of unfoldment. Mind manifests itself as ideas. Spirit separates between ideas and illusions. Soul defines ideas as supreme, exchanging illusions for ideas—“material belief yielding to spiritual understanding” (593:11).⁵⁷ Principle declares that this is an absolute

⁵⁶ See “Resurrection,” *Compendium 6, Soul*, p. 279.

⁵⁷ The definition of resurrection states: “RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding” (S&H 593:9–11).

spiritual fact, which is expressed in Life as a constantly exalted state of being. Resurrection is a creative process; *exaltation* is a state of being. In reality, there is no resurrection from the grave, but only an ever-present exaltation above mortality and the grave. Life is always Life.

46:20–29 “Jesus’ unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave. Jesus was ‘the way’; that is, he marked the way for all men. In his final demonstration, called the ascension, which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more.”

75:16–20 “Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it.”

291:25–27 “Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave has no power over either.”

555:30–32 “Knowing that God was the Life of man, Jesus was able to present himself unchanged after the crucifixion.”

In order to have life, man must *rise* in consciousness above mortal mind’s transitory concepts of existence, and recognize himself as an immortal idea, forever exalted and uplifted. This consciousness partakes of the infinitely abundant activity of spiritual ideas and lifts mortals out of their erroneous and limited beliefs.

167:6–10 “We apprehend Life in divine Science only as we live above corporeal sense and correct it. Our proportionate admission of the claims of good or of evil determines the harmony of our existence,—our health, our longevity, and our Christianity.”

289:4–7 “The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God. Then Spirit will have overcome the flesh.”

- 322:3–9 “When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall 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 capabilities revealed.”
- 355:11–13 “Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and being take possession of human consciousness.”
- 391:29–32 “Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love,—as all that is pure, and bearing the fruits of Spirit.”
- 406:19–25 “Resist evil—error of every sort—and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God’s idea, and no more fear that we shall be sick and die.”
- 497:20–23 “We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.”

The uplifted sense of Life demands of man the willingness *to give up the mortal concept of existence*. Only by “putting ‘off the old man with his deeds,’ mortals ‘put on immortality.’” (262:7–8.) This does not mean that mortals must bring about their death in order to attain immortality. Life is knowing God and can be attained only by a better knowledge of God, coupled with a readiness to lay down the mortal sense of being. Spirit separates ideas from illusions; Life imparts the love of giving up all illusions.

The interpretation in the Christian Science textbook of the *fifth day of creation* begins with the marginal heading “Soaring aspirations.” The birds—winged thoughts, a creation of the fifth stage in the order of the scientific law of unfoldment—rise above the earth, above the material, the earthbound, and soar heavenwards, toward Principle and the harmony of being.

511:28–512:3 “The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love.”

In the same way, our thoughts must be winged, freed from limitation and narrowness, and must soar above false beliefs without retaining any connection or relation with them.⁵⁸

To Love God Means Life

So long as we cling to the “old man with his deeds,” our inclinations are not purely spiritual. Only complete, wholehearted consecration to God and to good, combined with joyful willingness to put off the “old man,” open the door to eternal Life. This *love* is indispensable to spiritual progress.

The word “love,” as used here in connection with the synonym Life, is not to be confused with the synonym “Love.” *Love*, as an idea of Life, indicates a quality in man’s consciousness, whereas the synonym Life is a name for God. In the scientific order of ideas, love (with a small “l”) is placed *fifth*, corresponding with its meaning as an idea of the fifth synonym for God.

116:2–3 “Wisdom, purity, spiritual understanding, spiritual power, *love*, health, holiness.” [italics added]

The following reference aptly illustrates what is meant by “love”:

“Dost thou ‘love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind’? This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master, and material sense and human will have no place” (9:17–24).

To love God means to keep one’s thoughts and actions constantly in conformity with divine Principle, adhering in every way to the divine ideal. Jesus said,

“Greater love hath no man than this, that a man lay down his life for his friends” (*John 15:13*).

⁵⁸ See “Fifth Day,” *Compendium 2, The Seven Days of Creation*, p. 68.

Who is our friend? Christ, Truth, is described in the Christian Science textbook as the friend to mortal man.

433:31–32 “Ah, but Christ, Truth, the spirit of Life and the friend of Mortal Man”

To love means to subordinate one’s own life to the Life of the Christ-spirit, to give up one’s personal life or ego for the one divine Life.

140:8–13 “We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God. Religion will then be of the heart and not of the head.”

326:8–11 “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.”

To be loyal to Principle demands love, as Jesus brought out when he said, “If ye love me, keep my commandments” (*John 14:15*).

The *fifth Beatitude* conveys also, in its own way, the meaning of love.

“Blessed *are* the merciful: for they shall obtain mercy” (*Matt 5:7*).

This Beatitude teaches us not to look at a false, erroneous, discordant condition, but ever to raise our consciousness above the false and see only the ideal model of everyone and everything. Thereby will our consciousness be raised to the realm of the ideal, and this consciousness constitutes man’s harmony.⁵⁹

Multiplication

Life means directing spiritual thought toward Principle and its idea and viewing everything as God sees it. There are no limits to this activity; the spiritual Principle is inexhaustible; from it flows an uninterrupted *stream of ever-new ideas* and combinations of ideas. Thus, the Bible

⁵⁹ See “Fifth Beatitude,” *Compendium 3, The Beatitudes*, p. 113.

refers to the well of life, the river of life, and the water of life. This stream of ideas is ever-present and provides us constantly with fresh views. This is true *multiplication*.

507:15–18 “The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man.”

The more man applies Principle, the further he increases and extends his range of life and the more he lives in spiritual *abundance*. There is no limit to infinite Life. Jesus said, “I come that they might have life, and that they might have *it* more abundantly” (*John 10:10*).

The abundance of Life constitutes our *supply*. The Father of the universe uninterruptedly supplies mankind with untold gifts; it cannot possibly withhold them, for Life, God, must always express itself. Spirit is the only substance of supply.⁶⁰ Life supplies each of us with spiritual ideas. These, in turn, supply all of us with everything useful to our spiritual development—both temporary things and eternal values. Jesus stated this rule and order of demonstration as follows:

“Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you” (*Matt. 6:33*).

In the search for the kingdom of God, Life bursts through all restrictions and limitations and opens human consciousness to divine abundance.

Since Life is the true supplier and maintainer, the Bible speaks symbolically of the *bread* of Life.

“This person learned that food affects the body only as mortal mind has its material methods of working, one of which is to believe that proper food supplies nutriment and strength to the human system. He learned also that mortal mind makes a mortal body, whereas Truth regenerates this fleshly mind and feeds thought with the bread of Life” (222:4–10).

Correspondingly the *fifth* statement of the *Lord’s Prayer* is:

⁶⁰ See “Supply,” *Compendium 5, Spirit*, p. 243.

“Give us this day our daily bread” (*Matt. 6:11*).

The spiritual interpretation of this is particularly illuminating:

“Give us grace for to-day; feed the famished affections” (*17:4-5*).

Life does not supply man as a reward for his services, for God does not reflect man and his actions. God is the source of supply and it pours forth on every man without distinction of person. This is *grace*. Paul emphasizes in his Epistles that the Old Testament (the Mosaic law) differs from the New Testament because it promises salvation through obedience to the law, whereas the New Testament promises salvation through grace. It is God’s grace that the Principle of the universe provides fresh abundance for each moment without holding the past against men. The God of the Old Testament is like a bookkeeper, keeping a debit and credit account for each individual, striking a balance, and punishing or rewarding him with damnation or salvation according to the result. Life, the God of the New Testament, is the eternal dispenser, the eternal provider, the infinite giver, the eternal Father of man, giving universally and impartially and not on a basis of merit. The understanding of grace delivers us from self-condemnation and a continual sense of guilt.

The more thought is occupied with the spiritual, the more freely ideas flow into consciousness and the greater the stream of new ideas (*inspiration*). There is nothing we need more than the constant multiplication of spiritual vision, supplying us with new views and giving us *newness and spontaneity of life*. This spontaneity of Life operates as the eternal *resuscitating* and *regenerating* law.

180:5–9 “The patient sufferer tries to be satisfied when he sees his would-be healers busy, and his faith in their efforts is somewhat helpful to them and to himself; but in Science one must understand the resuscitating law of Life.”

191:8–13 “As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to ‘where the young child was,’—even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes.”

520:10–15 “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus.”

The Way of Life

“What good thing shall I do, that I may have eternal life?” This was the question asked in the story of the rich young man. Jesus’ answer was, “... sell that thou hast ... and come *and follow me*” (*Matt. 19:21*). He showed the young man the *way*, he showed him the *method* by which to attain eternal Life. “Sell all,” give up all material beliefs, in which everyone is very rich, and begin to love divine good and eternal values; *follow* them. This way, which leads to Life is narrow, and leaves no room for the ballast of materiality. Mere human goodness is not enough whereby to gain eternal life, for only spiritual and divine good is immortal. The rich young man had kept all the commandments concerning his neighbors, but still lacked eternal Life. He had not yet recognized God as Life.

324:7–18 “Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs 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 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 of Spirit, or life in God.”

451:8–18 “Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry. They must not only seek, but strive, to enter the narrow path of Life, for ‘wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.’ Man walks in the direction toward which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.”

The Bible, which is sometimes called the Book of Life, shows the way to eternal Life.

497:3–4 “As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.”

The goal can be achieved only by *following*. Mind’s knowledge makes us students of metaphysics; Life makes us willing followers of the divine ideal.

25:13–16 “Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death.”

202:17–23 “The days of our pilgrimage will multiply instead of diminish, when God’s kingdom comes on earth; for the true way leads to Life instead of to death, and earthly experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.”

487:3–6 “Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death.”

Individuality

The word “individuality” comes from the Latin and means “indivisibility” or “inseparability.” *Individuality* is defined as an “indivisible entity,” but also as:

Individuality: “The quality which distinguishes one person or thing from another; distinctive character” (*Merriam-Webster Dictionary*).

Since man is the complete image and likeness, the complete reflection of God, our characteristics are inseparable from those of God. Although each of us reflects *all* of God’s characteristics, none of us are identical with another; if two or more of us were identical, God would have duplicated its creative activity and would therefore not be infinite. The individuality of spiritual man is not derived from one person having characteristics that another does not, but from one expressing God’s characteristics in a different way from another. Soul names the sum of divine characteristics as the true identity of spiritual man. Life demonstrates this

identity through every true man by expressing these divine characteristics individually. This constitutes man's *individuality*.

The following may serve as an illustration: Suppose we had 700 small colored stones of the same size and shape, 100 of each color. These stones could be arranged to form a mosaic, not however into *one* pattern *only*, but into innumerable ones. Each pattern would contain *all* the stones and colors, but each in an individual way.

259:1–5 “Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.”

336:32–337:4 “God is individual and personal in a scientific sense, but not in any anthropomorphic sense. Therefore 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.”

477:20–25 “Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit.”

550:5–7 “God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men.”

Each of us turns to the same *one* Principle, with which we are inseparably united. However, we express this Principle individually in *our own* life and in our own way. Whoever lives their own true individuality cannot have any competitors. True individuality is unique to each person. The attempt to be or do something which another is or does is a misinterpretation and denial of our own spiritual individuality, which is always the loveliest and highest we can have. The individuality of the other is never better than our own; it is only different from ours.

115:15–16 “MAN: God's spiritual idea, individual, perfect, eternal.”

285:2–3 “Man's individuality is not material.”

317:16–18 “The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter.”

491:9–11 “Man’s spiritual individuality is never wrong. It is the likeness of man’s Maker.”

Only when each of us lives our own true life and expresses our own true divine individuality will every other true individuality become a collaborator and a helper instead of a competitor, for all spiritual individualities serve to glorify the one individuality, God, Life.

117:1–5 “The term *individuality* is also open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is *One*, —not one of a series, but one alone and without an equal.”

But if mortals live just to suit themselves, with all their moods and idiosyncrasies, they do not express their true individuality.

Existence

Existence: “The fact or state of existing ... Continued or repeated manifestation”
(*Merriam-Webster Dictionary*).

Life, the eternal impulse of creative activity, expresses itself continually. Life is *ever-present*. Life is reflected in *existence*, it is never for one moment unexpressed. Life *exists*; it is in actual fact. Outside Life, God, there is no real existence. Nothing exists but God and its idea.

“Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase” (290:1–2).

This everlasting existence does not apply to Principle alone, but to Principle including its idea, to the creator and its creation, to God and man.

72:1–2 “There is but one spiritual existence, —the life of which corporeal sense can take no cognizance.”

- 310:26–28 “The only Life is Spirit, and if Spirit should lose Life as God, good, then Spirit, which has no other existence, would be annihilated.”
- 492:3–6 “For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality.”
- 516:9–12 “God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and permanence.”
- 550:15–20 “The continual contemplation of existence as material and corporeal—as beginning and ending, and with birth, decay, and dissolution as its component stages—hides the true and spiritual Life, and causes our standard to trail in the dust.”

Man’s spiritual state does not have to be created; it has always existed; it *is*. Its perfection is a *present condition*. It is not something to be longed for, prayed for, hoped for in the future. This perfect state is fulfilled *now*, it exists now as an idea forever exalted above mortal views. Paul said:

“... behold, now *is* the accepted time; behold, now *is* the day of salvation”
(II Cor. 6:2).

This *now-ness* excludes every belief of past or future.

Life Is Being

Being: “Existence; specif., conscious existence ... Substance, nature, or essence of anything existent ... The fullness of life or perfection possible to a thing that exists”
(Merriam-Webster Dictionary).

Because God is Life, its creation lives; because God is fullness, man lives in fullness and expresses fullness. This constitutes *being*. Man does not have to gain being by work, but by *being*. Herein is grace again. If we understand Life, God, we *are*.

- 63:9–11 “Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.”
- 76:6–10 “When being is understood, Life will be recognized as neither material nor finite, but as infinite,—as God, universal good; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed.”
- 122:1–7 “The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord,—assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven,—the actual reign of harmony on earth.”
- 122:24–28 “To material sense, the severance of the jugular vein takes away life; but to spiritual sense and in Science, Life goes on unchanged and being is eternal. Temporal life is a false sense of existence.”
- 191:8–13 “As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to ‘where the young child was,’—even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes.”
- 228:3–6 “The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact of being were learned,—namely, that nothing inharmonious can enter being, for *Life is God*.”
- 249:8–11 “Let us rejoice that we are subject to the divine ‘powers that be.’ Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological.”
- 337:16–19 “In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life’s spiritual ideal.”

355:11–13 “Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and being take possession of human consciousness.”

The *fifth* statement of the *Commandments*, also indicates that God is no empty concept, but means the fullness of being.

“Thou shalt not take the name of the Lord thy God in vain ...” (*Ex. 20:7*).⁶¹

Life is Eternal

Eternal: “... everlasting ... Continued unintermittedly; perpetual ... Valid or existing at all times; immutable ... Timeless” (*Merriam-Webster Dictionary*).

When we speak of eternity, we inevitably think of a very long time. This is an inadequate concept of eternity. Eternity is without time, whether of short or long duration, for duration always indicates time. Time is a human concept; there is no absolute time. The more accurate expression for eternity is *now-ness* or *is-ness*. God *is*. That which is, *is*; it has no beginning or end; it was never created and cannot be destroyed. Everyday speech describes such a condition of being as “eternal,” instead of—more accurately—as “that which is.”

246:27 “Life is eternal.”

249:18–19 “Life is, like Christ, ‘the same yesterday, and to-day, and forever.’”

257:27–29 “Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.”

289:32–290:2 “Because Life is God, Life must be eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.”

⁶¹ See “Fifth Statement,” *Compendium 3, The Commandments*, p. 98.

- 306:25–29 “Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, is unfolding Life and the universe, ever present and eternal.”
- 312:19–20 “Mortals claim that death is inevitable; but man’s eternal Principle is ever-present Life.”
- 468:28–29 “Eternity, not time, expresses the thought of Life, and time is no part of eternity.”
- 520:9–15 “Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus.”

The last of the above references is particularly instructive. It explains wherein the eternity of Life, this *everlasting newness* of Life, consists. It is based on the unity of Principle and idea, on the coexistence of Principle and idea. This fact becomes apparent in proportion as the false concept of existence is given up through an ordered understanding of the days of creation. Thereby all restrictions fall away; consciousness can unfold and increase limitlessly and timelessly.

Life is *without beginning* and *without end*. Human thought always asks how, when, and where something began and will end. God’s nature is *spontaneous*, each moment is new and knows no causation. God *is*. Idea *is*. Man *is*; he is without beginning or end. The idea man existed before that which is called birth, “before Abraham was,” and exists also after that which is called death.

“Life is the origin and ultimate of man ...” (487:3–4).

- 253:6–7 “I give life, without beginning and without end, for I am Life.”

- 429:19–24 “If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death and are immortal, we must have lived before birth, for if Life ever had any beginning, it must also have an ending, even according to the calculations of natural science.”
- 468:28–29 “Eternity, not time, expresses the thought of Life, and time is no part of eternity.”
- 469:5–6 “If Life ever had a beginning, it would also have an ending.”

When divine facts are revealed to human consciousness, the doubt sometimes creeps in as to whether they have *permanency*. In this negative attitude, one imagines oneself robbed of them again. Life ensures the *continuity* of every idea. That which we have once understood spiritually is to us *everlasting* and *continuing*.

- 122:24–28 “To material sense, the severance of the jugular vein takes away life; but to spiritual sense and in Science, Life goes on unchanged and being is eternal. Temporal life is a false sense of existence.”
- 157:28–30 “Christian Science impresses the entire corporeality,—namely, mind and body,—and brings out the proof that Life is continuous and harmonious.”
- 215:12–14 “Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life.”
- 235:21–24 “To the tremblers on the brink of death, who understand not the divine Truth which is Life and perpetuates being, physicians should be able to teach it.”
- 306:21–25 “The myriad forms of mortal thought, made manifest as matter, are not more distinct nor real to the material senses than are the Soul-created forms to spiritual sense, which cognizes Life as permanent.”
- 368:20–22 “That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body.”

487:27–29 “The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.”

Life is Indestructible

Life is self-sustained. The everlasting impulse of Life continually and irrepressibly brings to light the newness of Life. Nothing can withstand, check, or destroy this spontaneous power. Life is *indestructible*; it cannot be *annihilated* or *erased*.

51:12–15 “Jesus could give his temporal life into his enemies’ hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same.”

290:1–2 “Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.”

309:29–30 “Life is never for a moment extinct.”

310:26–28 “The only Life is Spirit, and if Spirit should lose Life as God, good, then Spirit, which has no other existence, would be annihilated.”

325:16–19 “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.”

428:15–19 “We should consecrate existence, not ‘to the unknown God’ whom we ‘ignorantly worship,’ but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy.”

Life maintains its idea, man, as indestructible. How could it be otherwise, “for in him we live, and move, and have our being” (*Acts 17:28*)? The spiritually watchful do not allow their spiritual vision to be destroyed by false promptings; they father it continually.

76:22–26 “The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual.”

209:1–2 “Man, being immortal, has a perfect indestructible life.”

402:12–13 “Man is indestructible and eternal.”

Life is Deathless

Eternal Life, which is without beginning, is also without end; it is *deathless*.

44:9–10 “He proved Life to be deathless and Love to be the master of hate.”

487:3 “Life is deathless.”

487:27–29 “The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.”

Life and death never mingle; the one can never produce the other.

27:17–18 “Jesus’ parables explain Life as never mingling with sin and death.”

