

THE UNFOLDING IDEA

by

Bicknell Young

Published by
THE BOOKMARK
Post Office Box 801143
Santa Clarita, CA 91380

This transcript is based on the Christian Science textbook
Science and Health with Key to the Scriptures
by Mary Baker Eddy
Discoverer and Founder of Christian Science.

Unless otherwise noted, the quotations in this transcript are from
the writings of Mary Baker Eddy.

All quotations from the Bible are from the authorized King James version.

For additional information about Christian Science literature:
Visit our Internet Home Page: <http://www.thebookmark.com>
Write: The Bookmark

Post Office Box 801143
Santa Clarita, CA 91380
Call: 1-800-220-7767
FAX: 1-805-250-9227

THE UNFOLDING IDEA

by

Bicknell Young

It is revealed to us through Christian Science that Mind, or God, does not unfold progressively from one point to another, but unfolds infinitely from perfection. We read in the Scriptures, “That which has been is now, and that which is to be hath already been, and God requireth that which is past.” Therefore, there are no degrees of God, no different states or stages of consciousness, no lesser Mind than Mind, no universe but the universe of Mind unfolding itself infinitely as infinite ideas.

The human appears progressive when Mind is unfolding as one’s consciousness through reason and revelation. Therefore, we are progressive to the degree that we are becoming the image of Mind that knows no evil, only good, that has no sense of the mortal or human within consciousness. The appearance of human progress is the disappearance of mortal mind or ignorance, rather than having more of God today than yesterday. In *Miscellany*, Mary Baker Eddy writes, “Progress is spiritual. Progress is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man and mortal’s painless departure from matter to Spirit, not through death, but through the true idea of Life, — and Life not in matter but in Mind.”

Divine Mind unfolds itself as our understanding of its infinite ideas appearing progressively as improved beliefs or concepts, which we call healing or demonstrations; but the improved belief or concept — the better “sense” world — is not the demonstration. The demonstration is Mind’s proof of its presence in our understanding of its ideas, and thus the disappearance of mortal mind with its disease.

The only thing one can demonstrate is his unity with God, because that is all that is true. When we see that an improved belief is really a divine fact more perfectly understood and not an improved belief, we will meet the claim that an improved belief can retrograde. If we accept the belief that we can go forward, we must also accept the belief that we can go backward.

When one is healed nothing has really happened to him; there is just less of the mist of mortal mind and more reality revealed in consciousness. There can be no improved or corrected mortal mind, no better mortal mind here or there. There can be less mortal mind because there is less ignorance or less absence of Mind. Mortal mind does not disappear until understanding appears. In this connection, it is important to study “Scientific Translation of Mortal Mind” found on page 115 of our textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.

Suffering Instead of Science

Awakening from a false sense, from the illusion of life in matter, is a blessing, not an affliction, however painful it may claim to be. It is always a blessing to be undeceived. The belief that we can suffer is present in consciousness before we suffer, but we do not do much about the belief until the suffering comes as the Truth uncovers error. Then we

get busy. Our awakening goes on, the suffering ceases, and the unreality of human suffering becomes apparent. The uncovering makes one appear to suffer until he knows better. We cannot be comfortable in the realm of the unreal. Unfoldment is good going on, not evil or error; but unless we see that it is good, suffering continues.

Suffering is not a necessity of awakening, but it is a better belief than not awakening at all. Sometime we will learn through suffering what we refuse to learn through education. Therefore, these experiences are not to be regretted, but appreciated for what they are. In *Science and Health* we read, "Sin alone brings death, for sin is the only element of destruction."

Distressing Symptoms

Distressing symptoms reappear in our experience as long as they can reappear. If we are in any way making a reality or giving identity to a mind apart from the one Mind, if there is in our thought any sense of duality, it is our protection that this is so. It is most important to recognize that when an error appears, it is appearing to disappear.

When we go to work to keep error from being uncovered, or to prevent something from happening, we are giving identity to an illusion and are working against the immutable law of Spirit, which brings about the self-destruction of mortal mind. "Because, in obedience to the immutable law of Spirit, this so-called mind is self-destructive, I name it mortal mind," Mrs. Eddy writes in *Science and Health*.

Error's self-destruction is going on as a state of consciousness. Therefore, the destruction of error should be as painless as the putting off of 2 and 2 is 5. If error is false sense, then its self-destruction is entirely mental. The destruction of error is painful only because we give reality or identity to the error, and struggle with it. A lie must inevitably prove itself a lie; and proving itself a lie, it destroys itself. The only reason that this destruction appears as to be famine and pestilence, want and woe, is because of our apparent inability to accept Mind as the All-in-all, regardless of appearance.

All of this so-called change, the destruction, the suffering, is only a false sense. It is all animal magnetism, and has not a thing to do with the human being unless he accepts the belief of being human, and gives the process reality and identity by complaining, self-will, fear, etc. The text book states, "Mortal mind alone suffers, — not because a law of matter has been transgressed, but because a law of this so-called mind has been disobeyed." This resistance to the uncovering of a false sense is the basis for pain, disease or death.

The Striving Process

The striving process must be respected for what it is — the belief of mortal mind appearing as error in order to disappear under the law of Truth. Then the errors of belief which are uncovered, give us a sense of satisfaction, instead of a sense of dismay and condemnation — which mortal mind usually experiences when some phase of error is revealed. The error then disappears for lack of a witness; we reject it, and let it destroy itself.

We must not give error identity when we deny it. "We must leave the mortal basis of belief and unite with the one Mind," the textbook states.

