

Camellia Church

# PRIMARY CLASS NOTES



INTRODUCTION  
REVELATION  
PHENOMENA  
SPIRIT  
SOUL  
SUBSTANCE  
ELECTRICITY  
MAGNETISM  
UNIVERSE  
MAN  
PRE-NATAL INFLUENCE

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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.

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# Abbreviations

## For Mary Baker Eddy Writings

|               |  |
|---------------|--|
| '00           | Message to The Mother Church, 1900                   |
| '01           | Message to The Mother Church, 1901                   |
| '02           | Message to The Mother Church, 1902                   |
| Pan.          | Christian Science versus Pantheism                   |
| Hea.          | Christian Healing                                    |
| No.           | No and Yes   |
| Pul.          | Pulpit and Press                                     |
| Misc. or Mis. | Miscellaneous Writings                               |
| Ret.          | Retrospection and Introspection                      |
| Rud.          | Rudimental Divine Science                            |
| S&H.          | Science and Health with Key to the Scriptures        |
| My.           | The First Church of Christ, Scientist and Miscellany |
| Peo.          | The People's Idea of God                             |
| Un.           | Unity of Good  |

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PRE-NATAL INFLUENCE

Monday

Day 1

## INTRODUCTION

Why does anybody need to be taught Christian Science? It is all in the books and it keeps on unfolding. Well, mathematics is all in the books also; nevertheless, you make better progress with a teacher in mathematics, and so you should make better progress in Christian Science with a teacher rather than without one.

The chapter “Recapitulation” in *Science and Health with Key to the Scriptures* is the basis for all our class work, although we shall have references from all of Mrs. Eddy’s writings.

S&H 465:1-6

*Science and Health* should be a different book from what it has ever been before, after finishing this class work.

Mrs. Eddy recognized the necessity for Class Instruction. She has said that Christian Scientists seemed to her like soldiers with fine uniforms, but without much ammunition. In other words, they have great faith in Christian Science — a decided belief in it — but very little actual scientific understanding (ammunition), and so she has done her best by providing Class Instruction. She has done her best to help you get ammunition (scientific reasoning, scientific proof). Mr. Kimball once said that you should be able to prove your statements so clearly, make them so self-evidently true, that if necessary you could pick a man off the street who was not a believer in Christian Science, and, if he were honest, he would have to admit that your scientific reasoning proved it to him, because he could not break down your scientific reasoning and proof. Now that is where Mr. Kimball has done such a great work for the world. Mrs. Eddy calls him her “beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been, and is an inspiration to the whole field . . .” (My 297:18).

September 1, 1917 *Sentinel*: “Principle and Practice” by Mary Baker Eddy  
S&H 167:3-6; 83:9-11; 487:21-23; 488:7-13

Jesus gave the Truth to the world, but the world was not prepared to receive all that Jesus had to give — so, as Mrs. Eddy tells us, Jesus had to teach in parables. Mrs. Eddy had to, too, when she first began to teach.

John 16:12

Jesus could give the spirit of Truth, or the spirit of Christian Science — and he did, wonderfully — but he couldn't give the Science of it at that time because the world couldn't have understood it. In fact, they couldn't understand Mrs. Eddy at first. It was only here and there that somebody could understand, and that is the reason that Mrs. Eddy has so valued Mr. Kimball, because Mr. Kimball, apparently above most of her other students, could discern the absolute Science in her teaching and writings, and he taught it.

Mrs. Eddy, in her writings, has had to write in all sorts of ways, because she wanted to reach all sorts of people. She has written both in the absolute and in the relative.

S&H 483:32-5

It was only three hundred years after Jesus taught so inspiredly that his teachings were practically lost to the world, because after that period there was no longer anyone who had the vision. They had never heard Jesus teach, and they did not have the full vision that those earlier students had, and so, after about three hundred years, the Truth was practically lost to the world because nobody understood it. They lost the Spirit because they did not have the Science. It was nearly two thousand years before the Science of Truth came to the world, and it came as a great Science — divine Science, Christian Science.

Now the whole world can understand the Science of Truth, and prove it. Do you think Christian Science should ever again be lost to the world? It never should — but we see that the Spirit of Truth could not stand without the Science of Truth. Do you think the Science of Truth can stand without the Spirit of Truth? It takes the Spirit of Truth to make the demonstration. It takes both the Spirit and the Science to make the demonstration of the Science. The vision of Truth, as Jesus taught it, was complete in itself; and the Science of Truth, as Mrs. Eddy has given it, is complete in itself; but neither can stand without the other, because it takes both to make the demonstration.