243:26–27 “Life has no partnership with death.”

That which is called death has no power over Life, or the life of the real man. Neither Life nor the real man can ever die or be killed.

51:6–11 “Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life.”

250:30–32 “Science reveals Life as not being at the mercy of death, nor will Science admit that happiness is ever the sport of circumstance.”

- 276:17–18 “If God is admitted to be the only Mind and Life, there ceases to be any opportunity for sin and death.”
- 349:10–12 “Two essential points of Christian Science are, that neither Life nor man dies, and that God is not the author of sickness.”
- 358:1–4 “Is the woodman’s axe, which destroys a tree’s so-called life, superior to omnipotence? Can a leaden bullet deprive a man of Life,—that is, of God, who is man’s Life?”
- 428:32–429:4 “It is a sin to believe that aught can overpower omnipotent and eternal Life, and this Life must be brought to light by the understanding that there is no death, as well as by other graces of Spirit.”

Soul is characterized among other things by the idea of *immortality*.⁶² Soul is the basis of immortality; Life is the demonstration of immortality—immortality brought to light.

- 76:22–26 “The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual.”
- 246:28 “Life and goodness are immortal.”
- 335:22–24 “Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light.”
- 369:19–22 “He understood man, whose Life is God, to be immortal, and knew that man has not two lives, one to be destroyed and the other to be made indestructible.”

⁶² See “The Immortality of Soul,” *Compendium 6, Soul*, p. 287.

NEGATIVE**Material Life**

From the scientific standpoint the fact is that there is only *one* Life. If, however, one does not understand that this Life is Spirit and that matter possesses no divine reality, one is exposed to the belief that there is also a *material life*. Then life appears to dwell in matter and to be dependent on it. The physical sciences rest on this error, which confuses divine truth with human views.

“They insist that Life, or God, is one and the same with material life so-called”
(283:13–15).

“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” (307:14–16).

The belief of a material life arises from a concept of existence based on the belief in the reality of matter. Matter is synonymous with limitation, for there is no infinite matter. Material life means limited life, or life having beginning and end—in short, a contradiction, a dead life. Just as ideas and illusions never mingle, so divine Life has nothing in common with material life.

14:25–28 “Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man’s dominion over the whole earth.”

The physical sciences may teach life in matter, but from the spiritual standpoint *Life is neither in nor of matter*.

124:3–10 “Physical science (so-called) is human knowledge,—a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organizations to support it, its foundations are gone. Having neither moral might, spiritual basis, nor holy Principle of its own, this belief mistakes effect for cause and seeks to find life and intelligence in matter, thus limiting Life and holding fast to discord and death.”

- 27:17–21 “Jesus’ parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism,—that God, or Life, is in or of matter.”
- 76:6–10 “When being is understood, Life will be recognized as neither material nor finite, but as infinite,—as God, universal good; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed.”
- 107:15–19 “Feeling so perpetually the false consciousness that life inheres in the body, yet remembering that in reality God is our Life, we may well tremble in the prospect of those days in which we must say, ‘I have no pleasure in them.’”
- 264:15–19 “When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness.”
- 280:21–24 “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 in finite forms.”
- 289:27 “Life is not in matter.”
- 319:1–2 “The delusion that there is life in matter has no kinship with the Life supernal.”
- 469:1–2 “Life is neither in nor of matter.”

Because Life is of God and not in or of matter, Life is never formed of matter, and does not require to be maintained or supported by it; Life is self-existent.

- 303:16–20 “Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material body, and Science will eventually destroy this illusion through the self-destruction of all error and the beatified understanding of the Science of Life.”

- 325:5–7 “Such a one abideth in Life,—life obtained not of the body incapable of supporting life, but of Truth, unfolding its own immortal idea.”
- 425:15–17 “Mortal man will be less mortal, when he learns that matter never sustained existence and can never destroy God, who is man’s Life.”
- 526:5–8 “This opposite declaration, this statement that life issues from matter, contradicts the teaching of the first chapter,—namely, that all Life is God.”
- 543:28–30 “The belief that matter supports life would make Life, or God, mortal.”

Life is independent of matter and bodily conditions, and cannot be expelled or destroyed by matter.

- 200:9–13 “Life is, always has been, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially but spiritually, and not subject to decay and dust.”
- 357:31–32 “Can matter drive Life, Spirit, hence, and so defeat omnipotence?”
- 368:20–22 “That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body.”
- 378:26–28 “God never endowed matter with power to disable Life or to chill harmony with a long and cold night of discord.”
- 427:9–12 “The belief that existence is contingent on matter must be met and mastered by Science, before Life can be understood and harmony obtained.”

Organic Life

The false concept that *organic life*—as manifested in plants, animals, and mortals—is an expression of Life, God, has obstinately entered human consciousness. This false concept is “but the objective state of material sense.”

283:13, 16–20 “But what say prevalent theories? ... 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.”

Organic life ends in death; thus it cannot be true Life. Life, God, is neither organic nor structural.

309:27–32 “It is a self-evident error to suppose that there 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 structural nor organic, and is never absorbed nor limited by its own formations.”

Life is independent of both organic life and organizations. Man’s organs can neither produce Life, sustain Life, nor destroy Life.

151:17–20 “Mortal belief says that death has been occasioned by fright. Fear never stopped being and its action. The blood, heart, lungs, brain, etc., have nothing to do with Life, God.”

On the other hand, an understanding of divine Life enables us to heal organic diseases.

428:30–32 “The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life.”

Not only organs, but *organizations* also are destitute of Life. Organizations are founded on human statutes, which form the basis of their operation. They deny the individuality of man, try to force him into an artificial scheme, and thus limit his capabilities. But all limitation means death.

“Organization and time have nothing to do with Life” (249:19–20).

509:1–4 “This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization.”

Organic life is *embryonic* and *mortal*; spiritual Life is always fulfilled and eternal.

550:20–24 “If Life has any starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic, it is infinite. An egg is an impossible enclosure for Deity.”

The correct understanding of Life reveals:

“... that the spiritual real man has no birth, no material life, and no death” (288:25–26).

The beliefs of organic life, such as embryo, birth, growth, maturity, periods, decay, age, death, must be recognized as false; they contradict immutable and eternal Life.

200:9–13 “Life is, always has been, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially but spiritually, and not subject to decay and dust.”

258:25–30 “Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate.”

544:6–10 “Mind, instead of matter, being the producer, Life was self-sustained. Birth, decay, and death arise from the material sense of things, not from the spiritual, for in the latter Life consisteth not of the things which a man eateth.”

Food

The true sense of being is the bread of man, but material bread does not constitute life.

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (*Matt. 4:4*).

Food cannot influence Life. The life of man is the master of the countless beliefs of nourishment.

- 388:12–16 “Admit the common hypothesis that food is the nutriment of life, and there follows the necessity for another admission in the opposite direction,—that food has power to destroy Life, God, through a deficiency or an excess, a quality or a quantity.”
- 388:22–24 “The fact is, food does not affect the absolute Life of man, and this becomes self-evident, when we learn that God is our Life.”
- 544:7–11 “Birth, decay, and death arise from the material sense of things, not from the spiritual, for in the latter Life consisteth not of the things which a man eateth. Matter cannot change the eternal fact that man exists because God exists.”

Blood

The human mind regards blood and life as being, to a great extent, identical. Loss of blood produces the fear of loss of life. Life is man’s “true blood,”

- 25:3–12 “The spiritual essence of blood is sacrifice. The efficacy of Jesus’ spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon ‘the accursed tree,’ than when it was flowing in his veins as he went daily about his Father’s business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life.”

... and human blood cannot affect the life of man.

- 376:10–16 “The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life and can never take it away,—that Life is Spirit, and that there is more life and immortality in one good motive and act, than in all the blood which ever flowed through, mortal veins and simulated a corporeal sense of life.”

379:9–24 “A felon, on whom certain English students experimented, fancied himself bleeding to death, and died because of that belief, when only a stream of warm water was tricking over his arm. Had he known his sense of bleeding was an illusion, he would have risen above the false belief. Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford boys, who caused the death of a man, when not a drop of his blood was shed. Then let her learn the opposite statement of Life as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but is suffering from her belief that blood is destroying her life. The so-called vital current does not affect the invalid’s health, but her belief produces the very results she dreads.”

Time

Time is no part of eternity;

468:28–29 “Eternity, not time, expresses the thought of Life, and time is no part of eternity.”

... it is the opposite of now-ness.

Human thought always calculates in periods of time, hours, days, and years. Thereby, the fulfillment of a thought is always postponed to the future and a period of time laid down for its development and realization. Life teaches us to lay aside all concepts of time, for they rob us of life’s freshness.

44:5–10 “The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days’ work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate.”

122:24–28 “To material sense, the severance of the jugular vein takes away life; but to spiritual sense and in Science, Life goes on unchanged and being is eternal. Temporal life is a false sense of existence.”

- 246:4–5 “Life and its faculties are not measured by calendars.”
- 246:10–13 “The measurement of life by solar years robs youth and gives ugliness to age. The radiant sun of virtue and truth coexists with being. Manhood is its eternal noon, undimmed by a declining sun.”
- 266:29–32 “Man is deathless, spiritual. He is above sin or frailty. He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe.”
- 286:21–26 “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 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.”

Death

What is death? This question has always preoccupied man. Views today are just as divided as ever. Some believe that life ceases forever with death (this was the opinion of the Sadducees, whose outlook on life was completely material); others believe death to be the stepping-stone to eternal Life and that a new life springs up from death. This was the argument of the Pharisees in their day. Jesus rejected both views and taught that death must be overcome by spiritual life.

- 305:31–306:7 “The Sadducees reasoned falsely about the resurrection, but not so blindly as the Pharisees, who believed error to be as immortal as Truth. The Pharisees thought that they could raise the spiritual from the material. They would first make life result in death, and then resort to death to reproduce spiritual life. Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil. Life demonstrates Life.”

“DEATH. An illusion, the lie of life in matter, the unreal and untrue; the opposite of Life” (584:9–10).

Any belief that Life is not purely spiritual and which seeks to confine Life “in” something is death.

215:19–21 “So sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before truth and love.”

289:14–20 “The fact that the Christ, or Truth, overcame and still overcomes death proves the ‘king of terrors’ to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses to be death is but a mortal illusion, for to the real man and the real universe there is no death-process.”

427:13–16 “Death is but another phase of the dream that existence can be material. Nothing can interfere with the harmony of being nor end the existence of man in Science.”

428:3 “Life is real, and death is the illusion.”

From the divine standpoint, death is unreal, unknown, powerless. It is merely the belief that the fullness of Life could not be ever-present.

186:25 “If death is as real as Life, immortality is a myth.”

331:15–16 “Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death.”

347:6–7 “Nothing really has Life but God, who is infinite Life; hence all is Life, and death has no dominion.”

From the human standpoint, death must be overcome. But what really has to be overcome is the cause of death—the belief, the illusion, that there is a material life. Until this happens, the belief of death here or hereafter will persist.

77:9–12 “Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached. Then, and not until then, will it be demonstrated that ‘the second death hath no power.’”

203:24–25 “Death is not a stepping-stone to Life, immortality, and bliss.”

291:19–27 “‘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 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 needed change. Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave has no power over either.”

409:27–410:3 “We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance. Death will not make us harmonious and immortal as a recompense for ignorance. If here we give no heed to Christian Science, which is spiritual and eternal, we shall not be ready for spiritual Life hereafter.”

False beliefs, ignorance, and sin must die. Death awaits only them.

290:23–25 “The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors.”

296:10–13 “Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal.”

426:31–32 “The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.”

427:7–9 “If man believes in death now, he must disbelieve in it when learning that there is no reality in death, since the truth of being is deathless.”

In proportion as we lay aside our false material concepts of being and lift our consciousness to the fullness of spiritual Life, death will be overcome step by step.

407:24–28 “Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness.”

426:23–29 “The relinquishment of all faith in death and also of the fear of its sting would raise the standard of health and morals far beyond its present elevation, and would enable us to hold the banner of Christianity aloft with unflinching faith in God, in Life eternal. Sin brought death, and death will disappear with the disappearance of sin.”

485:18–19 “Not death, but the understanding of Life, makes man immortal.”

Since God is immortal, ideas also are immortal. This is a great comfort. Nothing that we have understood of the realm of ideas, and made our own on this plane of existence, can be destroyed or taken away from us by that which is called death. Ideas are not “here” or “there”; ideas are. Death cannot separate us from ideas. For them there is no death.

253:28–31 “The belief in sin and death is destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of the flesh.”

324:32–325:2 “Jesus said substantially, ‘He that believeth in me shall not see death.’ That is, he who perceives the true idea of Life loses his belief in death.”

386:26–387:2 “If a Christian Scientist had said, while you were laboring under the influence of the belief of grief, ‘Your sorrow is without a cause,’ you would not have understood him, although the correctness of the assertion might afterwards be proved to you. So, when our friends pass from our sight and we lament, that lamentation is needless and causeless. We shall perceive this to be true when we grow into the understanding of Life, and know that there is no death.”

MAN AS THE IDEA OF LIFE

God is man's only Life; God is man's true Life-principle. Life is the Father of man and of the whole universe; Life sustains and maintains us. This Life is self-creative and self-sustaining. Man's life is thus eternally secure, for it coexists with Life, God.

The vitality of Life is irrepressible; it expresses itself at all times and in all circumstances and bursts all bounds. Life always operates to renew, to regenerate; it brings to us the newness of Life and fills us with spontaneity and the joy of living. This Life lifts us out of false beliefs and forces us to lay down the mortal concept of existence. Life provides us with ever-new views, with divine inspiration, and winged thoughts.

Man, as the idea of Life, has his gaze forever fixed on perfect models and adheres to them with complete devotion and love. We live that life which coincides with divine good, and we follow the way of life through all of life's circumstances. We know ourselves to be forever exalted above the chaos of mortal life. By this method we express our true spiritual individuality, working together free from competition with all other individualities.

Life is eternal being, indestructible existence, without beginning or end, everlastingly enduring. Thus, man's life is a deathless, indestructible, and inextinguishable state, free from beliefs of a material and organic life and from all that this includes, such as embryonic development, birth, growth maturity, periods, decay, and death. Self-sustaining Life is independent of and unaffected by food and blood, and has no concept of time, neither past nor future.

Life is the infinite I AM.

APPENDIX 11

The Study of Ideas

In the Textbook, Mrs. Eddy defines God as:

“God is incorporeal, divine, supreme, infinite *Mind, Spirit, Soul, Principle, Life, Truth, Love*” (465:9–10)[*italics added*].

Compendiums 4–10, *Mind* through *Love*, were written to help students of the Christian Science textbook gain a more exact understanding of God. To do this, each sentence in the Textbook that contains a synonym was closely examined to ascertain which *ideas* express which individual synonyms. Each main idea that belongs to a synonym is listed in the appropriate Compendium, and is explained fully, with references from the writings of Mary Baker Eddy, so that its full spiritual meaning can be grasped. For your convenience, an appendix listing each synonym reference can be found at the end of each Compendium chapter.

This, however, by no means exhausts the study. On the contrary, a vast field of knowledge opens up at this stage. The Textbook contains many sentences and paragraphs that do not mention any of the 7 synonyms for God, but they are on this account no less important. The *ideas* of the synonyms are there and indicate the theme. The ideas give the *tone*.

A sentence, a paragraph, or several pages can, for instance, express the tone of Mind. The actual word “Mind” may, however, be mentioned only rarely, or not at all. Nonetheless, it can contain the ideas of Mind, either in the words that are cited as ideas (see Appendix 1, *The Ideas of Mind*, p. 209), or through examples reflecting the spiritual tone of Mind

Consequently, memorizing the ideas of the synonyms is of little benefit; they must be spiritually understood, to a point where the spiritual sense of the tone of the synonyms can be discerned even though new words are being used. When this stage has been reached, both the Bible and the Textbook are opened up as a whole. Only then does one begin to understand the structure of individual books of the Bible or of chapters of the Textbook. And only then is tone built on tone until the whole spiritual symphony is audible.

Here is an example, in connection with the synonym “Life,” to illustrate this study of ideas through tones:

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In the chapter “Creation” (*S&H* 255–267), the main tones follows the layout of Mind (255:1–257:3), Spirit (257:4–21), Soul (257:22–258:18), Principle (258:19–259:21), Life (259:22–262:26), Truth (262:27–264:31), and Love (264:32–267:32). In the above section that reflects the main tone of Life, the synonym “Life” is mentioned only once—other synonyms frequently—yet every paragraph of these pages has very definitely the *tone of Life*.

It begins with the demand to form spiritual, perfect, immortal models in thought in order to arrive at the true understanding of man.

259:22–260:6 “Mortal thought transmits its own images, and forms its offspring after human illusions. God, Spirit, works spiritually, not materially. Brain or matter never formed a human concept. Vibration is not intelligence; hence it is not a creator. Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results.

“Deducing one’s conclusions as to man from imperfection instead of perfection, one can no more arrive at the true conception or understanding of man, and make himself like it, than the sculptor can perfect his outlines from an imperfect model, or the painter can depict the form and face of Jesus, while holding in thought the character of Judas.”

The perfect model must be seen as the only true conception of being.

260:7–12 “The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal. Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God’s creation will finally be seen as the only true conception of being.”

To attain this we must unfold our wings like birds,

APPENDIX 11 continued

260:13–18 “Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done; but distrust of one’s ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one’s wings and ensures failure at the outset.”

... and exalt our ideals in order to improve our models.

260:19–30 “Mortals must change their ideals in order to improve their models. A sick body is evolved from sick thoughts. Sickness, disease, and death proceed from fear. Sensualism evolves bad physical and moral conditions.

“Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one’s self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth. If we array thought in mortal vestures, it must lose its immortal nature.”

If thought is set on the positive, on Principle, we experience only the positive.

260:31–261:7 “If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.”

In doing so, we must turn away, completely from the negative.

APPENDIX 11 continued

261:8–20 “The effect of mortal mind on health and happiness is seen in this: If one turns away from the body with such absorbed interest as to forget it, the body experiences no pain. Under the strong impulse of a desire to perform his part, a noted actor was accustomed night after night to go upon the stage and sustain his appointed task, walking about as actively as the youngest member of the company. This old man was so lame that he hobbled every day to the theatre, and sat aching in his chair till his cue was spoken,—a signal which made him as oblivious of physical infirmity as if he had inhaled chloroform, though he was in the full possession of his so-called senses.”

If we look on spiritual reality, this lifts us into the spiritual consciousness of being.

261:21–30 “Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight.”

Genuine consecration to good, love of God and man, makes of us a new and immortal man.

261:31–262:8 “We should forget our bodies in remembering good and the human race, Good demands of man every hour, in which to work out the problem of being. Consecration to good does not lessen man’s dependence on God, but heightens it. Neither does consecration diminish man’s obligations to God, but shows the paramount necessity of meeting them. Christian Science takes naught from the perfection of God, but it ascribes to Him the entire glory. By putting ‘off the old man with his deeds,’ mortals ‘put on immortality.’”

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Through exaltation and love man reaches the absolute center and circumference of his being.

262:9–16 “We cannot fathom the nature and quality of God’s creation by diving into the shallows of mortal belief. We must reverse our feeble flutterings—our efforts to find life and truth in matter—and rise above the testimony of the material senses, above the mortal to the immortal idea of God. These clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being.”

The higher standpoint brings fullness and exaltation.

262:17–26 “Job said: ‘I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.’ Mortals will echo Job’s thought, when the supposed pain and pleasure of matter cease to predominate. They will then drop the false estimate of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God. Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for ‘where your treasure is, there will your heart be also.’”