Another way in which we delay our freedom from error is to think of it personally — as a false belief of ourselves or another. You say a doctor makes a law, or you made a law for yourself, all of which is untrue even in belief, because the thought you expressed or the doctor expressed was in universal consciousness, the one mortal mind, or you or he could not have expressed it. The error seems to appear without a personal believer. Error is no more a personal belief, than it is a created reality.

Ideas

An idea of God is universal, it is independent of human presentation, and therefore is unlimited in its scope and action. It operates everywhere, all the time. It is unifying, cooperative, reciprocal, because it is the one Mind unfolding itself infinitely. An idea is independent of so-called external phenomena, because it includes as its being all that could appear externally. These ideas are what Mind is, and therefore are what Mind sees, hears, feels, and senses.

In *No and Yes*, Mrs. Eddy, in speaking of the synonym Principle, says, “When understood, Principle is found to be the only term that fully conveys the idea of God, — one Mind, a perfect man, and divine Science.”

When we think of God, we do not include Christ and man, and yet God is not God without Christ and man. When we think of Principle, we recognize that the Principle of being is God disclosing or manifesting Himself as man. The same is true of the other synonyms. There could not be Mind without ideas; Soul without body; Spirit without being; Love without object or manifestation. It is only as we gain some understanding of God as Mind that we find a satisfactory explanation for the existence of what we call our world. In fact, without Mind we could have no sense of existence; and if Mind were not created as individual consciousness, we could have no world individuality. Mind alone can reveal what we are and where we are. In fact, the natural scientist who has progressed enough to say, “There is no substance-matter; consciousness is primal,” is at a loss to explain the source of the concepts which appear to us as our world. He knows that we must have some connection with the creative Principle other than an isolated created being, or otherwise creation would not appear to us. Truth, or God, is of no value to us as human beings except as Mind. In *Science and Health*, Mrs. Eddy says, “All is infinite Mind and its infinite manifestation for God is All-in-all.” This came to her as unfoldment or revelation. Unless we consider carefully her words and their meanings, we are apt to think of Mind and manifestation as two distinct things. Yet she says, “God is All-in-all.”

The Activity or Manifestation of Mind

The activity or manifestation of Mind is consciousness. Might we not say that consciousness is the creative function of Mind, that consciousness is creation? Mind, conscious of its infinitude, reveals or discloses itself as infinite ideas, which are identity or body, and this is its creation — man and the universe. Creation, then, is not something that is created in the usual meaning of the word. Mrs. Eddy spoke of it as revelation. It is Mind’s activity or God’s self-consciousness; one infinite Mind ever a creator because self-conscious; never a destroyer because it would be itself that it would destroy, if it were possible for Mind to be unconscious of itself.

Since Mind cannot disclose or be conscious of anything but itself, Mind and its consciousness, which we call the Christ, are one; that Mind is conscious of that which we call idea. Reflection and Mind are one.

The whole duty of man is to reflect, to be Mind's consciousness of itself. *Science and Health* states, "Through spiritual sense you discern the heart of divinity, and thus begin to comprehend in Science the generic term man." Man, being reflection, the self-consciousness of God, he is therefore conscious of the infinite ideas of Mind, and is thus forever producing his own body, his own world, his own place, his own friends. Man "possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker," *Science and Health* tells us.

Man could not be conscious of an infinite creation represented by a tree, a horse, a flower, a man, if Mind were not man's awareness. This self-completeness or reflection, is oneness. It is Mind knowing and Mind known. Reflection has no quality or function which is not of Mind, nor has Mind a quality or function which is not the quality or function of reflection. The one Mind is aware of its goodness, beauty, perfection, immortality, through the ideas which are its identity or body. These ideas are yourself and myself present and essential to the identity of God. Mind could not identify itself without the ideas which reveal its nature. However imperfectly we may be perceiving all this, however limited our consciousness may appear to be, infinite awareness is the one awareness, infinite consciousness is the one consciousness; so that my world and your world — no matter how it may appear to us individually — is Mind or God manifesting or revealing Himself as you and me infinitely conscious of the ideas of that Mind.

We need our world. There is nothing — no God, Mind, man, universe, without awareness, or consciousness, which is the creator disclosing itself as creation; and so again we see the inseparability of God and man, Mind and idea.

God, Concrete Power

The proof that God is not abstract power, but concrete presence now, lies in our realization of oneness. As the understanding of this oneness unfolds, we lose all sense of a far-off God, all sense of a universe needing to be healed or changed. We get some glimpse of the fact that it is no longer necessary to go through years of slow evolution — what we erroneously call progress — to demonstrate our freedom from the sense of a matter universe with its disease and sorrow.

Our ability to reject matter as substance, is based on our ability to accept the fact that awareness, which we call seeing, hearing, feeling, is a spiritual sense of conscious Mind. In *Unity of Good* Mrs. Eddy says: "This spiritual consciousness can form nothing unlike itself, Spirit, and Spirit is the only creator."

One's Real Self and One's World

Letting that Mind be our mind by entertaining the thoughts or ideas which declare or reveal that Mind, is one's real self and one's world; in other words, man will appear to be what he actually is when the ideas revealing God unfold as his individual consciousness, because he is those ideas, or God manifested.

This is the Savior, or Christ Mind, unfolding as our Mind, as our consciousness of divine ideas, thus saving us from the belief of a separate mind or consciousness. Mind conscious of itself through its ideas or son is divine sonship, the Christ. It is not a personal gift to man; it is the order of being.