The Truth has to be demonstrated, or the world would never believe it. It is because Christian Science works that the world is ready to accept it. It has to be practiced. The rules have to be applied and understood in order to be demonstrated.

S&H 466:28-31

A great responsibility rests upon us to so understand this Science, and to gain the vision of the Science, that we are able to demonstrate it. That is the purpose of the scientific reasoning. If you did not have any vision at all, you gain your vision by your scientific reasoning. The purpose of Science is to enable you to gain the vision of Science. This great Truth will never be lost to the world if you maintain your responsibility — and it is a great responsibility, because only those who scientifically understand the Science can maintain it and save it. It is the only thing that will save the world from destruction. It took only one wise man to save a city. Then it is my responsibility, as though I were the only one to do

it, to save the world. If civilization is ever to be saved, it is to come through scientific understanding of Science. Mrs. Eddy has left that as a legacy to us to demonstrate.

Scientific understanding is the rock, the foundation for the vision. So the great challenge is to become good metaphysicians. Science supports the vision. That is why Mrs. Eddy established Class Instruction. She wanted a uniform scientific understanding of divine Science to go out into the world. Mrs. Eddy made every effort herself to give this absolute Science to the world. Her writings tell you what great sacrifices she made, and the reason that she reopened her College after she had closed it.

When Mrs. Eddy reopened her College, it was Mr. Kimball whom she placed there as the teacher. When the College had previously been in session, different ones had taught the classes, but when she reopened it, Mr. Kimball was the only teacher, and he stayed until he himself said he could not do it any longer. Mrs. Eddy tried to give it to somebody else. Then she made the rule that the Normal Class should be taught only once in three years. Mr. Bicknell Young has been the only one so far to teach the Class twice, and then, at different times, not in succession. He was named by Mrs. Eddy to teach the Class the year she passed on.

When Mrs. Eddy taught in the early days she accepted anyone who would come and listen to her, but when she reopened the College with Mr. Kimball as teacher, she made it very difficult for one to enter. She limited the classes to thirty pupils, and that from all over the world. (Miss Church studied with Mr. Kimball in his last Normal Class in the College). Mr. Kimball did teach one or two primary classes after that, but they were not given certificates to teach. Mrs. Eddy gave him the privilege of choosing a class to teach.

Mrs. Eddy says for us to pay more attention to her later teaching than to her earlier teaching. Was it not because this great Truth was unfolding more and more in her own consciousness? When she wrote *Science and Health*, the words came to her so fast that she could hardly get them written. It was inspiration and revelation. Do you think she understood it all? No, but wasn't it wonderful that she was prepared to receive the revelation? A great deal must have unfolded to her over the years when Mr. Kimball studied in her last class. He was in two or three of Mrs. Eddy's classes, and when he taught his last class, Mrs. Eddy was behind him telling him what she wanted him to give to the class. (So Miss Church, while being taught by Mr. Kimball, really received it from Mrs. Eddy.) Miss Church heard Mrs. Eddy talk a number of times. Once Mrs. Eddy looked into her face and gave her the most heavenly smile. The first time she saw Mrs. Eddy, she was very close to her, and Mrs. Eddy looked very sad. That was at a time when the problems were so big they were causing her much suffering. The last time Miss Church saw her, she was full of joy.

So, Mrs. Eddy says we should pay more attention to her later teaching. Don't you think that Mrs. Eddy's writings and Mr. Kimball's teachings have continued to unfold? Mrs. Eddy says that even eternity will never bring you to the end of the unfoldment of God's allness. Do you think that God would be infinite if there were ever an end to His unfolding? This unfoldment keeps going on and on. The teaching Miss Church had with Mr. Kimball has continued to unfold since the days of the Class. You will never reach the end of God's allness and unfoldment.

The purpose of Class work is twofold:

1. To present the Truth in a methodical, orderly, scientific way, so as to make the Truth self-evidently true.
2. To so expose or uncover the nothingness of the beliefs of animal magnetism so that the beliefs can be intelligently seen as self-evidently untrue.

In other words, the twofold purpose is to present the Truth so clearly that it becomes self-evidently true, and to make the erroneous beliefs of animal magnetism self-evidently untrue — nothing. Do you think that error would like to be proven nothing? No, error rather tries to interfere with Class Instruction and make it difficult to get.