This brief example may suffice to show that only a sound knowledge of the synonyms for God, with an understanding of the associated ideas and tones, will enable the student to grasp how the Textbook is built up chapter by chapter, and grasp the logical, ordered structure of each chapter. Without such an understanding, the story of ideas will remain hidden.

APPENDIX 12

The Ideas of LIFE

Principle–Life

Life-principle

Father

co-existence

self-sustaining

sustainer

self-creating

self-existent

God is the life of man

only one life

here and now

ever-present

to know God is eternal life

exaltation

rise in consciousness

giving up the mortal concept of existence

to love God means Life

multiplication

stream of ever-new ideas

abundance, supply

grace, inspiration

newness and spontaneity of life

resuscitates

regenerates

the way of Life

method

following the way

individuality

existence

ever-present

present condition of perfection

now, now-ness

being

eternal

now-ness

is-ness

everlasting newness

without beginning, without end

spontaneous

permanency

continuity

indestructible

cannot be annihilated or erased

deathless

immortality

NEGATIVE

material life

Life is never in nor of matter

organic life

organizations, embryonic, mortal life

food, blood, time

death

APPENDIX 13

References to LIFE

in Science and Health with Key to the Scriptures by Mary Baker Eddy

- + Indicates that the term “Life” occurs twice in one line.
- * Indicates references where the synonyms Life, Truth, and Love are used in combination with each other. When studying Life for the first time, it is recommended not to look up the references marked with an asterisk.

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509:2	516:9	530:23	543:27	550:3	555:30	

THE APOCALYPSE

561:10*	561:17	561:19	561:29	569:1	577:14*
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GLOSSARY

579:10	583:22*	584:15	589:7*	593:20*	598:24*
580:16	584:1	586:9	590:14	595:2*	599:4*
580:22	584:10	587:7	591:17*	595:7	
582:29*	584:14	588:8*	592:16*	596:23*	

COMPENDIUM 9

TRUTH

STUDYING THE SYNONYM: TRUTH

Pontius Pilate was not the only man who has asked himself the question: What is Truth? It has from time immemorial been one of humanity's central questions. Many answers have been given, but all have had to undergo continual modifications over time. So far, no human theory has been able to provide a satisfactory answer, and none ever will, for *Truth is divine*, not human or physical. The search for Truth is a search for the *actuality of God*. God is Truth, and only that which can be described as true from the divine standpoint can have any claim to *truthfulness*. In divine metaphysics, Truth can be understood only in this sense.

Truth: "Conformity with higher, or with ideal, standards ... conformity to fact or reality ... Real state of things; fact; reality; actual being or nature" (*Webster Dictionary*).

These definitions are most enlightening. The highest, the ideal measuring rod or standard is divine ideas. Reality is purely spiritual. Whatever conforms to divine ideas, to spiritual reality, can claim to be true. It is a *truth*.

Life—Truth

Divine Principle forever expresses itself because it is Life, God. God is man's life-principle. If we live a Godlike life, it conforms to God and so expresses Truth and whatever belongs to the nature of Truth. Only the *Life that is Truth* is worth living, for this is the only Life that manifests the facts of divine reality. A life that does not conform to Truth has no permanence, or power to prevail or convince; it is an erring and a straying life. Therefore, Jesus could say:

"I am the way, the truth, and the life" (*John 14:6*).

- 35:19–25 “Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick.”
- 97:29–32 “Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick.”
- 235:21–24 “To the tremblers on the brink of death, who understand not the divine Truth which is Life and perpetuates being, physicians should be able to teach it.”
- 288:31–289:2 “The eternal Truth destroys what mortals seem to have learned from error, and man’s real existence as a child of God comes to light. Truth demonstrated is eternal life.”
- 410:9–13 “The Scriptures say, ‘Man shall not live by bread *alone*, but by every word that proceedeth out of the mouth of God,’ showing that Truth is the actual life of man; but mankind objects to making this teaching practical.”
- 543:26–28 “Ideas of Truth alone are reflected in the myriad manifestations of Life, and thus it is seen that man springs solely from Mind.”

Truth Must Be Sought

The key to harmony is not to be found without seeking and striving, but the search must be based on *motives of truth, sincerity, and righteousness*.

- x:22–23 “The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth.”
- xii:23–26 “In the spirit of Christ’s charity,—as one who ‘hopeth all things, endureth all things,’ and is joyful to bear consolation to the sorrowing and healing to the sick,—she commits these pages to honest seekers for Truth.”
- 254:10–12 “When we wait patiently on God and seek Truth righteously, He directs our path.”

570:14–18 “Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ’s name, and never fear the consequences.”

All motives that do not spring from the desire to fathom and penetrate Truth must be regarded as wrong.

286:1–3 “To seek Truth through belief in a human doctrine is not to understand the infinite.”

364:17–24 “Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also that they *love* little.”

367:10–16 “This is what is meant by seeking Truth, Christ, not ‘for the loaves and fishes,’ nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father.”

The motive of seeking Truth for personal, material advantages is doomed to founder. But if we seek first the kingdom of God (the kingdom of ideas), and his righteousness, then all these things shall be added unto us.

Matt. 6:33 “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Truth, The Key To Harmony

Whither leads the way of Life for the seeker of Truth? To perfection, to consciousness of harmony, to the kingdom of God. The *way* of Life leads to a *state* of consciousness, to a kingdom of ideas. The search for Truth finds fulfillment in the discovery of Truth. This raises the question: Are we opening our consciousness to Truth and admitting it into our consciousness? Is the *door* to our consciousness open to Truth and closed against error?

vii:13–15 “The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity.”

15:3–6 “The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love.”

Are we keeping guard at the door of consciousness to admit only divine thoughts? How are we to decide which thoughts are divine and to be accepted into consciousness? Truth decides. Whatever conforms to divine reality is fact and belongs to the kingdom of ideas; all else must be discerned as error and rejected.

537:15–16 “Truth guards the gateway to harmony.”

538:3–10 “Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding. Truth places the cherub wisdom at the gate of understanding to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual,—the unreal and the real.”

Truth gives us the *key* to harmony.

99:9–11 “Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding.”

171:4–11 “Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is.”

Claim Truth

Truth must not only be earnestly sought but also completely *claimed*. A perception of Truth is not sufficient, although this is a necessary step in the pursuit of Truth. To enter completely into the consciousness of Truth, however, it is more important to *accept* and *affirm* Truth.

Only thus can one become an *adherent* of Truth. But it demands also the willingness and ability to *make a stand* for Truth with utter conviction, to *testify* for it and to be *steadfast* to the claims of Truth.

In divine Mind we begin to know God. Truth demands that we should make this knowledge our own, continually claiming it for ourselves, so that ultimately our consciousness is in conformity with the divine facts and man is seen to be the consciousness of God. Consciousness thereby *denies* all *erroneous concepts* and conforms to the divine standard.

12:10–15 “It is neither Science nor Truth which acts through blind belief, nor is it the human understanding of the divine healing Principle as manifested in Jesus, whose humble prayers were deep and conscientious protests of Truth,—of man’s likeness to God and of man’s unity with Truth and Love.”

33:3–6 “His followers, sorrowful and silent, anticipating the hour of their Master’s betrayal, partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth.”

92:26–29 “The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone.”

202:6–13 “If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense, they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through the merits of Christ; through the perception and acceptance of Truth.”

357:5–6 “We sustain Truth, not by accepting, but by rejecting a lie.”

372:26–29 “In Christian Science, a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help.”

390:32–391:2 “Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, *alias* matter, arrayed against the supremacy of Spirit.”

- 412:4–5 “Mentally and silently plead the case scientifically for Truth.”
- 418:20–21 “Truth is affirmative, and confers harmony.”
- 420:10–13 “Instruct the sick that they are not helpless victims, for if they will only accept Truth, they can resist disease and ward it off, as positively as they can the temptation to sin.”
- 497:3–4 “As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.”

Trust Truth

It is in the nature of Truth to be *unshakable* and indestructible. It is compared with a *rock* on which one can build with safety and on which one can *depend*. True, divine consciousness is *unswerving* in its trust in the rightness of God; stubbornness tries to persist in error but is finally crushed by the “*corner-stone*” of Truth. It is, therefore, important for us to know clearly whether our trust is based on ideas or illusions, on intelligence or ignorance, on Spirit or matter, on spiritual sense or material sense, on a personal God or on Principle, on organic life or spiritual life.

- 181:29–31 “‘Where your treasure is, there will your heart be also.’ If you have more faith in drugs than in Truth, this faith will incline you to the side of matter and error.”
- 380:5–7 “Truth is the rock of ages, the headstone of the corner, ‘but on whomsoever it shall fall, it will grind him to powder.’”
- 593:18–19 “ROCK. Spiritual foundation; Truth. Coldness and stubbornness.”

Standard

Standard: “That which is set up and established by authority as a rule for the measure of ... quality” (*Webster Dictionary*).

From the definition of truth⁶³ it will be seen that truth is based on *ideal standards*. In divine metaphysics, we are concerned with a *standard of ideas*. This standard embraces all divine ideas and is the measuring rod or rule whereby the values of thought and action can be tested, measured, or judged for their truthfulness. If our life conforms to this standard, we are living the Life that is Truth and making Truth our life. Man's endeavor must be to be guided by this standard of ideas, to approach it ever more closely until finally complete conformity is achieved; then man's true standard will appear. It is, therefore, important to first know and understand God's ideas.

31:1–3 “Pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands.”

235:28–32 “Clergymen, occupying the watchtowers of the world, should uplift the standard of Truth. They should so raise their hearers spiritually, that their listeners will love to grapple with a new, right idea and broaden their concepts.”

472:17–22 “Error is the contradiction of Truth. Error is a belief without understanding. Error is unreal because untrue. It is that which seemeth to be and is not. If error were true, its truth would be error, and we should have a self-evident absurdity—namely, *erroneous truth*. Thus we should continue to lose the standard of Truth.”

Ideal

Truth was defined, in part, as “conformity with ... *ideal standards*.” What does “ideal” mean?

Ideal: “A standard of perfection ... a perfect type” (*Webster Dictionary*).

To be ideal, the divine standard must include all the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. All ideas together constitute the spiritual fact of the universe, including man. This fact is the *ideal* of Truth. There is an ideal answer to every individual question, just as there is an ideal form for every situation and an ideal individuality for every man. The ideal consists in each individuality possessing all the spiritual qualities necessary to its completeness. This ideal must be established and maintained in consciousness.

⁶³ Truth: “Conformity with higher, or with ideal, standards” (*Webster Dictionary*). See p. 409.

- 30:19–21 “As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death,—to point out the way of Truth and Life.”
- 207:27–29 “The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth.”
- 359:29–360:3 “A Christian Scientist and an opponent are like two artists. One says: ‘I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness; and know that these ideals are real and eternal because drawn from Truth,—they will find that nothing is lost, and all is won, by a right estimate of what is real.’”
- 442:22–25 “Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually.”
- 473:10–12 “Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God.”

Son

God is represented by Father, Son, and Mother. Truth is characterized by *Son*.

- 568:32–569:3 “This rule clearly interprets God as divine Principle,—as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother.”

The notion of God as Father has penetrated human consciousness much deeper than the notion of God as Son and Mother. If God were not Son also, man could not reflect the sonship of God, since man can reflect only those qualities which God possesses as well.

The Son of God is the *Messiah* or *Christ*.

- 594:16 “SON. The Son of God, the Messiah or Christ.”

The Christ is God’s ideal.

361:4–5 “Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere.”

Man is the *son* or *child of God*, but mortals are the children of men, the offspring of the flesh.

594:16–17 “SON. ... The son of man, the offspring of the flesh. ‘Son of a year.’”

These concepts must be kept clearly apart, otherwise they will lead to disastrous confusion.

What is illustrated by the symbol “son”? The son is the *heir*, he *appropriates* his inheritance, takes *possession* of it, *claims* it and sets himself in his *father’s place*.

Truth as Son gives us the idea of the self-affirmation and self-assertion of the divine consciousness. God as Son illustrates God in his capacity as the *possessor* of heaven and earth, as the power and right to *affirm* and to *claim*, his glory and perfection, to call them his own and not to forfeit them. God is not only Father (Life), the eternal creator, God is also Son because it maintains the creation as a spiritual fact conforming to its creator, that is, spiritual ideas which are *self-asserting*, *self-claiming*, and *self-affirming*.

Christ

There are many phrases in the Textbook, such as “Christ, Truth” or “Christ, or Truth,” indicating the close synonymity of *Christ* with Truth. We might, in fact, substitute for the biblical expression “Christ” the scientific concept “Truth.”

18:15–16 “Christ is Truth”

95:23–25 “Led by a solitary star amid the darkness, the Magi of old foretold the Messiahship of Truth.”

Christ and Truth operate according to the same laws and have the same effects.

“Christ, as the true spiritual idea, is the ideal of God ...” (361:4–5).

Christ is the whole Truth of which God himself is conscious.

“Christ is the ideal Truth ...” (473:10).

Ideal Truth illuminates man completely.

“Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness” (332:9–11).

Understanding destroys false beliefs in human consciousness. This is the mission of the *Christ-Truth*. Christ is defined as:

“[Christ is] the divine manifestation of God, which comes to the flesh to destroy incarnate error” (583:10–11).

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| 31:14–17 | “It is the living Christ, the practical Truth, which makes Jesus ‘the resurrection and the life’ to all who follow him in deed.” |
| 230:6–8 | “This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick.” |
| 251:13–14 | “Sickness, as well as sin, is an error that Christ, Truth, alone can destroy.” |
| 285:27–31 | “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.” |
| 290:20–22 | “They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin.” |
| 316:7–11 | “Christ, Truth, was demonstrated through Jesus to prove the power of 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.” |
| 347:23–25 | “If Christian Science takes away the popular gods,—sin, sickness, and death—it is Christ, Truth, who destroys these evils, and so proves their nothingness.” |

351:13–15 “It was the living, palpitating presence of Christ, Truth, which healed the sick.”

391:4–6 “Then, when thou art delivered to the judgment of Truth, Christ, the judge will say, ‘Thou are whole!’”

Consciousness

Consciousness: “Awareness, esp. of something within oneself ... The state or fact of being conscious in regard to something” (*Webster Dictionary*).

Conscious: “Sharing knowledge; aware of that of which another is aware” (*Webster Dictionary*).

Truth is characterized by the idea “*divine consciousness*.” It follows logically on the recognition of the sonship of Truth. In order to affirm, claim, and take possession of the nature of God, one must have a knowledge of God’s nature, must *be conscious* of God.

Truth is *consciousness* of all that Truth includes; it is conscious of all truths (see above definition). The ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love are thus not imperceptible facts; they are states of consciousness of which man can be aware at any time.

In the *sixth* statement of the *Commandments* we find the command “six days shalt thou labour, and do all thy work.” This labor and all our work requires a *conscious* individual realization of the divine ideas that we find in the spiritual record of creation.⁶⁴

Since God is all, in the divine consciousness every idea is conscious of every other idea (see above definition of “conscious”). For instance, an idea is conscious that every idea is creative (Mind), is forever developing (Spirit), has a destiny (Soul), controls and operates in accordance with this destiny (Principle), is indestructible and irresistible (Life), produces health (Truth), and is unquestioningly fulfilled (Love).

In order to avoid arriving at false conclusions, the term “consciousness” should always be qualified. In metaphysics we can speak of (1) mortal or *material consciousness*; (2) human consciousness; and (3) divine consciousness. Mortal or material consciousness is the consciousness corresponding with the depravity of the first degree in the *Scientific Translation of Mortal Mind* (115:19–116:3).

⁶⁴ See “Sixth Statement,” *Compendium 3, The Commandments*, p. 99.

“SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

PHYSICAL: Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

MH: Unreality” (115:20–24).

Human consciousness is filled with the moral qualities of the second degree,

“Second Degree: Evil beliefs disappearing.

MORAL: Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

MH: Transitional qualities” (115:25–27).

... while divine consciousness entertains only spiritual ideas—the third degree.

“Third Degree: Understanding.

SPIRITUAL: Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

MH: Reality” (116:1–3).

Our task is gradually to purify human consciousness of mortal, material, erring, and sensual consciousness and to bring it more and more into conformity with divine consciousness. Thus, false consciousness yields to Truth.

218:7–8 “The consciousness of Truth rests us more than hours of repose in unconsciousness.”

243:25 “Truth has no consciousness of error.”

278:14–16 “Hence, as we approach Spirit and Truth, we lose the consciousness of matter.”

307:31–308:13 “Above error’s awful din, blackness, and chaos, the voice of Truth still calls: ‘Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou 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 governing 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?’ 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 blending of false claims, false pleasure, pain, sin, sickness, and death.’”

593:4–5 “PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.”

The Bible sometimes symbolizes divine consciousness by a “pure heart.” The *sixth Beatitude* speaks of the pure heart that can grasp Truth.

Matt. 5:8 “Blessed *are* the pure in heart: for they shall see God.”⁶⁵

Man

Man is an idea of Truth. He is a creation of the *sixth day of creation*, which symbolizes the ideas of Truth. This man is defined as the image and likeness of God, and is given dominion over the whole earth. God’s man is not corporeal, but a divine state of consciousness; he is God’s consciousness; not merely the consciousness about God. He is “... the conscious identity of being ...” (475:16–17).

The true, spiritual man resembles in no respect whatever the material, corporeal man, the Adam-man. If we wish to realize for ourselves the *ideal man*, we must be conscious of divine ideas. All the divine ideas together constitute the *compound idea* man. The idea man, therefore, includes the whole universe; for divine ideas are universal. But the idea man is never in a body or in a person, nor identical with these. Man, the compound consciousness, extends over oceans and continents; he is never tied to one spot.

475:14–15 “[Man] is the compound idea of God, including all right ideas ...”

591:5–7 “MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.”

⁶⁵ See “Sixth Beatitude,” *Compendium 3, The Beatitudes*, p. 115.

Man is generic. *Generic man* exists as contrasted with the ideas of the genera beast, bird, plant, etc.

“These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God” (503:3–5).

Man is the highest genus. Hence, in the scientific unfoldment of spiritual creation he is presented as the final creative act of God.

“Man is the climax of creation ...” (No. 17:13).

The greater can protect the lesser; man can heal an animal or a plant with a Christian Science treatment. The reverse is not possible. The compound idea man includes not only the genus man but also the lesser genera such as beasts, birds, and plants. The genus beast does not, however, include the genus man.

258:31–259:5 “Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*. Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.”

267:6–7 “Generically man is one, and specifically man means all men.”

475:15–16 “... [man is] the generic term for all that reflects God’s image and likeness”

516:27–30 “To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit. It follows that *man* is a generic term.”

True man is a divine state of consciousness, and cannot be divided into a male and female sex.

“Masculine, feminine, and neuter genders are human concepts” (516:30–31).

Gender is a concept which should not be confined to sexual classification; it also means kind or sort.

508:17–21 “*Gender* means simply *kind* or *sort*, and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and grammars always recognize a neuter gender, neither male nor female.”

In this sense we can say that one idea expresses more *male* qualities, another more *female* qualities.

508:13–14, 23–25 “God determines the gender of His own ideas. Gender is mental, not material ... The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love.”

“The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love” (517:8–10).

This divine fact translates itself into the human, where men need to possess not only spiritual male qualities but also spiritual female qualities, and women not only divine female qualities but also divine male qualities.