Remember, every divine idea you entertain is the presence of Mind, God, unfolding as your consciousness, present as your mind and appearing as power, presence, law, achievement, intelligence, in the measure of your understanding. Truth is absolute; it is the law. Truth is never doing anything to anything, but is itself infinitely being. We have no more of Truth or revelation in our human world than we are demonstrating as our consciousness, because Truth demonstrates itself.

“Ye shall know the Truth and the Truth shall make you free,” will announce itself as a world of joy and beauty. We are a law unto ourselves only in the measure that we are understanding and assimilating Truth. The more Truth we assimilate, the more obedient we are to law, and consequently the freer we are from chance, change, fluctuation, interference, etc., for Truth is law; Truth is the eternal actuality of being.

The Practice of Metaphysics

In the practice of metaphysics, Mrs. Eddy says we must “exchange the objects of sense for the ideas of Soul.” Why? Because God, or the creative Principle is Mind, and so-called “objects of sense” are really “ideas of Soul” unfolding as our individual consciousness and as our world, or we would sense nothing. Unless we understand that these “objects of sense” — apparently comprising our world — are unfolding to our view as our consciousness of God and His infinite ideas, we will have a sense of loss, change and fluctuation in our world with no sense of permanence or certainty.

Identifying

When we identify what we apparently see, hear, feel, with the spiritual ideas which are Mind, these ideas appear tangibly, substantially as our world.

To illustrate: When any idea revealing or expressing God — “God is Love,” for instance — unfolds as our understanding or conscious thought, it then becomes visible, substantial and tangible as ourselves and our world. The consciousness of the idea makes it visible, reveals its presence, gives form and activity to spiritual love, and we have a “sense” of Love — in ratio of our understanding — which sustains, guides, protects, maintains, heals, supplies, or rather wipes out every so-called need. The form and activity of Love, we cannot outline. Self-existence is an idea of God; that idea unfolding as our understanding would demonstrate immortality for us. “I and my Father are one,” is an idea of God; grasping that idea we demonstrate our oneness with the Father.

We Make All Things New

Behold, we make all things new through our perception of what actually is. We must regard all the experiences of our world subjectively — as the unfolding of Mind, present as ideas or thought expressing or revealing God.

The minute our thought becomes objective; the minute we think things are transpiring in our world externally or independently of our consciousness of God, Mind's awareness of itself, that minute our "sense" world ceases to be Mind's or Spirit's world of infinite ideas. It lacks substance, continuity, eternality, and possesses the limitations and self-destructive elements of mortal mind.

What one apparently sees is what actually is, in spite of our present sense which gives it a finite, limited appearance. Absolute good appear as relative good, but is still good, one good. In *Science and Health* Mrs. Eddy says, "Material sense defines all things materially, and has a finite sense of the infinite." So where the inversion, the finite appearance, the relative good, the material object seems to be, the right idea exists in Mind or consciousness, our Mind or consciousness; otherwise we would have no sense of anything. No matter what we appear to be conscious of, it is really an idea of Soul, seen through the lens of false, limited sense.

As our spiritual discernment approximates the awareness of Mind, the so-called objects of sense, which are the spiritual ideas of Soul imperfectly seen, will appear more substantial, more tangible, more beautiful, more complete.

Even with our present dim discernment which appears as "crude concepts, fleeting forms," we have some sense of substance and tangibility to our world. As that discernment becomes understanding, or a true sense of substance, the eternality of these divine ideas will appear more and more spiritual with no sense of deterioration or decay.

As this understanding unfolds, we will not lose our friends, or family, our money, our homes, but will see or possess them (shall we say, reflect them) in perfection and greater loveliness, because we are demonstrating that we are the consciousness which is Mind, God; and thus we will be conscious forever and forever of the infinite ideas which are Mind itself.

These divine ideas of Mind, our Mind, unfolding as our understanding, give us a sense of health, wholeness, joy, freedom and dominion in our world, as our world or body, with no sense of limitation, disease or disaster. When understood, we are being God's boundless bliss; we are being boundless bliss when we understand His immortality; we are being His immortality, regardless of our appearance as a human. When we know Truth, we are being Truth to every situation that could arise, and this is reflection, or oneness. When we know Love, we are being Love, and this wipes out the belief of any human need. These impersonal ideas of God present, give one a sense of ability, intelligence, wisdom, judgment, purity, kindness, courage, honesty and tolerance. We possess or reflect all these qualities instinctively, because of our relationship with God. Demonstrating our unity with God, we demonstrate our possession of these qualities. They cannot be acquired in any other way.

However, these imperishable ideas of Soul cannot appear tangible and substantial with form and activity, as our being or character, if there is in our sense of things, any recognition of the material and human, any desire or wish to make something over. Matter, man, the human as such is not tangible; Spirit is tangible. The human cannot be tangible unless we see that it is the divine imperfectly seen, then it is no longer human to us — it is divine.

Demand and Supply

The demand is the supply. If it could have appeared through human will or wish, it would not bless us. We lose the conscious possession of a sense of health, wealth or happiness — they vanish — when we seek for them, because they do not exist as such. In seeking for them, we are unconscious of the true idea of Mind, which they are.

All phenomena — all the objects of sense, all the things of which we are conscious — is Mind aware of its own substance and perfect being. These phenomena appear to be in our present understanding of Truth or reality; therefore, they are not phenomena to be healed or changed.

The phenomena of Mind being ideas perfect, eternal, beautiful, any attempt on our part to outline humanly — calling things good or bad, right or wrong, praying for some things, trying to rid one's self of outer things — will interfere with demonstration, because demonstration is Mind's demonstration of itself, of its infinite ideas. Things are not things; they are ideas — Mind revealing its infinitude.