Since man includes all ideas, he expresses both the ideal man and the ideal woman, for:

“Man is the *family name* for all ideas,—the sons and daughters of God” (515:21–22).

Generic man is expressed in countless *individual* beings, but these are not corporeal or material; they are spiritual and eternal. God’s one great individuality is reflected in infinite individualities.

303:8–10 “The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed by Spirit, not by material sensation.”

Individual man is an *individual consciousness of perfection*, i.e. of all divine ideas:

76:15–17 “Neither will man seem to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter.”⁶⁶

115:15–16 “MAN: God’s spiritual idea, individual perfect, eternal.”

173:20–21 “Man is spiritual, individual, and eternal; material structure is mortal.”

The compound idea man includes the whole universe and no one can claim the spiritual facts for himself individually without at the same time doing it for the whole universe. This is expressed in the *sixth* statement of the *Lord’s Prayer*:

“And forgive us our debts, as we forgive our debtors.
And Love is reflected in love” (17:6–7).

Hence the expression in the Textbook: “man, including the universe.”

502:24–27 “The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal verity and unity of God and man, including the universe.”

On the other hand, the expression “the universe including man” is used when referring to *individual* man, as, for instance in:

“The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit” (468:22–24).

114:27–29 “In divine Science, the universe, including man, is spiritual, harmonious, and eternal.”

127:4–8 “If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity.”

⁶⁶ See “Individuality,” *Compendium 8, Life*, p. 376.

256:7–8 “Love, the divine Principle, is the Father and Mother of the universe, including man.”

295:5 “God creates and governs the universe, including man.”

510:28–511:1 “Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony.”

The material, corporeal, mortal man, the Adam-man, is an imitation or counterfeit of the true man.

476:1 “Mortals are the counterfeits of immortals.”

In the Textbook, this false concept of man is called a *mortal* and is shown as the opposite of an *immortal*. Mortals, to be redeemed, must rid their consciousness of false beliefs and direct their thoughts on immortal objects. Erroneous material views yield in proportion as mortals entertain thoughts of Truth in their consciousness, and human consciousness is filled with spiritual ideals. This changes mortal man, and Truth makes a new creature.

Paul said:

“Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new” (*II Cor. 5:17*).

201:7–9 “We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and ‘all things are become new.’”

263:21–22 “Whatever seems to be a new creation, is but the discovery of some distant idea of Truth”

Jesus demonstrated the complete transformation of the mortal into the immortal.

316:7–11 “Christ, Truth, was demonstrated through Jesus to prove the power of 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.”

- 350:24–30 “‘The Word was made flesh.’ Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus—that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error.”
- 501:7–13 “Jesus illumines them [the Scriptures], showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love.”
- 292:31–293:2 “In his resurrection and ascension, Jesus showed that a mortal man is not the real essence of manhood, and that this unreal material mortality disappears in the presence of the reality.”

The question, What is man? is comprehensively answered in the Textbook:

- 475:5–477:18 “*Question.*—What is man? *Answer.*—Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God’s image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker.
- “And God said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

“Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin. A mortal sinner is not God’s man. Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, which declares that man begins in dust or as a material embryo. In divine Science, God and the real man are inseparable as divine Principle and idea.

“Error, urged to its final limits, is self-destroyed. Error will cease to claim that soul is in body, that life and intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, ‘conceived in sin and brought forth in iniquity.’ Mortality is finally swallowed up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man.

“Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood. Remember that the Scriptures say of mortal man: ‘As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.’

“When speaking of God’s children, not the children of men, Jesus said, ‘The kingdom of God is within you;’ that is, Truth and Love reign in the real man, showing that man in God’s image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy. Man is not a material habitation for Soul; he is himself spiritual. Soul, being Spirit, is seen in nothing imperfect nor material.

“Whatever is material is mortal. To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though

interwoven with matter's highest stratum, misnamed mind, should be man,—the genuine and perfect man, the immortal idea of being, indestructible and eternal. Were it otherwise, man would be annihilated.”

Health

Health is a condition of whole-ness, thus an ideal condition.

“Health is not a condition of matter, but of Mind ...” (120:15).

Its basis is Truth. If a condition conforms to its ideal, it can be said to be a *healthy* condition. Thus, a consciousness of Truth produces healthy conditions, healthy relations, healthy concepts, and so forth.

194:8–9 “When one’s false belief is corrected, Truth sends a report of health over the body.”

241:23–24 “One’s aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness.”

289:11–13 “Life and Life’s idea, Truth and Truth’s idea, never make men sick, sinful, or mortal.”

In the scientific order of ideas, “health” comes *sixth* because it characterizes Truth, the sixth synonym for God.

116:2–3 “Wisdom, purity, spiritual understanding, spiritual power, love, *health*, holiness.” [italics added]

Form

Health means much more than physical health; it is the ideal *form* of every condition and happening. The concept “form” must not be thought of materially:

Form: “Ideal or intrinsic character of anything ... shape and structure of anything as distinguished from the material of which it is composed” (*Webster Dictionary*).

For example, if a situation or an occurrence is free from fault, it manifests the ideal form. Truth is *faultless*; it imparts the ideal form to all manifestations.

In biblical language, the form of Truth is spoken of as the “garment of Truth,” because at that time the garment was an indication of the wearer’s position. What is the ideal garment to constitute man’s wholeness? The garment of Truth is the consciousness of ideas, which clothes man in his wholeness, in his ideal form.

242:21 “The vesture of Life is Truth.”

142:7–10 “We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence.”

170:22–27 “Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth’s garment.”

The Voice of Truth

Truth, divine consciousness, which comes to human consciousness as the Christ, Truth, is like a *voice*, which talks to us though inaudible to the physical senses. Only spiritual sense can hear it, and the more purely it is cultivated the more clearly Truth’s voice is heard. At first, the intuitions of Truth may be only sporadic, coming to us like a half-audible stammering.

ix:1–3 “She also began to jot down her thoughts on the main subject, but these jottings were only infantile lisplings of Truth.”

But when spiritual sense is more developed, Truth’s thoughts (in biblical language sometimes called angels and angel voices) flow more clearly, more definitely and more naturally into consciousness.

308:14–15 “The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.”

213:30–214:4 “Before human knowledge dipped to its depths into a false sense of things,—into belief in material origins which discard the one Mind and the true source of being,—it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.”

It is a matter of listening for this voice.

The voice of Truth for our age is contained in its basic form in the text of *Science and Health with Key to the Scriptures*.

456:25–30 “A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? *First*: Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind.”

An understanding of this Science is like the “still, small voice” of Truth, uttering the harmony of God.

323:28–32 “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 from this utterance, or we are listening to it and going up higher.”

367:24–27 “The infinite Truth of the Christ-cure has come to this age through a ‘still, small voice,’ through silent utterances and divine anointing which quicken and increase the beneficial effects of Christianity.”

559:8–14 “The ‘still, small voice’ of scientific thought reaches over continent and ocean to the globe’s remotest bound. The inaudible voice of Truth is, to the human mind, ‘as when a lion roareth.’ It is heard in the desert and in dark places of fear. It arouses the ‘seven thunders’ of evil, and stirs their latent forces to utter the full diapason of secret tones.”

I Kings 19:1–12 “AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life

as the life of one of them by to-morrow about this time. And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

“But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat. And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

“And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.”

Only for mortal consciousness is the utterance of Truth no “still, small voice,” but a frightening trumpet call, “as when a lion roareth.” Error will likewise raise its voice and try to shout down the voice of Truth, but will finally be silenced by the “still, small voice” of unshakable Truth-consciousness.

97:22–25 “It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion.”

- 232:26–27 “In the sacred sanctuary of Truth are voices of solemn import, but we heed them not.”
- 307 31–308:4 “Above error’s awful din, blackness, and chaos, the voice of Truth still calls: ‘Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?’”
- 427:29–428:2 “The dream of death must be mastered by Mind here or hereafter. Thought will waken from its own material declaration, ‘I am dead,’ to catch this trumpet-word of Truth, ‘There is no death, no inaction, diseased action, overaction, nor reaction.’”

Revelation

To hear the voice of Truth, man must be receptive to new revelations. Our consciousness must *be open* to the inflow of Truth’s thoughts, and only then can truth *reveal* itself. Truth is a revelation.

- 29:20–24 “The illumination of Mary’s spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men.”
- 70:1–5 “Mortal existence is an enigma. Every day is a mystery. The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth.”
- 109:22–24 “The revelation of Truth in the understanding came to me gradually and apparently through divine power.”
- 117:24–28 “Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus’ works and words. Truth is a revelation.”
- 174:20–21 “Truth is revealed. It needs only to be practiced.”

504:9–11 “This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas.”

Our attitude must be unbiased, broad-minded, receptive, and expectant, lest we should close the door to the revelation of Truth. Mortal mind must abandon its resistance to the new and become transparent and pervious to the light of Truth. Then Truth can enter our thought and *awaken* us spiritually

x:25–27 “The unbiased Christian thought is soonest touched by Truth, and convinced of it.”

295:16–24 “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.”

324:27–31 “Paul writes, ‘If Christ [Truth] be not risen, then is our preaching vain.’ That is, if the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say.”

354:23–25 “The night of materiality is far spent and with the dawn Truth will waken men spiritually to hear and to speak the new tongue.”

450:8–14 “A third class of thinkers build with solid masonry. They are sincere, generous, noble, and are therefore open to the approach and recognition of Truth. To teach Christian Science to such as these is no task. They do not incline longingly to error, whine over the demands of Truth, nor play the traitor for place and power.”

450:15–19 “Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless this admission is made, evil will boast itself above good.”

The vital question that always faces us is: How can we know whether the thought which comes to us is true or false? How can we know whether we are dealing with a revelation of Truth or a deception? The voice of Truth in our age is the “Science of Christ.” This Science alone reveals;⁶⁷ it is the measuring rod of ideas, by which we can gauge whether a thought is divine or not. The understanding of divine Science leads consciousness into all Truth.

11:27–31 “Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth.”

95:30–32 “Material sense does not unfold the facts of existence; but spiritual sense lifts human consciousness into eternal Truth.”

280:30–281:4 “The only excuse for entertaining human opinions and rejecting the Science of being is our mortal ignorance of Spirit,—ignorance which yields only to the understanding of divine Science, the understanding by which we enter into the kingdom of Truth on earth and learn that Spirit is infinite and supreme.”

286:6–8 “The understanding of Truth gives full faith in Truth, and spiritual understanding is better than all burnt offerings.”

406:11–12 “The Science of being unveils the errors of sense, and spiritual perception, aided by Science, reaches Truth.”

Through the revelations of Truth, faith achieves firmness and permanence and is united with a spiritual understanding of unchanging Truth, before which lukewarmness, fickleness, and uncertainty vanish.

297:20–24 “Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood.”

⁶⁷ See “Revelation,” *Compendium 1*, p. 15.

- 312:17–19 “Mortals try to believe without understanding Truth; yet God *is* Truth.”
- 446:20–23 “To understand God strengthens hope, enthrones faith in Truth, and verifies Jesus’ word: ‘Lo, I am with you alway, even unto the end of the world.’”
- 582:1–2 “BELIEVING. Firmness and constancy; not a faltering nor a blind faith, but the perception of spiritual Truth.”

Only “Truth, spiritually discerned, is scientifically understood” (275:31). Truth can be spiritually understood only through the ideas of Truth which explain the operation, the essence, the nature, and the meaning of Truth.

- 272:3–8 “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. 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.”
- 452:22–23 “When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error.”

The Light of Truth

Mind says unceasingly “Let there be light;” that is, Mind creates all ideas from intelligence. These ideas are individual and constitute the countless forms of Truth. If we understand the right ideas which are necessary to work out any problem, they will bring to light instantaneously the true form of its solution.

- 504:23–26 “The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.”

Truth determines the correct combination of Mind’s ideas in such a way as to reveal their individual spiritual forms. Mind manifests itself as a ray of light that penetrates the clouded consciousness; Truth reveals itself as a blaze of light, as the *radiance* and *sunshine* of Truth filling and illuminating all consciousness.

299:24–30 “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.”

561:25–27 “The Revelator symbolizes Spirit by the sun. The spiritual idea is clad with the radiance of spiritual Truth, and matter is put under her feet.”

In a lighted consciousness darkness flees; dark thoughts are dispelled; sin and sickness find no place and every form of error gives way before the light of Truth. If we regard all problems in their *true light*, we withdraw from error the opportunity and possibility of manifesting itself. Thus, we are in the midst of light.

162:4–7 “Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth.”

191:13–15 “Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error.”

210:19–21 “The expression *mortal mind* is really a solecism, for Mind is immortal, and Truth pierces the error of mortality as a sunbeam penetrates the cloud.”

282:31–283:1 “The rule of inversion infers from error its opposite, Truth; but Truth is the light which dispels error.”

296:14–16 “The so-called pleasures and pains of matter perish, and they must go out under the blaze of Truth, spiritual sense, and the actuality of being.”

325:20–32 “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 saves 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. When first spoken in any age, Truth, like the light, ‘shineth in darkness, and the darkness comprehended it not.’”

- 418:29–32 “Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are waking dream-shadows, dark images of mortal thought, which flee before the light of Truth.”
- 557:18–21 “Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator.”

The spiritual forms of Truth do not have to be created; they exist. Their full radiance is hidden from us only as long as human views, blind beliefs, and so forth, veil Truth in human consciousness. Truth does not have to be re-created, but the veil that error would draw over spiritual sense must be torn off and cast away. Truth *unveils* and *uncovers* error.

- 83:7–11 “Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error.”
- 214:32–215:3 “Spirit’s senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things and the might and permanence of Truth.”
- 299:26–30 “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.”
- 315:16–20 “The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only when we subdue sin and prove man’s heritage, the liberty of the sons of God.”

343:10–13 “The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden by unjust parody from the quickened sense of the people.”

Only divine Truth, the Truth about everything, can solve the mystery of error and mortal existence by opening the seven *seals* of error, uncovering error to its full extent, and *branding* it for what it is, and not for what it would claim to be. The more we fill our consciousness with the facts of being, the more the false beliefs which we entertain are unmasked and relinquished. The workings of Truth bring unknown errors to the surface to be destroyed. This is an important point in a Christian Science treatment.

542:3–13 “Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance of justice and the denial of truth tend to perpetuate sin, invoke crime, jeopardize self-control, and mock divine mercy.”

542:18–26 “‘They that take the sword shall perish with the sword.’ Let Truth uncover error and destroy error in God’s own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God. To envy’s own hell, justice consigns the lie which, to advance itself, breaks God’s commandments.”

572:12–17 “Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death.”

593:23 “SEAL. The signet of error revealed by Truth.”

The Utilization of Truth

How does the light of Truth dispel error in human consciousness? This question is synonymous with another: How can divine metaphysics be practiced? How can the power of Truth be employed against error? How does a Christian Science healing operate?

111:11–14 “The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science.”

The realization of Truth, that which is true of a given situation when seen from the divine standpoint, uncovers everything that is false. This rouses mortal mind and forces it to alter its views.

162:4–11 “Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.”

Through its instruction by Truth in what is wrong and what is right, mortal mind becomes so informed that it is ready to give up the false and to conform to the standard of Truth.

415:24–26 “To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth.”

425:32–426:4 “Discard all notions about lungs, tubercles, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health.”

Thus, human consciousness alters to admit more light and, since Mind governs the body, the physical manifestations change also, and sickness yields to health.

316:7–11 “Christ, Truth, was demonstrated through Jesus to prove the power of 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.”

350:24–27 “‘The Word was made flesh.’ Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated.”

386:12–15 “The author has in too many instances healed disease through the action of Truth on the minds of mortals, and the corresponding effects of Truth on the body, not to know that this is so.”

In this way, error of every kind is neutralized.

162:4–7 “Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth.”

The Seed of Truth

The way in which the idea of Truth works can be compared with a *seed* that is sown in good ground. Just as the seed may appear to be small and unimportant, seeming to lie unnoticed for a time hidden in the earth, so too may the power of Truth appear to be unimportant to the uninspired thought. But unnoticed the seed takes root, it throws out shoots, forms a plant, and bears much fruit. Thus, Truth operates in human consciousness, developing its latent divine capabilities and bringing the complete idea of Truth and its fruits to the light of day. We must have faith in this law of Truth.

270:31–271:1 “The life of Christ Jesus was not miraculous, but it was indigenous to his spirituality,—the good soil wherein the seed of Truth springs up and bears much fruit.”

361:25–32 “A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, but it will be rejected and reviled until God prepares the soil for the seed. That which when sown bears immortal fruit, enriches mankind only when it is understood,—hence the many readings given the

Scriptures, and the requisite revisions of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.”

449:3–6 “A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing.”

The Leaven of Truth

Truth must correct all error in human thought. It works like *leaven*, permeating the whole dough—our whole consciousness. The leaven of Truth goes on working until all trace of duality in human consciousness is extinguished and the spirit of Truth alone rules our thought and deed. Thus, the Textbook speaks also of the leaven of Spirit.⁶⁸

When Truth prompts the human mind to give up false views, this demand must not be resisted. The transformation will then take place harmoniously and painlessly. If human thought rebels against the penetration of Truth, this will produce a *chemicalization*,⁶⁹ which can be overcome only by the realization that all resistance is useless, because Spirit permits no duality and Truth will and does destroy all error.⁷⁰

421:11–24 “If a crisis occurs in your treatment, you must treat the patient less for the disease and more for the mental disturbance or fermentation, and subdue the symptoms by removing the belief that this chemicalization produces pain or disease. Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him. There is *no disease*. When the supposed suffering is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will subside. Calm the excitement sometimes induced by chemicalization, which is the alterative effect produced by Truth upon error, and sometimes explain the symptoms and their cause to the patient.”

⁶⁸ Review “Leaven—Alchemy,” *Compendium 5, Spirit*, p. 221.

⁶⁹ Chemicalization was defined on p. 222 in *Compendium 5, Spirit*.

⁷⁰ See “Leaven—Alchemy,” *Compendium 5, Spirit*, last paragraph in section, p. 222.

- 422:5–10 “If the reader of this book observes a great stir throughout his whole system, and certain moral and physical symptoms seem aggravated, these indications are favorable. Continue to read, and the book will become the physician, allaying the tremor which Truth often brings to error when destroying it.”
- 453:6–13 “Right and wrong, truth and error, will be at strife in the minds of students, until victory rests on the side of invincible truth. Mental chemicalization follows the explanation of Truth, and a higher basis is thus won; but with some individuals the morbid moral or physical symptoms constantly reappear. I have never witnessed so decided effects from the use of material remedies as from the use of spiritual.”

The Sword of Truth

Truth is like a sword that decapitates error.

- 265:31–266:5 “The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, ‘rejoicing the heart.’ Such is the sword of Science, with which Truth decapitates error, materiality giving place to man’s higher individuality and destiny.”

This *two-edged sword*, on the one hand, destroys all false beliefs in human consciousness, and on the other hand, protects all divine Truth. Its justice is also mercy; Truth destroys only that which has no eternal value and raises up only that which embodies the eternal ideal standard.

- 458:17–19 “The two-edged sword of Truth must turn in every direction to guard ‘the tree of life.’”
- 526:17–19 “The ‘tree of life’ stands for the idea of Truth, and the sword which guards it is the type of divine Science.”
- 538:3–10 “Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding. Truth places the cherub wisdom at the gate of understanding to note the proper guests. Radiant with mercy and justice, the

sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual,—the unreal and the real.”

595:3 “SWORD. The idea of Truth; justice.”

Truth’s judicial sword pronounces the verdict before the *court* of Truth, ever defending the true and man’s divine rights and condemning error of every kind.