Mind demonstrates itself as ideas, and we have the demonstration of things in proportion to our apprehension of these ideas. When we understand substance, form and tangibility as Spirit, or Mind, expressed as ideas without dimension or measure, we will never lose the sense of substance, the sense of possessing all that makes for a harmonious, beautiful, complete experience.

It is helpful to see that possession is reflection, never possession of things or ideas. We do not possess understanding; understanding possesses us. Mrs. Eddy says, "Understanding is the reality of all things brought to light." A table, an automobile, a house, and all things which appear to meet the needs of humanity today, are really only a material, limited sense of what is actually present as ideas of completeness, wholeness, satisfaction, ease — that which is contributive to a perfect state of being. When understood as Love manifested as ideas and not as the material things they appear to be, they will always bless us, always add to our comfort, happiness and well being, and always satisfy us. As reflection, man reflects infinitely, which means that he possesses infinitely, or that he is infinite. Accordingly, every idea of God is ours, contributing to our well-being. (Suppose a yacht would be contributive to our freedom. The demand for the yacht would reveal that we had it. We possessed it before, but until there was a demand for it, it could not appear.)

Human Idealism

Human idealism always causes suffering. In idealizing the human, we make a lesser god with feet of clay. The person who has degrees of good and evil in his thoughts is always in trouble.

What appears as disease, limitation, inaction, over-action, all that is hurtful or perishable, are illusions, animal magnetism, mesmerism, ignorance of what is actually occurring; it has nothing to do with the objects of sense, which are the ideas of Soul unfolding as our consciousness; it only has to do with the mortal mind concept.

Disease, accident, anything hurtful, never has anything to do with man, even in belief, but only with mortal mind. Whatever is occurring is good, or it is not occurring. This explains the healing of disease without the destruction of the person.

When we understand that the substantiality and tangibility of the health, wealth and happiness of everyday living depends upon our conscious use of true ideas revealing Mind — that this is the only omnipresence — we will be more alert, more pure in our thinking. We will ask ourselves more frequently, “Consciousness, where art thou?”

Are thoughts divine or human? This is the important question. We should not have human opinions of right or wrong. We should not think about the truth, or think about objects of sense, for such thinking keeps us in the realm of dimensional and measurable things with their limitations and diseases, rather than in the realm of Mind with its ideas of Soul.

We are just as substantial and tangible as our thoughts. We are our thoughts. The mind we use determines our experience. The mind we use determines whether we shall experience accidents, war, hurricanes, floods, and droughts. To endeavor to find a mental reason for illusions, (remember that an illusion is never objective), or to work to protect ourselves from accidents or calamities, is mental quackery. There is no objectification to an illusion.

The belief is never an accident, never a calamity, never limitation, but the belief of two minds, or a mind that can be ignorant of the omnipresence and omnipotence of God. It is called animal magnetism or mortal mind. All is infinite Mind, infinitely manifested, regardless of what it appears to be. Evil, disease, sin are never destroyed in the usual sense of the word, because evil, disease, sin are never something. They appear to be destroyed through the scientific perception that good is the only entity and that error, whatever its name or nature, is a false sense or ignorance of God. To deny evil as evil, to make statements of Truth which one thinks will do something to an error, is to build it up. We deny evil because there is no evil.

Denial

Evil is a false sense or animal magnetism; all is good, imperfectly apprehended. Denial is never a contention. Contentious thought is not Mind. Denial is not an argument between Truth and error. It is analysis, reason, logic. It is Mind itself saying through true and accurate thinking, “Begone, I never knew you.” It is wearying and futile to try to get rid of something, because there is nothing to get rid of, and the effort to do so gives identity to error.

What appears as a change in condition or things, simply means that we are perceiving more of Truth and reality — the only something that was anywhere at any time.

Healing

Healing is the increasing awareness of perfection, rather than the eradication of disease. It is oneness, Christ, or the spiritual idea of Sonship, unfolding as our consciousness, “Recognizing spiritual unfoldment as the healing process will result in more instantaneous healings.”

There is an old saying that a watched pot never boils. Thinking of health as the eradication of disease, only perpetuates the disease. There may be a so-called cure; ease

and comfort in matter may appear; but there can be no permanency to health unless divine ideas are unfolding as our consciousness.

We learn in Christian Science that we do not restore health through eradication of disease; we restore health through the apprehension of Truth. To heal means to give wholeness or purity to, not to cause a cure. So Christian Science heals; it does not cure, except as it heals.

A new image, the image of God with no disease, the presence of a true and perfect idea — this is healing. With a cure, the last state of man might be worse than the first; the patient might be buried beneath the love of ease in matter, and not question but that he is experiencing the ultimate.

Results

The practitioner or patient who wants instantaneous healing, will never think of results in the usual meaning of the term. The results have nothing to do with either practitioner or patient. To acknowledge Truth or God is to consciously be, and this is the result or effect which the world calls healing.

Expectancy is not expecting something to come to pass; it is acknowledging everything to be what it is. Mrs. Eddy speaks of “the correct view” — the one Mind present beholding the infinite expression of itself. This is omnipresence — this Mind present as the Mind of both practitioner and patient.

This Mind has nothing to do with effects or results, because it has nothing to do with the phenomena of personal sense. It could not be conscious of healing a claim any more than it could be conscious of the claim. “What God knows, He also predestinates; and it must be fulfilled,” Mrs. Eddy tells us in *No and Yes*.