358:13–18 “Christian Science is neither made up of contradictory aphorisms nor of the inventions of those who scoff at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the Scriptures.”

390:32–391:6 “Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, *alias* matter, arrayed against the supremacy of Spirit. Blot out the images of mortal thought and its beliefs in sickness and sin. Then, when thou art delivered to the judgment of Truth, Christ, the judge will say, ‘Thou art whole!’”

437:8–13 “At the bar of Truth, in the presence of divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of intelligence and truth and to be a false witness.”

437:28–31 “But Judge Justice of the Supreme Court of Spirit overruled their motions on the ground that unjust usages were not allowed at the bar of Truth, which ranks above the lower Court of Error.”

438:25–27 “When the Court of Truth summoned Furred Tongue for examination, he disappeared and was never heard of more.”

440:25–27 “In the presence of the Supreme lawgiver, standing at the bar of Truth, and in accordance with the divine statutes, I repudiate the false testimony of Personal Sense.”

Truth's Power to Prevail

Mind is divine power; from the standpoint of Spirit it is strength; in Soul it is capacity; in Principle it is spiritual power; in Life the life, or sustaining power. From the standpoint of Truth, the power of Mind manifests itself as divine *energy, potency*, or the power to prevail, before which error must yield. An idea of Truth *enforces itself*. It contains in itself the power before which error recoils. Truth is the power of Mind to destroy error and heal sickness. Truth is the *healing power*.

- 38:30–32 “He taught that the material senses shut out Truth and its healing power.”
- 67:23–24 “Grace and Truth are potent beyond all other means and methods.”
- 137:1–7 “His students saw this power of Truth heal the sick, cast out evil, raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, disease, death, and the grave.”
- 144:20–22 “Truth, and not corporeal will, is the divine power which says to disease, ‘Peace, be still.’”
- 146:23–28 “Divine Science derives its sanction from the Bible, and the divine origin of Science is demonstrated through the holy influence of Truth in healing sickness and sin. This healing power of Truth must have been far anterior to the period in which Jesus lived.”
- 150:4–6 “To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition.”
- 167:30–31 “Only through radical reliance on Truth can scientific healing power be realized.”
- 185:22–25 “Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is the reverse of ethical and pathological Truth-power.”

- 185:32–186:4 “A patient under the influence of mortal mind is healed only by removing the influence on him of this mind, by emptying his thought of the false stimulus and reaction of will-power and filling it with the divine energies of Truth.”
- 252:4–6 “Human ignorance of Mind and of the recuperative energies of Truth occasions the only skepticism regarding the pathology and theology of Christian Science.”
- 293:13–16 “The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being.”
- 378:14–21 “A man’s gaze, fastened fearlessly on a ferocious beast, often causes the beast to retreat in terror. This latter occurrence represents the power of Truth over error,—the might of intelligence exercised over mortal beliefs to destroy them; whereas hypnotism and hygienic drilling and drugging, adopted to cure matter, is represented by two material erroneous bases.”
- 406:20–25 “We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God’s idea, and no more fear that we shall be sick and die.”
- 454:4–5 “Teach your students the omnipotence of Truth, which illustrates the impotence of error.”

Truth Destroys Error

The corrective power and intelligence of Truth operates to uncover error and its effects as illusions of the human mind and trace them back to their native nothingness. The process of dissolving error takes place in consciousness. In order to escape the error, we must seek refuge in the consciousness of divine Truth.

- 83:7–11 “Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error.”

The Textbook illustrates the manifold ways in which Truth causes error to disappear. Here are some examples:

Truth *dispels* error.

282:31–283:1 “The rule of inversion infers from error its opposite, Truth; but Truth is the light which dispels error.”

Truth *deprives* error.

403:16–20 “Mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion.”

Truth *annihilates* error.

450:29–451:2 “Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate?”

540:11–16 “In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God’s law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin.”

Truth *removes* error.

290:20–22 “They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

Truth *obliterates* error.

485:7–10 If the unimportant and evil appear, only soon to disappear because of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth.”

Truth *consumes* error.

558:17–19 “It brings the baptism of the Holy Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.”

Truth *swallows up* error.

96:18–20 “These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth.”

Truth *overcomes* error.

21:1–4 “If Truth is overcoming error in your daily walk and conversation, you can finally say, ‘I have fought a good fight ... I have kept the faith,’ because you are a better man.”

289:14–20 “The fact that the Christ, or Truth, overcame and still overcomes death proves the ‘king of terrors’ to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses to be death is but a mortal illusion, for to the real man and the real universe there is no death-process.”

420:17–18 “The fact that Truth overcomes both disease and sin reassures depressed hope.”

568:1 “Innocence and Truth overcome guilt and error.”

Truth *conquers, vanquishes, and triumphs over* error.

54:4–5 “With the affluence of Truth, he vanquished error.”

- 231:3–4 “Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered.”
- 380:4 “Truth is always the victor.”
- 388:1–4 “The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power of divine Truth, they obtained a victory over the corporeal senses, a victory which Science alone can explain.”
- 484:24–27 “Science must triumph over material sense, and Truth over error, thus putting an end to the hypotheses involved in all false theories and practices.”
- 493:1–2 “On the other hand, Christian Science speedily shows Truth to be triumphant.”

Truth *destroys* error.

- 142:31–143:2 “Truth is God’s remedy for error of every kind, and Truth destroys only what is untrue.”
- 288:31–289:1 “The eternal Truth destroys what mortals seem to have learned from error, and man’s real existence as a child of God comes to light.”
- 290:12–13 “Hence Truth comes to destroy this error and its effects,—sickness, sin, and death.”
- 347:23–25 “If Christian Science takes away the popular gods,—sin, sickness, and death,—it is Christ, Truth, who destroys these evils, and so proves their nothingness.”
- 393:32–394:4 “It is well to be calm in sickness; to be hopeful is still better, but to understand that sickness is not real and that Truth can destroy its seeming reality, is best of all, for this understanding is the universal and perfect remedy.”
- 559:14–16 “Then is the power of Truth demonstrated,—made manifest in the destruction of error.”

Truth *wipes out* error.

11:17–18 “Truth bestows no pardon upon error, but wipes it out in the most effectual manner.”

Truth *quenches* error.

329:23–25 “Always right, its divine Principle never repents, but maintains the claim of Truth by quenching error.”

Truth *casts out, drives out* error.

135:11–15 “The same power which heals sin heals also sickness. This is ‘the beauty of holiness,’ that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the sick.”

191:30–32 “Mind has no affinity with matter, and therefore Truth is able to cast out the ills of the flesh.”

271:8–10 “He [Jesus] knew that the philosophy, Science, and proof of Christianity were in Truth, casting out all inharmony.”

538:3 “Truth should, and does, drive error out of all selfhood.”

Error *yields* to Truth.

287:29–31 “Their false evidence will finally yield to Truth,— to the recognition of Spirit and of the spiritual creation.”

543:2–5 “This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man and not the real man, who dies.”

Error *disappears, goes out* before Truth.

- 296:14–16 “The so-called pleasures and pains of matter perish, and they must go out under the blaze of Truth, spiritual sense, and the actuality of being.”
- 593:4–5 “PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.”

Truth is the Remedy

Remedy: “... any medicine or application which puts an end to disease and restores health ... That which corrects or counteracts an evil of any kind” (*Webster Dictionary*).

Divine Truth is the proper *remedy* for sin and sickness, an *alterative* requiring no other and lower remedies. It is a *universal panacea* correcting ills of every kind.

- 142:31–143:2 “Truth is God’s remedy for error of every kind, and Truth destroys only what is untrue.”
- 144:27–29 “When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea.”
- 162:5–7 “Christian Science acts as an alterative, neutralizing error with Truth.”
- 180:31–181:1 “To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than all lower remedies.”
- 229:31–32 “The remedy is Truth, not matter, the truth that disease is *unreal*.”
- 238:19–21 “Truth often remains unsought, until we seek this remedy for human woe because we suffer severely from error.”
- 346:19–20 “We treat error through the understanding of Truth, because Truth is error’s antidote.”
- 371:30–32 “Truth is an alterative in the entire system, and can make it ‘every whit whole.’”

Only a correctly applied medicine can be called a remedy. In divine metaphysics, Mind is the sole medicine.⁷¹ Mind heals through the ideas of Mind. But only the *right* idea solves a problem. The consciousness of Truth reveals the specific idea to counteract a specific error, dissolves the error, and is thus the remedy for this problem.

“Truth is the intelligence of immortal Mind” (282:26).

Truth heals through Mind. The following references illustrate how the remedy of Truth rests on the medicine of Mind.

- | | |
|-----------|---|
| 126:24–29 | “I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles.” |
| 170:14–15 | “The demands of Truth are spiritual, and reach the body through Mind. |
| 180:27–30 | The only way to this living Truth, which heals the sick, is found in the Science of divine Mind as taught and demonstrated by Christ Jesus.” |
| 267:22–25 | “Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth.” |
| 318:22–23 | “The Science of Mind denies the error of sensation in matter, and heals with Truth.” |
| 453:29–30 | “A Christian Scientist’s medicine is Mind, the divine Truth that makes man free.” |
| 482:26–29 | “Sickness is part of the error which Truth casts out. Error will not expel error. Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God.” |

⁷¹ See “Medicine,” *Compendium 4, Mind*, p. 191.

483:5–8 “We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing.”

Dominion

In the *sixth day of creation*, man was given *dominion* over the whole earth. It is not man as a person who has dominion, but the true man, the consciousness of ideas, “the compound idea of God” (475:14–15) that has dominion; thus, Truth—or the Christ consciousness—has dominion at all times, in all circumstances, and to all eternity, unconfined and supreme. With the consciousness of Truth, man is enabled to raise himself above erring consciousness and to dominate it.

145:16–17 “Scientific healing has this advantage over other methods,—that in it Truth controls error.”

202:17–23 “The days of our pilgrimage will multiply instead of diminish, when God’s kingdom comes on earth; for the true way leads to Life instead of to death, and earthly experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.”

228:20–24 “If we follow the command of our Master, ‘Take no thought for your life,’ we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body, dictate its terms, and form and control it with Truth.”

316:17–19 “The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death.”

380:19–21 “Nothing but the power of Truth can prevent the fear of error, and prove man’s dominion over error.”

Through his God-given right to place himself above all beliefs, man frees himself from his self-imposed bondage and slavery and takes his rightful place as the son of God. Truth operates as the *deliverer*,

226:25–227:2 “The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged.”

... and endows man with inalienable rights.

106:6–11 “Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love.”

227:14–29 “Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, ‘I was free born.’ All men should be free. ‘Where the Spirit of the Lord is, there is liberty.’ Love and Truth make free, but evil and error lead into captivity. Christian Science raises the standard of liberty and cries: ‘Follow me! Escape from the bondage of sickness, sin, and death!’ Jesus marked out the way. Citizens of the world, accept the ‘glorious liberty of the children of God,’ and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being.”

226:29–227:2 “I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged.”

NEGATIVE**Error**

Error: “Belief in what is untrue ... An act involving a departure from truth and accuracy; a deviation from ... the right course or standard” (*Webster Dictionary*).

Compare this definition with the answer to the question: What is error?

472:13–22 “*Question*.—What is error? *Answer*.—Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither Mind nor one of Mind’s faculties. Error is the contradiction of Truth. Error is a belief without understanding. Error is unreal because untrue. It is that which seemeth to be and is not. If error were true, its truth would be error, and we should have a self-evident absurdity—namely, *erroneous truth*. Thus we should continue to lose the standard of Truth.”

Error is a *contradiction* of Truth, Truth’s *unlikeness*.

287:9–10 “Truth and error are unlike.”

287:32–288:3 “Truth cannot be contaminated by error. The statement that *Truth is real* necessarily includes the correlated statement, that *error, Truth’s unlikeness, is unreal*.”

... an *opposite* of Truth.

“There is neither a present nor an eternal copartnership between error and Truth, between flesh and Spirit” (356:17–18).

It tries to *simulate* Truth,

286:31–287:4 “Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence. They have neither Principle nor permanence, but belong, with all that is material

and temporal, to the nothingness of error, which simulates the creations of Truth.”

528:19–22 “Beginning creation with darkness instead of light,—materially rather than spiritually,—error now simulates the work of Truth., mocking Love and declaring what great things error has done.”

... and is thus neither real nor original, but *unreal*.

294:30–32 “The Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.”

368:2–4 “The confidence inspired by Science lies in the fact that Truth is real and error is unreal.”

Error has no intelligence of its own,

282:26–2 “Truth is the intelligence of immortal Mind. Error is the so-called intelligence of mortal mind.”

... and is therefore unintelligent, limited and mortal.

466:13–16 “Truth is immortal; error is mortal. Truth is limitless; error is limited. Truth is intelligent; error is non-intelligent. Moreover, Truth is real, and error is unreal.”

Thus, error can be defined as the *absence* of Truth,

287:9 “We call the absence of Truth, *error*.”

... as *nothingness* in contrast to the somethingness of Truth.

276:26–29 “Discord is the *nothingness* named error. Harmony is the *somethingness* named Truth.”

346:9–13 “The nothingness of nothing is plain; but we need to understand that error *is* nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness—yea, the allness-of Truth.”

351:16–26 “We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points,—especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error, discord, by demonstrating the all-inclusiveness of harmonious Truth.”

367:30–32 “Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth’s opposite, has no might.”

Error is not a creation of Truth,

183:14–15 “Truth never made error necessary, nor devised a law to perpetuate error.”

... consequently, cooperation between Truth and error is impossible.

167:22–24 “It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error.”

Truth and error *never mingle*, either in cause or effect.

191:28–30 “The illusive senses may fancy affinities with their opposites; but in Christian Science, Truth never mingles with error.”

207:16–18 “The Science of being repudiates self-evident impossibilities, such as the amalgamation of Truth and error in cause or effect.”

282:17–18 “Truth has no home in error, and error has no foothold in Truth.”

287:32 “Truth cannot be contaminated by error.”

304:19–20 “Truth is not contaminated by error.”

539:19–20 “It is false to say that Truth and error commingle in creation.”

Truth and error are *irreconcilable* opposites.

19:5–6 “Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable.”

Truth *never pardons* error.

36:6–7 “To remit the penalty due for sin, would be for Truth to pardon error.”

11:17–18 “Truth bestows no pardon upon error, but wipes it out in the most effectual manner.”

Success in error means defeat in Truth and vice versa.

“Let it be understood that success in error is defeat in Truth” (239:12–13).

Error is the author of all unreality,

474:24–475:4 “Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth must make it so; but error, not Truth, is the author of the unreal, and the unreal vanishes, while all that is real is eternal. The apostle says that the mission of Christ is to ‘destroy the works of the devil.’ Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is ‘no night there.’ To Truth there is no error,—all is Truth. To infinite Spirit there is no matter,—all is Spirit, divine Principle and its idea.”

... and produces suffering.

386:25 “Error, not Truth, produces all the suffering on earth.”

Error is the name for all discord, for every departure from the standard of Truth.

Lie

A lie involves a conscious deliberate *falsehood*. It is the opposite of Truth.

177:19–24 “But a lie, the opposite of Truth, cannot name the qualities and effects of what is termed matter, and create the so-called laws of the flesh, nor can a lie hold the preponderance of power in any direction against God, Spirit and Truth.”

523:6–7 “Although presenting the exact opposite of Truth, the lie claims to be truth.”

Truth does not create the lie, the opportunity to lie, or the liar,

357:7–9 “Jesus said of personified evil, that it was ‘a liar, and the father of it.’ Truth creates neither a lie, a capacity to lie, nor a liar.”

... for it creates the consciousness of the true, the truthful, and the righteous. The lie seeks to attribute and charge its testimony to Truth.

307:16–19 “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.’”

370:2–5 “To be immortal, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind.”

528:15–18 “Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam in order to perform a surgical operation on him and thereby create woman.”

But the *denial* of Truth has sad effects, while the affirmation of Truth produces health in all things.

342:5–7 “In the result of some unqualified condemnations of scientific Mind-healing, one may see with sorrow the sad effects on the sick of denying Truth.”

Sickness

Sin, sickness, and death, are forms of error, the opposite of Truth. *Sickness* is not a reality, but an error ...

251:13–14 “Sickness, as well as sin, is an error that Christ, Truth, alone can destroy.”

495:6–13 “If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, when he spoke of the sick, ‘whom Satan hath bound,’ and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally.”

... having no part in Truth,

230:1–2 “If sickness is real, it belongs to immortality; if true, it is a part of Truth.”

... no foundation in Truth,

415:4–5 “Sin, disease, and death have no foundations in Truth.”

... and is unknown to Truth.

184:3–5 “Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth and should not be recognized as reality.”

Truth has only the consciousness of health, of the perfect standard of ideas.

MAN AS THE IDEA OF TRUTH

Man, as the idea of Truth, is the consciousness that includes all that is true. Truth is man's unshakable rock and the standard of his life. Man's ideal is the spiritual facts of the universe—spiritual facts that are determined according to the standard of Truth. Spiritual man is neither exclusively male nor female; every individual idea man expresses divine male *and* female qualities.

Truth is a revelation and the voice of Truth is ever audible to spiritual man. Truth has conferred on man an ideal, perfect form of consciousness, the form of the son of God. Man is the heir of God's glory. As the son of God, man affirms and claims his inalienable, divine inheritance, and this gives him dominion over all false beliefs, sin, sickness, and death. Through Truth, the Christ consciousness, man possesses the remedy for all error.

As the compound idea of God, containing only the qualities derived from God, man expresses wholeness and health. As an individual idea of Truth, man is conscious not only of his own divine inheritance, but also of those of the other sons and daughters of God. Therefore, we affirm and confirm the divine, healthful state of consciousness of every other idea as a perfect spiritual fact of the universe. At the same time, we are conscious that we exist as such in the consciousness of every other idea and are affirmed and confirmed by it.

Truth is conscious only of its spiritual facts. There is, therefore, no Adam-man with his false beliefs. The consciousness of the ideal man knows no lie and no error.

Truth is true, divine consciousness.

APPENDIX 14

The Ideas of TRUTH

Truth

actuality of God
truthfulness

Life—Truth

Truth must be sought

motives of truth
sincerity and
righteousness

the key to harmony

state of consciousness

claim Truth

claims of Truth
accept, affirm Truth
adherent of Truth
standing for Truth
testify, be steadfast
denying erroneous
concepts

trust Truth

unshakable
dependable, unswerving
rock, cornerstone

standard

ideal standards
standard of ideas

ideal

son

Messiah or Christ
child of God
heir appropriates
inheritance
possesses, claims, affirms
self-asserting
self-claiming
self-affirming

Christ

consciousness

man

ideal man
compound idea
generic man
male and female
qualities
individual consciousness
of perfection

health

form

faultless

the voice of Truth

revelation

reveals itself
awakens spirituality

the light of Truth

radiance, sunshine
of Truth
true light
unveils and uncovers

the utilization of Truth

the seed of Truth

the leaven of Truth

chemicalization

the sword of Truth

two-edged sword

power to prevail

energy, potency
enforces itself
healing power

destroys error

dispels, deprives
annihilates, removes
obliterates, consumes
overcomes, conquers
vanquishes, triumphs

remedy

alterative
universal panacea

dominion

deliverer

NEGATIVE

error

contradiction
unlikeness
opposite of Truth
simulation of Truth
falsity
absence of Truth
nothingness

lie

falsehood
denial of Truth

sickness

APPENDIX 15

References to TRUTH

in Science and Health with Key to the Scriptures by Mary Baker Eddy

- + Indicates that the term “Truth” occurs twice in one line.
- * Indicates references where the synonym Truth is used in combination with Life and/or Love. When studying Truth for the first time, it is recommended not to look up the references marked with an asterisk.

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169:27*	173:8	178:21	181:30	183:26	191:14	
170:2	174:20	179:9	182:3	184:3	191:29	
170:13	176:30	180:28	183:1	184:4	191:31	
170:14	176:31	180:32	183:14	184:12*	192:27*	

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201:7	207:25*	216:18*	229:31	235:23	241:11	252:10
202:13	207:29	218:7	230:2	235:29	241:24	253:5
202:22	208:11	222:8	230:3	236:32	242:21	254:11
202:26	210:20	224:28	230:7	237:15	243:25	
204:7	211:3	225:3	231:4	238:12	243:27*	
205:29	211:5	225:5	231:10*	238:13	243:31	
206:2	214:1	226:32	231:19*	238:19	251:11	

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255:1	257:29	260:32	263:22	265:4*	267:22
255:4*	258:16	261:2*	264:22	266:3	267:25

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270:16	281:3	287:32	295:20	307:4	316:9	329:25
270:26*	282:1	288:1	295:22	307:6	316:19	329:31
271:1	282:17	288:2	296:15	307:11	317:9	330:1
271:9	282:18	288:30*	296:24	307:17	318:23	330:5
271:27	282:26	288:31	297:23	307:25	320:2	330:20*
272:4	282:32+	289:1	297:26	307:32	322:7	331:26*
273:4	283:15	289:12+	298:2*	308:14	322:32	332:14*
274:1*	285:31	289:14	298:10	308:20*	323:15	332:27*
274:13*	286:2	289:16	298:29*	308:22	323:29	333:23
275:12*	286:7+	290:12	299:24+	308:25*	324:10	336:16*
275:31	286:11*	290:21	299:26	312:18	324:27	338:8
276:28	286:28	292:2	299:28	312:19	325:7	339:2
278:8	287:4	292:7	300:32*	314:28*	325:18	
278:15	287:9+	293:15	303:11*	315:18	325:20	
279:15	287:10	293:29	304:2*	315:23	325:30	
279:20*	287:11	294:18	304:19	315:32	326:3	
280:9	287:30	294:31	306:1	316:7	326:23	

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342:7	346:13	350:11	351:18	354:24	357:22
342:24	346:16	350:18	351:26	356:13	358:15
343:2	346:19	350:24	353:8	356:18	360:2
343:12	346:20	350:30	353:11	357:5	361:26

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365:31	371:30	386:25	401:17	415:5	420:3	434:14
367:10	372:20	387:11	403:19	415:26	420:11	435:32*
367:24	372:27	388:3	404:28	417:15*	420:17	437:8
367:30	372:28	390:9	406:12	418:20	421:23	437:30
367:31	374:15	391:1	406:22	418:22	422:10	438:26
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368:4	380:4	391:14	410:7*	418:32	426:10	440:26
368:5	380:5	394:2	410:12	419:5*	427:4	442:22
368:10	380:20	394:27*	410:25	419:10	427:23*	

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445:12	448:23*	450:25	454:4	456:22	459:27
445:20*	449:5	451:1	454:22	456:28	461:24
446:21	450:11	452:22	455:1*	457:1	462:9
447:15	450:13	453:9	455:4	458:15	462:12
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465:10	468:18*	472:22	474:27	484:25	490:14	496:12*
466:13+	469:10*	473:4	474:31	485:2	493:2	497:3
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466:15	470:3*	474:1*	476:30*	485:21	495:2	
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468:4	472:2*	474:24	482:26	487:20	495:11	
468:6	472:3	474:25	482:28	488:6	495:23	
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502:28*	508:7*	522:30*	530:24	538:5	542:7	545:27
503:10	510:9*	523:7	532:19	538:7	542:8	545:31
504:11	510:27*	524:22	533:26	538:9	542:19	548:15
504:13*	515:20*	526:18	535:1	539:9*	543:3	549:29
504:23	516:4	528:15	535:17	539:19	543:6	555:27
505:8	516:10	528:21	537:15	540:15	543:26	555:32+
505:23*	517:9	529:27	538:3	540:30*	545:4	557:20

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558:13	559:11	559:26*	564:19	567:10*	568:31	570:15
558:17*	559:15	561:1+*	565:21*	567:22	569:2	572:16
558:18	559:23	561:27	567:3*	568:1	569:9	574:10
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580:15	583:12*	587:7	591:12	593:16	595:2*
580:30	583:22*	588:8*	591:17*	593:18	595:3
581:8	584:2*	589:19	591:23	593:20*	595:8
582:2	584:18	589:21	592:17*	593:23	596:17*
582:29*	586:16	590:8	593:5	594:2	599:4*

COMPENDIUM 10

LOVE

STUDYING THE SYNONYM: LOVE

God is Love

In the definition of “God,” Love is the last synonymous term given.

465:8–10 “*Question.*—What is God? *Answer.*—God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.”

A closer study of the Christian Science concept of Love makes it unmistakably clear that Love represents a spiritual *climax* in the understanding of God, forming, as it were, the *sum total* of Deity.

“The vital part; the heart and soul of Christian Science, is Love” (113:5–6),

“... for love imparts the clearest idea of Deity” (517:13–14).

Common usage ascribes to the term “love” qualities which are completely at variance with the Christian Science use of the word. The usual concept of “love” *cannot* be transferred to the terminology of divine metaphysics; there needs to be a completely new paraphrase. Only God should be understood by the term “Love,” and only divine qualities by the qualities of Love. Sensual, corporeal, personal love and merely human affections are devoid of the spiritual qualities of divine Love, and are unknown in the realm of true Love. Hence, the New Testament lays great stress on the fact that God is Love; the word Love is used in Christian Science only in this sense.

“The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death” (140:25–27).

God, Love, is free from every human concept of “love.” Love includes only spiritual, divine qualities. Divine Love is exalted above variable human love.

42:1–3 “Jesus’ life proved, divinely and scientifically, that God is Love, whereas priest and rabbi affirmed God to be a mighty potentate, who loves and hates.”

53:13–15 “Mortals believed in God as humanly mighty, rather than as divine, infinite love.”

256:24–27 “No form nor physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness; it chills the spirit of Christianity.”

312:14–17 “People go into ecstasies over the sense of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God is Love, and without Love, God, immortality cannot appear.”

Thus, divine Science arrives at the great fact that Love is the divine, infinite *Principle*. Nothing is so loving as a universal, impartial, omnipresent, infinitely applicable and saving Principle. Such a Love is completely free of personal sense, personal opinions, and emotions.

256:7–8 “Love, the divine Principle, is the Father and Mother of the universe, including man.”

285:23–27 “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.”

302:25–26 “God is Love. He is therefore the divine, infinite Principle, called Person or God.”

331:18–20 “God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence.”

496:15–19 “Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being.”

524:8–12 “[In the name of Jehovah, the true idea of God seems almost lost] God becomes ‘a man of war,’ a tribal god to be worshipped, rather than Love, the divine Principle to be lived and loved.”

Truth—Love

Since divine Love is completely free of human feeling, affections, attractions, and the like, it expresses itself only through spiritual ideas. Emotional excitement, ecstasy, and fanaticism cannot reveal the realm of Love. Only spiritual facts build the structure of Love. Truth alone “commands sure entrance into the realm of Love” (20:26–27). The greatness of Love is revealed by Truth and *love of truth*. Sentimentality clouds spiritual vision and shuts out the blessings of Love.

What can be more loving than the knowledge of spiritual facts, the divine truths about all persons, situations, and things? Thus, the way of Life⁷² leads through the door of Truth⁷³ into the all-embracing realm of Love.

201:17–19 “The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.”

Mother

In divine metaphysics, human concepts are translated back into their original spiritual meaning. Thus, it is seen that Life, God, represents the true Father; Truth, God, the true Son; and Love, God, the true *Mother*.

568:32–569:3 This rule clearly interprets God as divine Principle,—as Life, represented by the Father, as Truth, represented by the Son; as Love, represented by the Mother.

⁷² See “The Way of Life,” *Compendium 8, Life*, p. 375.

⁷³ See “Truth, The Key To Harmony,” *Compendium 9, Truth*, p. 411.

Jesus said, “call no *man* your father upon the earth: for one is your Father, which is in heaven” (*Matt. 23:9*). In precisely the same way, man must recognize and acknowledge God, Love, as the only true Mother. Embraced by the fatherhood and motherhood of God, man recognizes himself as the son of God, and is therefore free from heredity. As long as man considers himself to be a creation of human parents, he affirms consciously or unconsciously laws of heredity, no matter what beliefs or even manifestations (mental or physical) may be involved. In order to be able to demonstrate his harmonious sonship of God, man should be unceasingly aware of his divine origin. Only Life, God, has called true creation into being, and only Love, God, protects this creation in its completeness. Sustained in Life and held in Love, man can fulfill his individual destiny in harmony.

Since God is Spirit, the *motherhood* of God cannot be separated from the fatherhood and sonship of God. It is in the triune Principle that the motherhood of God includes within itself the fatherhood and sonship of God. Therefore, the definition of “Mother” includes Principle, Life, Truth, and Love.

592:16–17 “MOTHER. God; divine and eternal Principle; Life, Truth, and Love.”

From this it can be seen that God as Mother gives the highest sense of Deity. In fact, we can *mother* an idea only if we first understand its quality and purpose (thus expressing fatherhood) and become conscious of its ideal form (thus expressing sonship). Then we can tend and cherish it, protect it, and love it (thus expressing motherhood).

256:7–8 “Love, the divine Principle, is the Father and Mother of the universe, including man.”

519:9–11 “Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love.”

562:3–7 “As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God’s motherhood.”

Love Imparts All Good

Impart: “To bestow a share or portion of; to give, grant, or communicate; to allow another to partake in” (*Webster Dictionary*).

God as Love is characterized by the fact that Love *bestows*, *gives*, and *imparts* to its creation (including man) all good, God’s divine nature—that is, creation *partakes* of God’s nature. Man is the *partaker* of God, for Love imparts to him unreservedly its *inexhaustible* gifts.

4:12–16 “The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the blessings they bring,—blessings which, even if not acknowledged in audible words, attest our worthiness to be partakers of Love.”

God, being All-in-all, cannot help bestowing all on all. This is the great characteristic of Love.

“[God cannot] do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love” (2:8–11).

Love holds nothing back; this is its essence, for it keeps nothing for itself.

“[It is] the nature of God, who is Love always,—Love infinitely wise and altogether lovely, who ‘seeketh not her own.’” (537:32–538:2).

253:5 “I include and impart all bliss, for I am Love.”

308:32–309:6 “Then Jacob questioned his deliverer, ‘Tell me, I pray thee, *thy* name;’ but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul, gave him the spiritual sense of being and rebuked his material sense.”

420:24–27 “Tell the sick that they can meet disease fearlessly, if they only realize that divine Love gives them all power over every physical action and condition.”

- 494:11–14 “It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good.”
- 248:3–11 MH: Love’s endowment. “Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever seem less than beautiful. Men and women of riper years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness or gloom. Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb.”
- 516:12–19 MH: Love imparts beauty. “Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, ‘The meek shall inherit the earth.’ The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth.”

What could be more gladdening than the knowledge that even the smallest divine idea partakes completely and wholly—not just partly—of the perfect nature of God?

“Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud” (518:19–21).

The magnitude of spiritual ideas consists in their being without limitations of space and time, so that every idea partakes of the whole. Just as the whole sun can be reflected in a tiny dewdrop, so each idea of God reflects the whole of God’s nature.

Love Meets Human Needs

Divine facts are not imperative only in the absolute, but also in the relative.⁷⁴ They operate in human existence by advancing man in spiritual goodness. God's love sees that man receives everything necessary for his spiritual advancement.

“Divine Love always has met and always will meet every human need” (494:10–11).

It is important to realize that it is not the task of Love to satisfy human and personal wishes. Love is not there to grant all requests. Love grants only what is right and proper to bring man nearer to God. To this end, God makes use of eternal and temporal, spiritual and human means.

10:28–31 “That which we desire and for which we ask, it is not always best for us to receive. In this case infinite Love will not grant the request.”

218:17–23 “Why pray for the recovery of the sick, if you are without faith in God's willingness and ability to heal them? If you do believe in God, why do you substitute drugs for the Almighty's power, and employ means which lead only into material ways of obtaining help, instead of turning in time of need to God, divine Love, who is an ever-present help?”

231:21–25 “To fear sin is to misunderstand the power of Love and the divine Science of being in man's relation to God,—to doubt His government and distrust His omnipotent care.”

578:4–18 “PSALM XXIII
 “[Divine love] is my shepherd; I shall not want. [Love] maketh me to lie down in green pastures: [love] leadeth me beside the still waters. [Love] restoreth my soul [spiritual sense]: [love] leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of

⁷⁴ Dictionary.com defines *absolute* as: “1. Free from imperfection; complete; perfect ... 4. Free from restriction or limitation; not limited in any way. 5. Viewed independently; not comparative or relative; ultimate; intrinsic.” *Relative* is defined as: “5. Considered in relation to something else; comparative. 6. Existing or having its specific nature only by relation to something else; not absolute or independent.” It is Love that imparts all good to the relative standpoint.

the shadow of death, I will fear no evil: for [love] is with me; [love's] rod and [love's] staff they comfort me. [Love] prepareth a table before me in the presence of mine enemies: [love] anointeth my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my live; and I will dwell in the house [the consciousness] of [love] for ever."

Love is Inexhaustible

Love's gifts are *inexhaustible*, they can never be used up or diminish. Spiritual facts are unlimited, they can be utilized in unlimited measure, and they are available to all *to the fullest extent*.

257:27–29 "Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth."

Love knows no impoverishment or exhaustion, in spite of giving inexhaustibly. Love imparts unceasingly ideas of *abundance*, *profusion*, and *complete sufficiency*. Its vast scope and range is described in the Textbook in the explanation of the seventh day of creation:

"Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (520:3–5).

Instead of being constantly preoccupied with thoughts of lack, limitation, and insufficiency, man has the right in Christian Science to identify himself and others with inexhaustible good and to live in the realm of the superabundance of spiritual ideas.

54:3–4 "Out of the amplitude of his pure affection, he defined Love."

501:10–13 "The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love."

508:23–25 "The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love."

Love is Universal

Universal: "... all-embracing; all-reaching; total; whole; comprising all the particulars" (*Annandale Dictionary*).

Love is characterized by its *universality*. It excludes no one, but embraces all divine opportunities, possibilities, and capabilities. It is universal in its adaptation and is to be *universally* applied and acknowledged. Love is *impartial*, it has no favorites.

Man, reflecting divine Love, is universally related in love to the whole of spiritual creation. He fosters and cherishes this relationship; it frees him from the narrowness of parochialism and marks him out as a *world citizen*. In universal, *omnipresent* Love there is no place for self-interest, isolationism, partisanship, or for a patriarchal attitude. Individual interests are subordinated to common interests.

- 12:27–13:4 “Does Deity interpose in behalf of one worshipper, and not help another who offers the same measure of prayer? If the sick recover because they pray or are prayed for audibly, only petitioners (*per se* or by proxy) should get well. In divine Science, where prayers are mental, *all* may avail themselves of God as ‘a very present help in trouble.’ Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, ‘Ho, every one that thirsteth, come ye to the waters.’”
- 253:5 “I include and impart all bliss, for I am Love.”
- 266:18–19 “Universal Love is the divine way in Christian Science.”
- 312:20–22 “Mortals believe in a finite personal God; while God is infinite Love, which must be unlimited.”
- 470:5–10 “The supposed existence of more than one mind was the basic error of idolatry. This error assumed the loss of spiritual power, the loss of the spiritual presence of Life as infinite Truth without an unlikeness, and the loss of Love as ever present and universal.”

- 501:10–13 “The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love.”
- 503:12–17 “Divine Science, the Word of God, saith to the darkness upon the face of error, ‘God is All-in-all,’ and the light of ever-present Love illumines the universe. Hence the eternal wonder,—that infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms.”
- 510:18–19 “Love alone can impart the limitless idea of infinite Mind.”

Perfection

Perfect: “Having all the properties or qualities belonging to its natural, completely developed, or whole state ... 3. Conforming completely to an absolute or very high standard of excellence” (*Webster Dictionary*).

Perfect: “Brought to a consummation or completion; having received and possessing all its parts; finished; completed; of the best, highest or completely type; without blemish or defect; faultless” (*Annandale Dictionary*).

Perfection: “Quality or state of being perfect, or complete, in all essentials; entire development; maturity; complete or high excellence” (*Webster Dictionary*).

God, Love, is expressed in *perfection*, *completeness*, and the *highest excellence*. The above definitions are extremely instructive. Love imparts excellence to every idea. The more we perceive an idea in its completeness and perfection, the more we are seeing this idea in the light of Love. This consciousness of Love can never spread in its spiritual vision wide enough, high enough, deep enough, powerfully enough, nor gloriously enough to attain the true concept of Love.

“‘God is Love.’ More than this we cannot ask, higher we cannot look, farther we cannot go” (6:17–18).

- 2:8–11 “God is not moved by the breath of praise to do more than He has already done, nor can the infinite do less than bestow all good, since He is unchanging wisdom and Love.”
- 2:23–30 “God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? The unspoken desire does bring us nearer the source of all existence and blessedness.”
- 19:4–5 “Man cannot exceed divine Love, and so atone for himself.”

If we regard an idea in the light of the 7 synonyms for God, we achieve the highest concept of this idea and we have taken up the perfect standpoint of Love.

“Love alone can impart the limitless idea of infinite Mind” (510:18–19).

An idea can be perceived as a perfect idea only when it has been seen to be unblemished and faultless. As long as this is not the case, our consciousness is not permeated by Love, for Love means perfection.

- 414:28–31 “Remember that man’s perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.”
- 454:22–23 “Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept.”

Fulfillment

The *seventh day of creation* conveys the concept that all creative activity (Mind) leads to *fulfillment* (Love) and cannot do otherwise than fulfill itself. Divine metaphysics includes the glorious fact that every idea (Mind) is *fulfilled* (Love).

“Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love” (519:9–11).

Human sense tends to postpone the *fulfillment* of a right desire or idea to the indefinite future, thereby shutting out the law of Love. Love is ever-present and gives all continuously. To enlightened consciousness, therefore, the law of Love presents every idea in its perfect fulfillment.

96:4–5 “Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit.”

572:12–18 “Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.”

Inseparable Union

The highest concept which Love can give is the eternal fact of the *inseparable union* of Love with the idea of Love. In John’s Revelation, this *oneness* is illustrated by the *wedding* of the bride coming down from heaven with the Lamb of Love. *Wedded* in this connection means “intimately connected or joined together” (*Annandale Dictionary*).

“To John, ‘the bride’ and ‘the Lamb’ represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth” (561:13–15).

This correlation of Principle and idea consists of the relationship, on the one hand, of Principle to its idea (fatherhood, Life) and, on the other hand, of idea to its Principle (sonship, Truth). But the idea is not something separate or independent; it is included in and embraced by its divine Principle. It rests in the bosom of Principle (motherhood, Love). Life, the divine creative Principle, is continually calling into being all reality, while the divine Principle, Love, remains inseparably united with its creation. Herein lies the great saving fact. Love is wedded to its own spiritual idea.