We hear much about human footsteps; this human footstep is scientific or that human footstep is not scientific; we must take human footsteps. Yet Jesus said, “Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on.” Do no human thinking. A human footstep is humanity’s highest concept of what is true or best to do at a given moment. It is neither scientific nor unscientific as a human footstep. As Truth unfolds or becomes clearer, as divine ideas occupy human consciousness, our human means and methods improve. When we work from the attitude of Mind or Principle, the oneness of Mind appears as guidance and direction in human affairs — improved human footsteps.

An improved belief or a human footstep is not the demonstration — yet divine ideas unfolding as consciousness demonstrate their presence as improved beliefs. If we recognize that divine ideas appearing as improved beliefs are divine ideas and not improved beliefs, there could be no relapse, nor would we question in any way the form or outline of the improved belief.

When, through a better apprehension of Truth, certain means and methods are outgrown, one no longer uses them. This is not, however, abstention, or repression, or prohibition, or human will; it is growth Spiritward; it is unfoldment, the reformation which comes as the inevitable result of Truth unfolding as the one and only consciousness.

The Human Mind

It is impossible for the human mind to correct itself, or to rid itself of self-imposed bondage. All that is wrong is the belief that there is a human mind that can hate, fear, lack or be unhappy.

A truth is revealed to us, contrary to the universal belief; through analysis, reason, logic, we verify it; thus, our affirmations and denials are an intelligent procedure unlimited in understanding and realization. This is the progress we call treatment. This treatment is Truth or Mind itself affirming its own presence. Job declared this thought when he said, "He performeth the thing that is appointed for me: and many such things are with Him."

This one Mind, being the only presence, announces the perfection and wholeness of its ideas. This wipes out the error. Right where any problem or error seems to be, is the allness of God as right ideas.

A treatment in which the practitioner is seeking a cause (mental or otherwise) for a claim, or one who is reviving the error periodically in order to deny it, is not the treatment of Mind. One cannot be "I AM" and at the same time think there is something to be done.

In our treatment, we must beware that we do not think of Mind over matter, or mind controlling matter. There may be statements in *Science and Health* that would give one the impression, unless intelligently read, that this is the case.

Long ago, when universal thought called matter something, it was important that humanity be shown that Mind is supreme; and the only way in which this could be done was along the line of Mind controlling matter. As thought unfolded, universal belief regarding matter has changed to agree with what Mrs. Eddy has said, "There is no matter." So the method of Christian Science practice has necessarily improved universal thought.

The basic error is mortal mind ignorance, the belief of a mind other than God. Mortal mind does not control its body; mortal mind and its body are one. Therefore, the so-called human body cannot be treated. The only body there is or ever will be, is in the coordination and activity of the ideas of Soul. Body is not a thing; it is being, activity, identity. It is not something controlled by Soul, but is the identity of Soul. Man does not possess the body. Man is body; it is his identity. An improved belief is not the result of correct thinking; it is the true idea itself, appearing through the mist.

Notes on Malpractice

If everything is transpiring as consciousness, then all malpractice, as far as each individual is concerned, is at the point of his own consciousness. Malpractice is wrong practice because Christian Science is the Science of one Mind. Malpractice, as understood in Christian Science, is the acceptance of a belief of two minds, and thus a belief of a matter-universe and matter-body. This is the malpractice which is common to all. We are not a law unto ourselves and thus exempt from this universal malpractice, until we leave the mortal basis or belief and unite with the one Mind, realizing that man is spiritual and not material. Arguments against malpractice, or animal magnetism, often make so much of it that these arguments themselves constitute malpractice.

The belief of two minds constitutes malpractice. Acquiescence with suggestion, agreeing with a belief, is malpractice. Not the suggestion or the belief, but accepting or consenting to it, is the malpractice. There is nothing external to consciousness. If one seems to be ill, that one had consented consciously to the belief that he has a mind apart from God. He may not have consciously accepted other beliefs of the mortal sense of existence, but if he has not consciously assumed the attitude of the one omnipresent, omni-scientific Mind, he is not a law unto his own experience; and anything which mortal mind believes may claim to be his belief.

There is no outside world. Everything exists in our experience or to us as our sense or our consciousness of what is true; our understanding of God is man to us and is our world. An evil-doer is no more the evil-doer than another who recognizes the evil. If we are to handle malpractice effectively, we cannot malpractice. We must not personalize mortal mind. When we say to ourselves, "Oh Lord, how long?" the answer will come back, "Just as long as you deny my omnipresence." To whine, or complain, as if something were doing something to us unbidden or unbeknown to us, is only to add to the confusion. We are victims of our own mistaken sense of others which we accept as ours. The power and presence of God are humanly evidenced only as they are divinely realized as spiritual ideas, because they are substance and tangibility appearing humanly as the experience or thing we need. Right and wrong are relative terms, and really do not belong in the vocabulary of Christian Scientists.

Church

Reformation always brings up the necessity of discipline. We find discipline a necessity because of the belief of duality — the gulf between the human and the divine, between revelation and demonstration.

Self-discipline is the constant recognition of the nothingness of materiality, and the acknowledgment of spiritual selfhood as the only self. Mrs. Eddy says in *Science and Health*, "Self-abnegation by which we lay down all for the Christ or Truth, in our warfare against error, is a rule in Christian Science."

As we attain the understanding that makes this acceptance of erroneous beliefs impossible — the understanding that there is nothing to change — we find that discipline is no longer necessary. Until this duality is less apparent, until this gulf narrows between revelation and our present demonstrations, discipline is as necessary to us and just as important as our meals, our clothes, our houses. We must use the best sense of discipline and will that we have demonstrated.

Material self-indulgence in any form is a denial of our God-being, and while human discipline and human will are not Christian Science, they are a lesser evil, resulting from a degree of spiritual awakening to the unreality of the matter-man.

The only sin is the illusion of life in matter, and if we continually indulge this sin by catering to it, we delay our demonstration of dominion. There is never dominion in matter; matter is always subjection. Looking to matter for anything takes away our dominion, freedom, and self-respect — which discipline returns to us. Mrs. Eddy writes in *Miscellany*, "He who gains self-knowledge, self-control, and the kingdom of heaven within himself, within his own consciousness, is saved through Christ, Truth." If through mental discipline, human effort, will power, blind faith, and emotional or religious

ecstasy, one overcomes apparent hate, envy, worry, the basic error has not been touched, and a sense of health is obtained only because of a change in emotional balance.

Animal magnetism is nothing going on outside of consciousness. We must not make a denial of error by giving it identity, or working over it. Our Christ, this creative function of Mind which we call consciousness, appeared to the people of old through their spiritual discernment as Jesus.

Our willingness to accept the law of Love, to practice “God’s presence whithersoever we go,” is the first step in our reforming process, and requires rigid self-discipline. We want a thing because we have it. We could not want what we do not have, and we could not have what we do not want.

Christian Science does not ignore error, but scientifically disposes of it by revealing to us that, regardless of appearances, everything that has identity or being is God or Mind manifesting or unfolding itself, and that the understanding or consciousness of this fact reforms or reshapes our sense world with no destructive element in it.

Mortal mind alone suffers, never the person. All suffering and inharmony, is a state of consciousness. Our consent to it makes it seem real to us. It is only a belief of separation from God that expresses itself in fear, suffering, unhappiness, loss or lack. Rejoice in the ever-present Love that will not allow you to remain separated from itself; then the claim and the suffering will cease.

The Christ-consciousness unfolding as the consciousness of the prophets produced to their vision Jesus — the Word made flesh. The Christ-consciousness unfolding as our consciousness has created for each one individually a Science — the Word made flesh. This is Christian Science.

Christian Science shows us that Truth is concrete evidence as Mind expressed as idea. Man always has the right ideas. Uniting with the one Mind, we prove the visibility, substance, tangibleness of the ideas of Soul as our present sense experience. Right and wrong are relative terms, and do not belong in the vocabulary of Christian Scientists. Good and evil are relative terms when we use them in connection with the human being. The Christian Scientist is interested only in Truth, and there is no opinion about this. We sit in judgment of our neighbor, forgetting that our neighbor is our own sense of God, and apparently forgetting that Mind can demonstrate its presence only as ideas or thoughts.

No church in the world can give proof of its utility as long as there is no scientific Christianity. As an idea of Truth, church is eternal, unshakable, steadfast, pure; as an idea of Love, it is all-embracing, all-sustaining, all-protecting, all-guiding. Is this your church?

Our Present Perception

The only business is Mind unfolding in its infinite nature. This unfolding, or omni-action, is the ceaseless, universal, uninterrupted, unlabored flow of ideas, which appear to us relatively as things we seem to need and which come to us through what we call a profession, employment, vocation in the measure that we let the divine Mind be our Mind. Regardless of what we call our business, it is Mind’s business of being itself; so our business — the only business we could possibly have — is Mind’s or our mind’s being aware of the perfection of Mind’s ideas. Thus, what we call our profession, our business, is always joyous and contributing to our freedom, dominion, and ease. It is

never labored, never burdening, never hampering. Man being a mental, spiritual being, man being the thoughts he thinks, does not labor by the sweat of his brow.

If we are not realizing our spiritual selfhood, living as Mind, Spirit, we come under the disintegrating beliefs of matter, and our business fails. Man's activity is reflection; his possession is reflection. Mind could find no delay in itself, no inactivity, or reversal. The whole secret of a perfect, joyous occupation is to let the one Mind be our Mind unfolding as our understanding of its ideas as our occupation, settled, arranged, remunerative, ever-satisfying. Unless we see that this is so, however, our task, whatever it seems to be, will be labored and unprofitable.

If we want a thing, the moment we stop wanting it we prove we have it, because we have stopped denying its presence. Our very being includes the right ideas of all we could wish for or want. As this Truth unfolds, there is no more wanting or seeking; we realize that wanting and seeking deny having. There must be no human desire, no wanting, outlining, planning in the voluntary action of Mind. The path of non-pursuit is the scientific path; remember Truth is always active, bringing to light improved concepts. The more we can rest on the inevitableness of what is appearing in our consciousness as what we need (rather than the human effort to get something), the sooner we shall prove "Thy kingdom is come."

Our standpoint must be perfection. The Christ-consciousness is conscious always and only as divine ideas, perfect, indestructible, incorruptible, unchangeable, invincible; and when it unfolds as your consciousness of divine ideas, what appears is a new mind and a new body. We find we possess instinctively the honesty, justice, strength, compassion, courage, which we call character. Character is never personal; it is individual.

Reformation does not involve human will, correcting ourselves, or trying to get over something; it does not involve stopping a single thing that we call right. That is the old way. The Science of Mind or Christ demands reformation. It is an active necessity, because of the great gulf which appears to exist today between our present understanding and absolute Truth, or perfection.

Supply

The problem of supply, instead of being unimportant to those who seem to have plenty, is most important, because at this stage of our experience no one is exempt from subtle arguments of materiality — the law of which is "dust thou art and unto dust thou shalt return."

We can never rest on the appearance of matter-substance being substance; it may be, but our only surety that it is real substance, and not an illusion, lies in the abundance of God's ideas which we are using as our consciousness. Our sense of substance must be Spirit or it could be replaced at any instance by a sense of loss. He whose resources appear the greatest, has the most need to be alert. This is also true of health, happiness, and all that works for perfect being. It is so easy to rest in the realm of what appears as an improved belief, and thus be fooled.