575:1–3 “‘Arise from your false consciousness into the true sense of Love, and behold the Lamb’s wife,—Love wedded to its own spiritual idea.’”

On this pinnacle of divine vision rests the *crown* of perfect salvation.

“To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death” (567:7–8).

We have achieved the perfect standpoint, the vision of Love, only when we perceive through our spiritual consciousness the divine idea everywhere and in all. The erring witness of mortal consciousness must simultaneously be grasped as a lie, as impersonal error, as nothingness.

“Love never loses sight of loveliness. Its halo rests upon its object” (248:3–4).

In proportion as we reflect divine Love, our vision of all and everything will never lose sight of the highest perfection. The testimony of the senses must be completely excluded, because the physical senses can never perceive ideas. If our spiritual vision does not start from the standpoint of perfection, it is deficient in Love. The divine secret for the solution of all difficulties lies in the indisputable fact that “divine Love cannot be deprived of its manifestation, or object” (304:10–11).

424:22–27 “It is not more difficult to make yourself heard mentally while others are thinking about your patients or conversing with them, if you understand Christian Science—the oneness and the allness of divine Love; but it is well to be alone with God and the sick when treating disease.”

497:13–19 “We acknowledge Jesus’ atonement as the evidence of divine, efficacious Love, unfolding man’s unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.”

Through this *inner connection* of God and its idea, spiritual creation is forever and universally expressing the divine nature of Love. The whole of spiritual nature bears the seal of Love.

- 118:26–32 “The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.”
- 240:1–2 “Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature.”
- 333:23–26 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.

Ideas are the emanation of divine Mind.⁷⁵ In the realm of ideas there is no outside, for Principle is the center and circumference of being, that is, Principle and its idea is one. Love declares that its flow of ideas is contained within itself and *held* by it. Love is infinite *self-sufficiency*, infinite *self-containment*. True creation is an ever-present consciousness of the self-containment of inexhaustible Love.

- 519:3–6 “Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?”

“In this divinely *united* spiritual consciousness, there is no impediment to eternal bliss,—to the *perfectibility* of God’s creation” (577:9–11).

In divine Love, man is *never deserted* and can never feel deserted or empty. Love cannot help *holding* its idea, and nothing can withdraw itself from the *attraction* of Love.

- 293:13–16 “The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being.”

⁷⁵ See “Emanation,” *Compendium 4, Mind*, p. 154.

Every seeming vacuum is already filled with Love. Paul expressed this idea when he wrote:

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, 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, which is in Christ Jesus our Lord” (*Rom. 8:38, 39*).

Only if man does not understand divine Love, to which he should know and feel himself wedded, can he feel deserted, cast out, or lost.

50:5–18 “The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from Jesus’ lips the awful cry, ‘My God, why hast Thou forsaken me?’ This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence to sustain and bless so faithful a son. The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love’s pure idea. Had Life, Truth, and Love forsaken him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race.”

266:6–10 “Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love.”

It is Love’s wish, therefore, that we should again and again *accept* and *receive* perfection. This gives man a natural inclination to *welcome* only perfection and not to be content with the imperfect.

The Full Compensation of Love

Compensate: “To give equal value to; to recompense ... to make up for; to counterbalance; to make amends for (losses, defects, etc.)” (*Annandale Dictionary*).

Compensation: "... that which is given or serves as an equivalent for services, debt, want, loss, or suffering ... that which supplies the place of something else or makes good a deficiency" (*Annandale Dictionary*).

Because Love knows only its own idea, contemplates only its own idea, and is united only with its own idea, it cannot be conscious of anything imperfect. In the consciousness of Love, imperfection is *fully counterbalanced* and *fully compensated* by perfection. The law of Love offers full compensation for the "sum total of human misery" (574:17), because for all false beliefs it offers a full equivalent in the consciousness of Love. This law is clearly stated:

"The Revelator [St. John] ... writes, in Revelation xxi. 9:—‘And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the bride, the Lamb’s wife.’"

"This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the ‘New Jerusalem, coming down from God, out of heaven,’—the spiritual outpouring of bliss and glory, which he describes as the city which ‘lieth foursquare.’ The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this,—that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing.

"Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: ‘Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb’s wife,—Love wedded to its own spiritual idea.’ Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense" (574:3–575:6).

In divine metaphysics, all evil is traced back to the nothingness of impersonal animal magnetism. The Christian Scientist completely fills and keeps filled the consequent vacuum with the idea of Love, thereby setting in motion the great law of Love, which offers full compensation for all error.

- 36:24–29 “It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.”
- 97:32–98:3 “Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love.”
- 202:31–203:3 “Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce fatal pulmonary disease; as though evil could overbear the law of Love, and check the reward for doing good.”

Womanhood

Man must express both divinely masculine qualities and *divinely feminine* qualities in order to be God’s image and likeness. Without womanhood, manhood is incomplete and cannot develop fully.

“The ideal man corresponds to creation, to intelligence, and to Truth. The *ideal woman* corresponds to Life and to Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity” (517:8–14) [italics added].

Womanhood expresses the ideas of Love.

- 534:26–30 “The serpent, material sense, will bite the heel of the woman, — will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust.”

True, spiritual *womanhood* is characterized, in part, by spiritual receptivity, universality, tenderness, grace, sympathy, conciliatoriness, impartiality, trust, compassion, inspiration; it possesses the capacity of giving birth to an ideal, of loving it, protecting it, tending and cherishing it, serving it, and expecting all from it. True womanhood is merciful. *Manhood* is

creative, intelligent, powerful, sustaining, supporting, active, multiplying, constructive, purposeful, disciplined, dominant, dynamic, and Truth-seeking.

John the Revelator attempts to bring this all-important idea of true womanhood nearer to human perception by using a symbol. He describes “the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love” (561:11–13). This symbol is worth pondering. The *woman sense* is a bridal state. *Bride* is defined as: “Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer” (582:14–16). *Lamb of God* is defined as: “The spiritual idea of Love; self-immolation; innocence and purity; sacrifice” (590:9–10). This wedding of the bride and the Lamb gives the true woman sense—that state of consciousness in which pure, spiritual sense understands man as a spiritual idea of Love and recognizes and feels itself to be inseparably united with it. Without sacrificing a sense of self, without purity and innocence, this is not possible. Human sense must yield to metaphysical vision before the “woman clothed in light” can appear—before that consciousness which sees everything in the divine light is illuminated. Then the consciousness of Love, which is wedded to its own spiritual idea, is reached.

574:30–575:3 “Then thought gently whispers: ‘Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb’s wife,—Love wedded to its own spiritual idea.’”

541:9–13 “Had God more respect for the homage bestowed through a gentle animal than for the worship expressed by Cain’s fruit? No; but the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be.”

567:27–30 “The beast and the false prophets are lust and hypocrisy. These wolves in sheep’s clothing are detected and killed by innocence, the Lamb of Love.”

Ministering Love

Woman is characterized, in part, as ministering. If we translate the concept “ministering womanhood” into the divine, we recognize therein the *all-ministering* nature of divine Love. Since man is wedded to the infinite ideas of Love, we therefore live in a universe of service. We recognize that we must constantly serve the divine idea (like Mary, not Martha):

Luke 10:38–42 “Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

... and that all the ideas in the universe serve us and our destiny. Thus, man feels surrounded, held, and borne by a whole world of Love.

454:21–22 “Love is priestess at the altar of Truth.”

567:1–3 “Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love.”

576:31–577:4 “This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love.”

Loveliness

Divine Love translates itself to man as *loveliness*, as a *loving attitude* toward itself, others, and all things. This has, of course, nothing to do with mawkishness, pious smiling, or sentimentality.

Love reflects itself in *love* of our true self and the true selves of all.

17:7 “*And Love is reflected in love*”

Love enables man to love his neighbor as himself.

516:12–13 “Love, redolent with unselfishness, bathes all in beauty and light.”

Through Love, clear intellect is wedded to a loving *heart*,

57:23–30 “Love enriches the nature, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite thought more closely to God, for Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven.”

312:14–17 “People go into ecstasies over the sense of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God *is* Love, and without Love, God, immortality cannot appear.”

448:3–5 “When the Publican’s wail went out to the great heart of Love, it won his humble desire.”

... and enriched by an *amplitude* of *pure affection*,

54:3–4 “Out of the amplitude of his pure affection, he defined Love.”

... *sympathy*,

266:6–12 “Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth.”

... *devotion*,

241:19–22 “The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, ‘If ye love me, keep my commandments.’”

... and *goodness*.

66:11–16 “Spiritual development germinates not from seed sown in the soil of material hopes, but when these decay, Love propagates anew the higher joys of Spirit, which have no taint of earth. Each successive stage of experience unfolds new views of divine goodness and love.”

The fruits of Love are *comeliness*, *grace*, *loveliness*, and *beauty*.

247:19–27 “Comeliness and grace are independent of matter. Being possesses its qualities before they are perceived humanly. Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers the earth with loveliness.”

454:18–19 “Love inspires, illumines, designates, and leads the way.”

Love leaves none of us where it finds us; it leads us lovingly and fills us with the inspiration of Love.

35:27–29 “Our wine is the inspiration of Love, the draught our Master drank and commended to his followers.”

Love Chastens

Divine Love *forces* man to accept spiritual good and ascend the steps of spiritual progress. If we do not follow the path of Science, which always offers harmonious development, we are compelled by suffering to give up false beliefs and motives. Behind such an experience—which brings us many adversities only by reason of our useless resistance—stands Love, forcing upon us, in one way or another, progress and salvation. When we encounter sorrow or suffering, discord or misfortune, we should at once become mindful that we can transform these circumstances into a blessing, as soon as we are ready to learn the lesson that is involved and seek full compensation in the realm of Love.

“The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares” (574:27–30).

266:6–19 “Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth. Friends will betray and enemies will slander, until the lesson is sufficient to exalt you; for ‘man’s extremity is God’s opportunity.’ The author has experienced the foregoing prophecy and its blessings. Thus He teaches mortals to lay down their fleshliness and gain spirituality. This is done through self-abnegation. Universal Love is the divine way in Christian Science.”

377:3–5 “If grief causes suffering, convince the sufferer that affliction is often the source of joy, and that he should rejoice always in ever-present Love.”

Thus, the all-caring and all-loving sense of divine Love acts as a *chastisement* of human sense.

241:1–4 “‘Whom the Lord loveth He chasteneth; He, who knows God’s will or the demands of divine Science and obeys them, incurs the hostility of envy; and he who refuses obedience to God, is chastened by Love.’”

323:6–9 “Through the wholesome chastisements of Love, we are helped onward in the march toward righteousness, peace, and purity, which are the landmarks of Science.”

Love Blesses All

If one accepts the demand never to lose sight of loveliness, there is only one possible outcome and that is the achievement of an attitude of all-embracing *blessing*, from which any hostile outlook is excluded. The law of Love blesses even those that curse it.

30:16–18 “Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those that curse it.”

Love never strikes back, never returns evil for evil. Love *forgives* and pardons all; it compensates for every enmity with love.

33:18–26 “When the human element in him struggled with the divine, our great Teacher said: ‘Not my will, but Thine, be done!’—that is, Let not the flesh, but the Spirit be represented in me. Thus is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart.”

Love replaces the punitive human concept of a law of penalty with the unchangeable law of universal blessing.

384:3–15 “We should relieve our minds from the depressing thought that we have transgressed a material law and must of necessity pay the penalty. Let us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If man seems to incur the penalty through matter, this is but a belief of mortal mind, not an enactment of wisdom, and man has only to enter his protest against this belief in order to annul it. Through this action of thought and its results upon the body, the student will prove to himself, by small beginnings, the grand verities of Christian Science.”

Man, being subject to this law, cannot be touched or influenced by any curse or damnation. The realm of divine Love consists of nothing but blessings.

517:30–31 “Divine Love blesses its own ideas, and causes them to multiply,—to manifest His power.”

This heavenly state is an ever-present possibility for all who are unselfish enough to accept the standpoint of Love. It is the children of God, not the children of men, of which it was said: “The kingdom of God is within you” (*Luke 17:21*).

Love Knows No Temptation

Love embraces its own idea and never lets it out of its embrace. It is, therefore, impossible for Love to lead man into temptation or to create an opportunity for temptation. Mortal mind is always the tempter. As long as we are still aware of temptation, it is an indication that we have not yet completely outweighed the promptings of mortal mind with ideas of divine Mind.

The *seventh* statement of the *Lord's Prayer* characterizes never-tempting, all-delivering divine Love:

“And lead us not into temptation, but deliver us from evil;
And God leadeth us not into temptation, but delivereth us from sin, disease, and death” (17:8–11).⁷⁶

Love wants us to be freed from all illusions. It is not Love’s aim to free us from difficulties without, at the same time, advancing us so far spiritually that we no longer fall prey to the same illusions.

“Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified” (22:20–22).

Readiness for transformation and the willingness to be transformed must be present before we are able to partake of the delivering law of Love.

527:11–20 “Here the metaphor represents God, Love, as tempting man, but the Apostle James says: ‘God cannot be tempted with evil, neither tempteth He any man.’ It is true that a knowledge of evil would make man mortal. It is plain also that material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge. But is it true that God, good, made ‘the tree of life’ to be the tree of death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie,—false in every statement.”

529:21–29 “Whence comes a talking, lying serpent to tempt the children of divine Love? The serpent enters into the metaphor only as evil. We have nothing in the animal kingdom which represents the species described,—a talking serpent,—and should rejoice that evil, by whatever figure presented, contradicts itself and has neither origin nor support in Truth and good. Seeing this, we should have faith to fight all claims of evil, because we know that they are worthless and unreal.”

⁷⁶ See “Seventh Statement,” *Compendium 3, The Lord's Prayer*, p. 127.

Love Knows No Error

It is in the nature of Truth to analyze, uncover, and annihilate error. Truth is the divine standard by which a given situation can be judged and its present errors recognized. Christ, Truth, destroys these errors⁷⁷ so that the perfect condition can appear. This brings forth that state of Love where *all* error has been annihilated and has disappeared.

The capture of Jericho by Joshua and his warriors illustrates these sixth and seventh states in the order of divine metaphysics.

Josh. 6:1–21 “Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams’ horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the rams’ horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

“And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams’ horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

“And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams’ horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

“And the armed men went before the priests that blew with the trumpets, and the reward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

⁷⁷ See “Truth Destroys Error,” *Compendium 9, Truth*, p. 445.

“And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams’ horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the reward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

“And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD. So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.”

As previously stated, the capture of Jericho by Joshua and his warriors illustrates these sixth and seventh states in the order of divine metaphysics. The children of Israel went seven times around the walls of Jericho:

“... the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all” (*Mis. 279:17–21*).

This climaxes the understanding of Love: “*Thou art of purer eyes than to behold evil ...*” (*Hab. 1:13*). Mind, Spirit, Soul, Principle, Life, and Truth uncover to human consciousness its illusions; through the love of truth they are seen to be untrue and unreal. They thereby lose their meaning, so that consciousness is filled only with the true and all error is dissolved.

“To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death” (567:7–8).

15:9–13 “To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error.”

224:29–31 “The power of God brings deliverance to the captive. No power can withstand divine Love.”

305:22–27 “In the illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Love, the divine Principle that obtains in divine Science, destroys all error and brings immortality to light.”

Love is the *universal solvent*, which produces a harmonious solution for even the most obstinate, impenetrable, and complicated situations.

242:15–20 “Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death.”

However desirable such a universal medicine may be, it must not be forgotten that it is only effective when we are really ready to give up all false beliefs.

569:11–14 “He that touches the hem of Christ’s robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing, in a sweet and certain sense that God is Love.”

365:15–19 “If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine.”

411:10–12 “If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.”

In Love, every argument and every form of *error* is *excluded*. No single false thought can penetrate into the consciousness of Love,

568:24–30 “For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain.”

... and *no contest* can be kindled.

567:1–13 “Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God. The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with them. Thus endeth the conflict between the flesh and Spirit.”

All questions are *finally settled* in this unity of Love.

288:3–8 “The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual 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.”

239:18–20 “If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit.”

Evil is shut out from the presence of Love.

Redemption

Christ, Truth, is the Redeemer. The more definitely and positively one is identified with Christ, Truth, the more one excludes from consciousness all errors and reaches a state of *deliverance* and *redemption*. Love brings complete salvation.

19:6–11 “Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus’ teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,— the law of divine Love.”

23:1–2 “Wisdom and Love may require many sacrifices of self to save us from sin.”

26:6–9 “... all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love.”

Man, as the idea of Love, cannot escape redemption. Either through Science or suffering he will be brought to the realization that the true idea of man as the image and likeness of God is always perfect and redeemed. Therein lies the *miracle of grace*, which to Love is natural and thus no miracle.

494:15 “The miracle of grace is no miracle to Love.”

As Love is wedded only to its own idea, it dwells in its own kingdom, into which nothing false can enter. Thus, to Love, all things are possible.

560:11–15 “The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man.”

- 13:20–24 “If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible.”

Protection

As long as we ascribe, even in the very smallest degree, reality and power to error, we are still delivered over to evil and rob ourselves of the protection that Love offers. Love demands that every phase of error be traced back to the nothingness of mortal mind and that all good is recognized as a manifestation of the divine Mind. The idea of Love is centered in this attitude, and in it lies the *protection* against all error.

- 52:19–23 “The ‘man of sorrows’ best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love.”
- 567:9–10 “Against Love, the dragon warreth not long, for he is killed by the divine Principle.”
- 571:18–19 “Clad in the panoply of Love, human hatred cannot reach you.”

Holiness

In the third degree of the “Scientific Translation of Mortal Mind,” *holiness* comes *seventh*, because holiness characterizes Love, the seventh synonym for God.

- 116:2–3 “Wisdom, purity, spiritual understanding, spiritual power, love, health, *holiness*.” [italics added]

Holy: “Free from sin and sinful affections; pure in heart; pious, godly, hallowed ...”
(*Annandale Dictionary*).

The consciousness of Love, which is free from erroneous thoughts, imparts an atmosphere of holiness and *glory*. Man, inspired by Love, contributes everywhere to the *glorification* of God and spiritual man.

- 17:12–15 “For Thine is the kingdom, and the power, and the glory, forever. *For God is infinite, all power, all Life, Truth, Love, over all, and All.*”
- 43:11–16 “Jesus’ last proof was the highest, the most convincing, the most profitable to his students. The malignity of brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love to the glorification of the man and of the true idea of God, which Jesus’ persecutors had mocked and tried to slay.”
- 323:6–12 “Through the wholesome chastisements of Love, we are helped onward in the march toward righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.”
- 520:3–5 “Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!”
- 574:10–19 “This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the ‘New Jerusalem, coming down from God, out of heaven,’—the spiritual outpouring of bliss and glory, which he describes as the city which ‘lieth foursquare.’ The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love.”

Rest

Through the first six days of creation, spiritual creation unfolds step by step to the seeking sense. In them God is portrayed as creator. But the order of divine understanding is not yet complete. It is important to go on to the *seventh day*, where the illuminated consciousness recognizes creation to be complete,

Gen. 2:1 “THUS the heavens and the earth were finished, and all the host of them.”

... and *rests* in the contemplation of perfection.

Gen. 2:2 “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.”

Love expresses itself as *rest*, as a restful understanding that nothing else is ever going on but God and its infinite action.

“God rests in action” (519:25).

Divine rest is never expressed in inactivity, lukewarmness, or apathy; it is manifested in consecrated activity, sustained by the consciousness of the allness of good and the nothingness of error.

501:13–18 “So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil.”