Substance, therefore, is not a crowd of hard particles; but substance is aliveness, omni-action, ever-beingness, which we call Spirit or Mind. In the degree that our awareness approximates the Mind which is Spirit, what we call our senses will make us more

and more aware of the “. . . creation which is ever appearing and must continue to appear from the nature of its inexhaustible source,” referred to in *Science and Health*. More and more will we have the sense of a visible, tangible, spiritual universe with no sense of deterioration and decay, no sense of disease.

In *Miscellaneous Writings*, Mrs. Eddy says, “Spiritual sense and not material sense conveys all impressions to man.” Therefore, we turn from the temptation to pay attention to the so-called material sense, because we are learning that awareness is spiritual, and that our sense of things is based on our understanding of God, and not seeing, hearing, and feeling materially. All sense testimony is our perception of Truth, and is a mental concept.

What we call the five senses are a mental sense testifying to the presence of something they misrepresent or misconceive, and are a constant demand upon us to know the real as revealed in Christian Science, and disregard the misrepresentation. Visible and tangible mean that which is perceptible; and perception is cognition of the fact or Truth by the activity of thinking.

Limited in our education, visible has meant to us what the eye sees, and tangible that which the hand feels. So when we are told that matter has no substance, we have an uncertain sense of what is going on in our world.

Spirit has been to us shadowy, without form, outline, color, visibility, and tangibility; and yet we have a sense of substance, form, outline, order and beauty in our world which we cannot deny. If awareness is spiritual and mental, then what our eyes apparently see, our ears hear, our fingers feel, must be a limited vision or perception of Truth — the dim discernment of something real, something with substance, form, identity; or we have no sense of seeing or feeling anything.

Work

There must be a respect for our present perception of activity, no matter how dim our understanding of Truth. We must remember that it is the divine imperfectly seen through lens of personal or material sense; this animal magnetism is dissolved more and more as the divine is revealed.

This dissolving process is continually going on when we disregard the human appearance, the testimony of sense, and turn solely to the evidence of Mind — which is evident to us at all times through ideas or thoughts. This is our business. The only business is Mind unfolding its infinite nature. This unfolding or omni-action is the ceaseless universal, uninterrupted, unlabored flow of ideas, which appear to us relatively as things we seem to have, and which comes to us through what we call profession, employment, vocation. In the measure that we let that Mind be our Mind, regardless of what we call our business, it is Mind’s business of being itself. So our business, and the only business we could possibly have, is Mind’s (our Mind’s) business of being aware of the perfection of its ideas. This being so, what we call our profession, our business, is always joyous; it contributes to our freedom, dominion, and ease; it is never labored, never burdening, never hampered.

Man is the thoughts he thinks. Man, being a spiritual being does not labor by sweat of his brow. If we are not realizing our mental selfhood, living as Mind, Spirit, we come under the disintegrating beliefs of matter and our business fails. Man’s activity is

reflection; his possession is reflection. Mind could know no reversal in itself; no fear in itself; no delay in itself; no inaction in itself. Therefore, man as reflection or what Mind is knowing, could not express or manifest fear, inactivity, reversal, delay. The whole secret to a perfect, joyous occupation is to let the one Mind be our Mind. Mind, unfolding as our understanding of its ideas is our occupation, settled, arranged, remunerative, ever-satisfying; but unless we see that this is so, our task, whatever it seems to be, will be labored, and unprofitable.

The One Individuality

Mrs. Eddy writes in *Science and Health*, “The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things,”

In seeking the one Ego, the one Mind, by thinking thoughts which reveal or disclose that Mind, we demonstrate our own true individuality. Individual means one; that which cannot be divided without losing its identity. The infinite individuality unfolding itself infinitely must have infinite expression. Being a witness or proof of the one Ego, each idea or expression must be individual, distinct, unique, must be itself forever. Each idea is the complete, individual unfoldment or revelation of the one Ego. Infinity cannot repeat itself, so each expression is infinity, infinitely being. Therefore, each idea includes as its being, or its embodiment, or its world, every other idea of the same Ego. If this were not true, the Ego could be divided into parts, or could be divisible — an impossible premise to associate with God, the infinite All-in-all. This would be a denial of infinity which is infinitely being itself, and could not cease being itself — whole and one.

As this divine oneness unfolds to us, we realize that individual man includes all men with no separate interest, but all individuality testifying to the infinite self-completeness in connection with our brother. Any wish or desire to change our brother, any human opinion regarding him is a denial of our oneness with God, a denial of reflection or true individuality. Our relationship with our brother is our relationship with God.

“No man can come to me, except the Father which hath sent me draw him,” said Jesus. The true brotherhood of man is to love your neighbor as you love yourself. We cannot demonstrate our own oneness with God and at the same time accept a sense of separation from our neighbor.

Mind, our Mind, cannot find anywhere at any time anything but its own qualities or attributes actively being; and so we are denying our relationship with God if we think we see something unlovely in our neighbor. If we think our intelligence, our perception, our spiritual discernment is greater than our brother’s, to that extent we are limited, hampered, hindered, because there is but one Mind and one man.

The coordinated wholeness, the harmonious activity of the infinite ideas which Soul unfolds as itself is the body of Soul — man and the universe functioning in accordance with the divine Principle, Love. Therefore, each idea is continually blessing every other idea. We realize that the only I or Ego could never act contrary to itself; that every individual idea is essential to every other idea. There is nothing left out of infinity,

and therefore nothing left out of each individual expression of the one Mind. No idea can have peace, poise and joy, without every idea having peace, poise, and joy.