519:25–520:2 “God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work.”

Perfect rest is also described in the *seventh* statement of the *Commandments*, where we ascribe all action to the divine Principle, Love, and do not obstruct this action with any false concepts.⁷⁸

Peace

Love, which is wedded to its own idea, is free from opposing arguments, free from accusers, enemies, and strife. It carries *peace* within itself. Clad in the consciousness of Love, man creates his own peace. But if he allows himself to enter mentally into arguments with personal sense and error, peace will escape him and with it his true standard as God’s man.

⁷⁸ See “Seventh Statement,” *Compendium 3, The Commandments*, p. 101.

- 45:16–21 “Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.”
- 575:32–576:2 “... westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.”

This thought is also expressed in the *seventh Beatitude*.

“Blessed *are* the peacemakers: for they shall be called the children of God” (*Matt. 5:9*).⁷⁹

Plan

Plan: “Method or scheme of action; a way proposed to carry out a design” (*Webster Dictionary*).

Design: “Purposive planning as revealed in, or inferred from, the adaptation of means to an end or the relation of parts to a whole” (*Webster Dictionary*).

Love does not operate without plan. It carries within itself the *purpose* of realizing its object—perfection and salvation—in all circumstances. Man is part of this definite *plan*.

“The design of Love is to reform the sinner” (*35:30*).

Thus, mortals cannot evade salvation or run away from it. Wisdom and Love are at work to steer mortal man by inspiration and experience up the ladder of spiritual unfoldment and force him to progress. It is, therefore, important to look for God’s plan in every experience and to accept it willingly. Love’s plan takes care of every detail for each one of us; thus man is destined by God to live, work, and be in the divine plan. Just as a musician plays in a great orchestra, man participates in the universal plan and performs his individual task in the *collective plan* of universal salvation and glorification.

⁷⁹ See “Seventh Beatitude,” *Compendium 3, The Beatitudes*, p. 117.

579:12–14 ABRAHAM ... This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding.

Christianity

Nothing characterizes the essence of true *Christianity* so clearly as Love. Mrs. Eddy states:

“Christianity, with the crown of Love upon her brow, must be their queen of life”
(451:6–7).

How watchful we should be, therefore, to keep the crown of Love always on our heads—that is, to let our thought be ruled by the fulfillment and perfection of Love. The consciousness of all-embracing motherhood, the knowledge that every idea is anchored in the divine plan, and thus forever mothered, protected, and fulfilled, should never leave us. An idea can never be robbed of its perfection; it can never lose its power, substance, identity, activity, imperishability, consciousness, and purpose.

Such Christianity always operates to save.

“Christianity as Jesus taught it was not a creed, nor a system of ceremonies ... but it was the demonstration of divine Love casting out error and healing the sick ...”
(135:26–29).

Jesus gave us a new commandment, the commandment of Christianity:

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another” (*John 13:34*).

Religious feelings and sentimental love do not, however, constitute a sufficiently firm and unalterable basis. Under the pressure of circumstances they deny the true consciousness of Love, “before the cock crows.” A scientific standard of ideas is therefore necessary, which we must love with all our heart, all our soul, and all our mind. Without an understanding of the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love, man cannot express true love, and Christianity remains an empty concept. This illustrates again that without Science there can be no Christianity and no true love. Love is not a matter of feeling, but a scientific fact. To love anybody or anything means to understand that person or thing spiritually.

Man is God's idea, a perfect idea of Love. To love our neighbor means to see and affirm our neighbor as a perfect idea of man. Since we are conscious of our neighbor, he lives in *our* individual realm of consciousness; he is thus a part of us. If we are aware of this fact, we shall strive to maintain a perfect relationship with our neighbor, since it is a relationship with our universe—that is, with *ourselves*. If we have a negative attitude toward our neighbor, we degrade our universe—that is, *ourselves*. Criticism, hate, mockery, condemnation, etc., recoil on the perpetrator.

To love our neighbor does not mean to love him as a mortal with all his faults. Our neighbor is man in God's image and likeness. This true man should be our neighbor. Him we must love; he alone is real. Sin, sickness, decay, death, envy, hate, vengeance, jealousy, passion, pride, fear, cruelty, ignorance, materiality—these are unreal; they constitute mortal man, originate in mortal mind, and are the illusory manifestations of animal magnetism.

The law of Love does not ask us to love people with their faults, but to love their true spiritual manhood *in spite of* their faults. This means that we have to separate the mortal from the immortal, and then, on the one hand, trace the false back to its origin—mortal mind, animal magnetism, the liar, nothingness—and, on the other hand, love and admire the true spiritual selfhood of everyone.

In this attitude lies the secret of Christianity. The false, the evil, is recognized as nothingness and the true, the good, as God's idea. Mrs. Eddy wrote:

“[Jesus] best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love” (52:19–23).

If we wish to remain in Love and to operate in Love's plan, we must learn to rise above the physical to the metaphysical plane, into the realm of ideas, which lies above the physical. Metaphysics always operates in the purely spiritual dimension, where there is no limitation, time, person, corporeality, fear, sickness, sin, hate, death, accident, or chance. In metaphysics, Love's plan is always fulfilled and brought to light through infinite idea. Every idea exists in Love.

Because there is only *one* infinite God, there is only *one* man. God expresses man as its own expression. We are all individual expressions of this one man. There are only ideas of Love in God's great plan, and there is nothing beyond God. To love our neighbor, therefore, means to *love* him and God *together*. Thus:

“[The] human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father and His universal family, held in the gospel of Love” (576:31–577:4).

NEGATIVE

Fear

Fear seems today to be the basic evil that besets mortals. It may be fear of sickness, or of the future, or fear of poverty, crises, loss, and so on *ad infinitum*. Fear is a high concentration of fearful thoughts and feelings, bound up with a high degree of ignorance and uncertainty. It involves a definite expectation of danger and the belief that one will not be able to surmount it. Fear conjures up evil; it is a seed-bed for sickness, cruelty, and rash deeds. The supposition of an approaching, inevitable evil produces fear. Fear in turn produces evil in all forms. Thus, fear reaches immensity. One of the main tasks of our age is to conquer fear. But how? Through a clear understanding of the nature and essence of Love.

“There is no fear in love; but perfect love casteth out fear ... He that feareth is not made perfect in love” (1 John 4:18).

Fear is the greatest form of ignorance, a complete denial of the facts that Love can never be robbed of its manifestation and that Love is indissolubly wedded to its idea. Where else could the true idea of man ever be, but in God, divine Principle? Nothing discordant can ever happen to an idea of God. If we love only God and its idea, then there is never any occasion for fear. But if we hang on to illusions, fear will remain, for illusions are always treacherous and unstable. It requires courage to acknowledge that one is of the substance of ideas and to assess these as the only reality and value. But, in this way, one identifies oneself with the unalterable and inalienable values of God and shuts out all possibility and opportunity for fearful thoughts. As an idea in divine Principle, one is always fully provided with ideas, filled with divine consciousness, and under Love’s protection.

180:21–24 “Instead of furnishing thought with fear, they should try to correct this turbulent element of mortal mind by the influence of divine Love which casteth out fear.”

- 231:21–25 “To fear sin is to misunderstand the power of Love and the divine Science of being in man’s relation to God,—to doubt His government and distrust His omnipotent care.”
- 367:3–9 “The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love.”
- 420:24–27 “Tell the sick that they can meet disease fearlessly, if they only realize that divine Love gives them all power over every physical action and condition.”
- 442:12–13 “Divine Love had cast out fear.”

Hate

Hate is an intense *antipathy*, combined with enmity and malice; it is the exact opposite of Love, which always operates to attract, and shows everything forth in the light of Love and goodness. Like fear, hate is a state of consciousness; it is within our power to keep our consciousness in conformity with Love and God’s goodness. If we recognizes the realm of ideas to be the only real realm—and as Love’s expression always perfect, loving, and peaceful—then hateful thoughts cannot enter.

If one grasps, moreover, that hateful thoughts and feelings strike discord first in the hater, we realize that it is in our interest to guard our own consciousness well, so that only thoughts and feelings of Love can find an abiding-place. A good mother never hates her child, even when it makes mistakes; she loves it all the more then, because it stands in greater need of love. In divine metaphysics we take up the standpoint of divine motherhood, which mothers the whole universe, blesses enemies, and leaves no room for hate. Hateful thoughts are an admission to oneself that one believes in more than *one* God and acknowledges two opposing enemy powers.

- 43:32 “Love must triumph over hate.”
- 44:9–10 “He proved Life to be deathless and Love to be the master of hate.”

- 243:25–26 “Love has no sense of hatred.”
- 339:2–3 “Divine Life destroys death, Truth destroys error, and Love destroys hate.”
- 374:5–6 “Hatred and its effects on the body are removed by Love.”
- 420:3–4 “Truth not error, Love not hate, Spirit not matter, governs man.”
- 454:9–10 “Human hate has no legitimate mandate and no kingdom. Love is enthroned.”
- 569:11–14 “He that touches the hem of Christ’s robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing,—in a sweet and certain sense that God is Love.”
- 571:18–19 “Clad in the panoply of Love, human hatred cannot reach you.”

Enmity

The main point in the understanding of Love is the recognition that Love is inseparably wedded to Love’s idea, never loses sight of loveliness and, thus, manifests a whole realm of ideas of loveliness and peace. If this unity of consciousness is broken, dualism is created, which always means *enmity*. From this arises countless beliefs that try to oppose Love.

Envy and *jealousy* are a denial of the fact that all perfection is available to everyone and that every individuality is fulfilled. Feelings of *victimization* and *favoritism* arise from the erroneous belief that not everyone receives spiritually what belongs to his wholeness. *Vengeance* and *cruelty* grow out of the fear that perfection is not fully available to each of us, or could be taken away. *Malice* and *treachery*, *curse* and *damnation* appear only where the all-delivering, all-embracing mother sense is lacking, for Love wills that all shall be saved.

MAN AS THE IDEA OF LOVE

Life, the Father of man, is his sustainer and maintainer. Love, the Mother, is man's protector. Surrounded by Love, we live a life of beauty, perfection, and holiness. Nourished and provided for by an unconquerable stream of inspiration, we are in a position to fulfill completely our divine destiny under the protection of God's mother love.

Divine Love gives impartially. It pours out its blessing and salvation inexhaustibly upon all and everything. Love even forces us to forsake our resistance to it and to accept our salvation. This is Love's will and power to deliver. Love imparts to the human character warmth, grace, and goodness, which in their turn bring beauty into human existence. The vision and consciousness of all-embracing spiritual love is full compensation for all human sorrow.

As the universal idea of Love, man enjoys the protection and care of a world-wide family of ideas. Each idea contributes to the perfection of every other idea, and each idea is a necessary and irreplaceable part of the perfection of the kingdom of ideas. By seeing the whole, each idea is supported, cherished, and protected by the whole. This knowledge fills man with rest and peace.

Love is Principle, hence unalterable and impersonal. The consciousness of perfect man is free from sentimentality, hate, envy, and jealousy.

Love is perfection, holiness.

APPENDIX 16

Love—Mind

The study of the synonyms for God begins with the ideas of Mind. In progressive sequence, these ideas of Mind are developed through study of the ideas of Spirit, Soul, Principle, Life, and Truth, so that in the light of Love their wholeness is apparent. The ideas of Mind find their fulfillment and perfection in Love. *Mind* and *Love* include the whole of God.

256:16–18 “The precise form of God must be of small importance in comparison with the sublime question, What is infinite Mind or divine Love?”

52:19–23 “The ‘man of sorrows’ best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love.”

2:23–30 “God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? The unspoken desire does bring us nearer the source of all existence and blessedness.”

The Christian Science interpretation of the first record of creation continually indicates that an idea of Mind must always be seen in its fulfillment if it is to be wholly or completely understood (Love):

First Day The light of God (Mind) fills all space (Love). “This also shows that there is no place where God’s light is not seen, since Truth, Life, and Love fill immensity and are ever-present” (504:11–14).

Second Day “The calm and exalted thought or spiritual apprehension [Mind] is at peace [Love]” (506:11–12).

APPENDIX 16 continued

- Third Day* The intelligent individual idea (Mind) unfolds the infinity of Love. “The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love” (508:23–25).
- Fourth Day* Love knows no error. “In the eternal Mind, no night is there” (511:13–14).
- Fifth Day* This has reference to the teeming (Love) universe of Mind. “Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings” (513:6–7).
- Sixth Day* Spiritual creation is shown to be the emanation (Mind) of the infinite self-containment (Love) of divinity. “Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom? (518:29–519:6).
- Seventh Day* “Thus the ideas of God [Mind] in universal being are complete [Love]” (519:9). The action of the Mind does not lead to exhaustion, but brings rest (Love). “No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work” (519:26–520:2).

Thus, spiritual creation shows that every idea (Mind) is already fulfilled, perfect, and whole, and operates in the plan of divine Love.

“Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space” (520:3–5).

In the record of creation, the ideas of Mind lead in ordered sequence to Spirit, Soul, Principle, Life, Truth, and Love. In Love, every idea appears in full light (Mind), so that *Love* leads back to *Mind* and completes the circle of the 7 synonyms.

APPENDIX 16 continued

“Love alone can impart the limitless idea of infinite Mind” (510:18–19).

- 516:12–13 “Love, redolent with unselfishness, bathes all in beauty and light.”
- 517:30–31 “Divine Love blesses its own ideas, and causes them to multiply,— to manifest His power.”
- 518:19–21 “Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud.”

Thus, the 7 synonyms do not form a ladder with a beginning and an end: they are rather a *circle*, in which Love connects again with Mind. In our studies, we find this circle to be like a *spiral*, for each time we study the synonyms through we begin afresh the next time from a higher, clearer, and more exact viewpoint.

APPENDIX 17

The Ideas of LOVE

God is Love

spiritual climax
sum total of Deity

Truth-Love

love of truth

mother

motherhood, mothers

imparts all good

bestows, gives,
imparts all
inexhaustible gifts
makes man a partaker

meets human needs

inexhaustible

to the fullest extent
abundance, profusion
complete sufficiency

universal

universality
impartial
omnipresent
world-citizen

perfection

completeness
highest excellence

fulfillment

inseparable union

oneness, wedded
inner conviction
self-sufficiency
self-containment
united, held in Love
perfectibility
never deserted
accept, receive
attraction

brings full compensation

fully counterbalances

womanhood

divinely feminine
ideal woman:
Life and Love

ministering Love

all-ministering

loveliness

loving attitude
love of our true self
clear intellect plus
a loving heart
amplitude of pure
affection
sympathy, devotion
goodness, beauty
comeliness, grace

chastens

forces to accept

blesses all

forgives

knows no temptation

does not tempt

knows no error

universal solvent
error is excluded
no contest

redemption

deliverance
miracle of grace

protection

holiness, glory

glorification

rest

peace

plan

design, purpose
collective plan

Christianity

NEGATIVE

fear

hate

antipathy

enmity

envy, jealousy
victimization
favoritism
vengeance, cruelty
malice, treachery
curse, damnation
partiality

APPENDIX 18

References to LOVE

in Science and Health with Key to the Scriptures by Mary Baker Eddy

- + Indicates that the term “Love” occurs twice in one line.
- & Indicates that the term “Love” is referred to as “divine Principle, Love.”
- * Indicates references where the synonym Life, Truth, and Love are used in combination with each other. When studying Love for the first time, it is recommended not to look up the references marked with an asterisk.

PRAYER

2: 11	4: 1*	6: 21	12: 20	13: 26&	14: 22*	15: 20*
2: 23	4: 16	10: 30	13: 2	14: 11	15: 5*	17: 7
3: 27*	6: 3	12: 15*	13: 24	14: 18*	15: 13&	17: 14*

ATONEMENT AND EUCHARIST

18: 3*	22: 12*	26: 15*	35: 20&	41: 14*	48: 29	54: 4
19: 1	22: 20	26: 23	35: 24	42: 2	49: 24*	54: 15*
19: 2*	22: 21	26: 32*	35: 28	43: 14	50: 13	54: 17
19: 4	23: 1	28: 8*	35: 30	43: 32	50: 14+*	55: 20
19: 7	23: 11	30: 3	36: 3*	44: 9	50: 31*	
19: 9	23: 25	30: 17	36: 27	45: 15*	51: 24*	
19: 11	24: 1*	31: 13*	38: 26	45: 21&	51: 27&	
20: 27	25: 2*	33: 22	40: 24*	48: 15*	52: 23	
21: 5*	26: 9	35: 14&	40: 25	48: 20*	53: 15	

MARRIAGE

57: 19*	57: 28	66: 13
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CHRISTIAN SCIENCE VERSUS SPIRITUALISM

81: 15*	91: 7&*	95: 8*	96: 5	98: 3
88: 26*	94: 4*	96: 4	97: 16	98: 19*

ANIMAL MAGNETISM UNMASKED

106: 11*

SCIENCE, THEOLOGY, MEDICINE

Science

107: 2*	108: 5*	108: 23*	113: 6	115: 13	118: 30	119: 21
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Theology

135: 29	137: 21*	137: 24	138: 7*	138: 16	140: 8*	140: 26
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Medicine

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PHYSIOLOGY

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 203:2 218:23 230:10& 234:4* 241:20 243:27*
 206:1 224:31 231:10* 239:18 242:17 247:24
 207:26* 225:21 231:19* 240:1 243:4 248:3

CREATION

255:4* 256:18 257:19 258:3* 265:5* 266:10 266:18
 256:7 256:25 257:29* 261:2* 265:26 266:11

SCIENCE OF BEING

270:13& 280:4 298:29* 309:3 323:25* 332:22&
 270:26* 283:6* 300:32* 312:16+ 325:18 332:28*
 274:1* 285:24 302:25 312:21 326:31 333:26
 274:12 286:11* 303:11* 314:28* 330:20* 335:25&
 275:8 286:14& 304:10 319:29 330:21+ 336:16*
 275:12* 288:8 305:25 319:31 331:19& 337:8&
 275:17& 293:15 308:20* 322:29 331:26* 339:3
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SOME OBJECTIONS ANSWERED

348:16* 356:25

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 365:16 377:5 395:20* 417:2 420:26 435:33*
 366:18 381:17* 410:7* 417:15* 424:26 436:31
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 374:6 391:31* 412:14 419:6* 430:9* 442:13

TEACHING CHRISTIAN SCIENCE

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 467:10* 470:9 474:17* 490:7* 494:15 497:14
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APPENDIX 18 continued

GENESIS

501:13	508:7*	512:9	517:10	520:4	528:21	538:12*
501:15	508:25	514:26	517:13	520:9&	529:22	540:30*
502:28*	510:9*	515:8	517:30	522:30*	534:29	541:12
503:14	510:18	515:20*	518:19	524:11	537:27	
504:13*	510:27*	516:4*	518:23*	526:23	537:32	
505:23*	512:3&	516:12	519:11	527:11	538:1	

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558:17*	561:13	567:9	571:18	575:3	578:6	578:14
559:26*	565:21*	567:10*	572:12	576:1	578:7	578:18
560:12	567:3	567:30	574:10	577:4	578:8+	
561:1*	567:4*	568:29	574:19	577:14*	578:11+	
561:2*	567:7	569:2	574:29	577:20	578:12	
561:10*	567:8	569:14	575:2	578:5	578:13	

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579:12	583:12*	587:7	590:9	593:20*	596:17*	598:24*
580:17	583:22*	588:8*	591:17*	595:2*	596:24*	599:5*
582:29*	584:2*	589:7*	592:17*	595:9	597:15	