You are not your brother, nor is he you; but your individuality, being essential to identity or infinite individuality, must include his individuality because you are both the one Mind infinitely and therefore individually being. “Ye shall not see my face except your brother be with you,” we read in Genesis. We cannot be reflection without our brother. Each individuality is essential to every situation or state of being; we are essential always; nothing is existing without each of us. If the demand for us is present — our essentialness, our individuality — we are impoverishing ourselves as far as our present experience goes, when we entertain any thought of want or woe, any sense of lack, criticism, resentment, hate, domination in connection with our brother. As this oneness unfolds as our understanding, it will be impossible not to love our neighbor as ourself; the one Mind present as our Mind is Love present as ourself. Realization of this oneness appears as completeness with no sense of waiting for something or working for something, with no sense of standing still or getting into a rut. All process, desire, impatience rests in the supposition that there is a separation; or in the belief that there is a limited consciousness that does not know all; and thus have all.

Being spiritual consciousness, discerning the objects of sense as really ideas of Soul — step by step the gulf which appears to exist between our present dim discernment of Truth and which accounts for the apparent duality (the material and spiritual) narrows until our demonstrations coincide with our revelations, and objects of sense appear to be what they really are — ideas of Soul. Then we are no more looking “through a glass darkly,” but are “knowing as [we] are known,” and this is reflection.

ABOUT THE AUTHOR: Bicknell Young was an outstanding teacher and lecturer during the early years of the movement. Reading his papers is like sitting down and having a long talk with a very fine practitioner and teacher. As a rule, his papers are not focused on any special subject, but cover a wide range of information that answer many questions one has about Christian Science. Mr. Young was often very absolute in his teaching, and yet very practical in his insistence on our demonstrating this Science.

He was born in Salt Lake City, Utah, in 1856 — the youngest of eleven children. His father, Joseph Young, was a brother of Brigham Young, and his family was prominent in the Mormon Church.

As a boy, Bicknell Young was a brilliant student. He was also gifted with a beautiful voice and a natural talent for music. He studied voice and piano with the best teachers in Salt Lake City, before traveling abroad to study. In 1879, he was granted admission to the National School of Music and then the Royal College of Music, both in London, England. While at the Royal College, he met Eliza Mazzucato, a talented and cultured woman whose grandfather was Alberto Mazzucato, of Milan, Italy. Alberto was a composer and the director for many years of La Scala, the Conservatory of Music in Milan. During his tenure, La Scala became the center for gatherings of many young composers from all over Europe.

While studying piano in London, Elisa taught music and on occasion was an accompanist for the Swedish soprano, Jenny Lind. After Mr. Young completed his training, he and Elisa were married. They later had three sons.

Mr. Young’s career included concerts and operas. While in London he performed several times before the Prince of Wales. Reviews gave highest praise for his performances.

Mr. and Mrs. Young left England in 1885 to open a music school in Salt Lake City. They remained there for the next two years holding classes and giving concerts. The review of one of

Mr. Young's performances in *The Salt Lake Tribune* reports: "The house was awed to silence by his masterly rendition of this glorious piece of vocalization. His rich, resonant rounded notes came forth with a purity and sweetness and cadence that always bespeaks at once the greatness of the artist."

The talents of Mr. and Mrs. Young brought unusual style and grace to Salt Lake City. But despite the adulation of the music patrons there, the couple moved to Omaha, Nebraska, and then, in 1890, to Chicago, Illinois. The Youngs were widely acclaimed as both teachers and performers. They held chairs at the Aurbium Conservatory, and toured the country giving concerts.

Shortly after arriving in Chicago, Mr. Young became gravely ill. When the doctors were unable to help him, someone referred him to a Christian Science practitioner, and he was completely healed. As a result, Mr. and Mrs. Young took up the study of Christian Science. Although raised in the Mormon faith, Mr. Young separated himself from the church at an early age and claimed to be an agnostic until his healing in Christian Science.

The Youngs became members of First Church in Chicago, where Mr. Young was appointed soloist. When Second Church, Chicago, was organized they transferred their membership, and Mr. Young was elected First Reader. In 1895, the Youngs had Primary Class with Edward Kimball, and Mr. Young was appointed Committee on Publication for Illinois. In 1901, they attended Mr. Kimball's Normal Class and Mr. Young became a teacher. During the 1890s, his mother and many of his sisters and relatives were converted to Christian Science. His mother was a member of his first class.

In 1903, he was appointed to the Board of Lectureship. From then until 1928 Mr. Young lectured throughout the world, except for the three years when he was First Reader of The Mother Church (1917-1920). Mr. Young lectured in the Albert Hall in London to 9,900 people. He was the first lecturer to make a round-the-world tour.

In 1909 Mrs. Eddy requested the Youngs to take up residence in England, and they remained there for four years, visiting every church and society in the European Field. He returned briefly to Boston to teach the Normal Class of 1910. He resigned from the Lecture Board in 1927, but he was recalled four years later and served until 1936. In 1937 he again taught the Normal Class. At the time of his passing in 1938, he was known as the "Dean of Christian Science Teachers."

Mr. Young's tremendous work for the movement left a wealth of material in the form of class notes, Association Addresses, letters, and lectures. After leaving England, he sent a special paper to his students there to be read on their Association day held every year in London.

Always Mr. Young stresses the need to demonstrate Christian Science, and his works are especially helpful on *how* to do this. He usually covers a broad range of subjects in each paper.