Many have known obstacles that seemed to stand in their way of taking Class. If you were ready for Class Instruction, it would be error which would not want you to have it. Some of the arguments which try to enter in are:

1. It is all in the books, and Mrs. Eddy has written the books;
2. Teaching is going to be done away with because it isn't really safe, as you may be taught wrong. Now, Mr. Kimball said, "Any teaching that could make the Truth self-evidently true, could prove it to be true, and could prove the error to be self-evidently untrue, was a pretty safe kind of teaching."

My 241:2-9

Error claims to be very intelligent because it is a counterfeit of the one supreme intelligence. So it puts out very plausible arguments against Class Instruction. Mrs. Eddy says that we must beware of arguments — beware of the net that is craftily laid to prevent our advancement in Christian Science, and she has gone so far as to put it in the *Manual* that no one shall advise against Class Instruction. She also made it a rule that nobody shall solicit pupils, or allow anybody to solicit for them.

Man. 87:12; 87:8-12



Mrs. Eddy says that the understanding of healing involves teaching.

S&H 493:13-16

My 242:12; 248:29-30

The more clearly and scientifically we can express ourselves, our statements, the more scientifically we think, the more scientifically we will be able to express our thought. We are endeavoring to think scientifically and to express our thought scientifically.

S&H 283:24-27

Science is always a revelation. Jesus' teachings were all a revelation, weren't they, to him? That was his revelation — the vision. The Science that Mrs. Eddy gave was also a revelation. It all came to her as revelation. So Science is revelation which is as important as Jesus' statements. It is the same revelation. It is God revealing His own nature. Then could there be more than one teaching on earth? God being the one Teacher, there can be but one teaching. Isn't there a verse somewhere in the Bible which says, "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1)? God has to do the teaching; it has to be revelation, unfoldment, inspiration.

John 6:45

It is the one revelation of God, unfolding itself, doing the teaching — expressing itself, unfolding its own thinking as our thinking — inspiring, illumining. Wherever unfoldment comes, thought is illumined. That is God teaching. So all of us, teacher and students, are being taught of God. It is the Truth unfolding itself as our thinking — for all of us. It is the unfoldment that is teaching us all.

Individual unfoldment depends upon one thing more than anything else — *humility* — that state of thought which will unfold and receive, or be most receptive to what is unfolded by whomever expresses the most humility. In other words, the less you think that you have some human ability of your own to think, the more you will be able to receive what God is unfolding.

S&H 514:7-9

That thought, which has the least sense of any ability of its own, apart from God, and which is willing to drink in the revelation as it unfolds in Class, and allow it to illumine its conscious sense, will receive the most. God's ability is our ability. We have no ability of our own separate from God. It is ours only by reflection. So allow the unfoldment to come to you — that is, don't interfere with God's revealing it to you. Have you ever heard anybody say, "God can do it, but I couldn't?" That is a false sense of humility. Because

God can do it, you can do it too, but that is the only reason why I can do it too, by reflection. Then the thing that is most needed in Class is humility. Pray for humility.

Un. 5:6-8

This revelation, then, doesn't come by reason of any ability of our own, but, as Paul says, this revelation is the "gift of God" (Eph. 2:8). It doesn't come to us because we have any great ability. Paul pointed out that not the great and mighty ones receive it — and Jesus said, "I thank thee, O Father . . . that thou . . . hast revealed them unto babes" (Luke 10:21). Paul says that not many mighty are called. They are so mighty they wouldn't be able to receive it.

There is only one presence in this class — that is the presence of the unfoldment, the presence of God, unfolding the gift of God. So this class is not made up of personalities (we are losing all sense of that), but it is made up of God's presence unfolding His ideas — ideas in a state of activity, in a state of unfolding — unfolding ideas in a state of activity.

"God so loved the world, that He gave His only begotten (beloved) Son" (John 3:16) unto the world. The beloved Son is the unfolding idea. Where would the beloved Son come from and where would he go to? Does God come and go, or is God always here? Our thought just has to be humble enough to open the door and invite it in.

Rev. 3:20

S&H 557:22-27

Old theology teaches that Adam started all right, but that he fell. Before Adam had his first unfoldment (hearing God's voice say, "Where art thou?" because he had hidden himself from God), the beliefs he was entertaining had obscured his true spiritual selfhood. Before he heard that first unfoldment, the beliefs he was entertaining were mortal beliefs. When he received his first glimpse of unfoldment, he became more of a man. Jesus was the first one on the earth, since the days of the flood, to know the Truth fully, and Mrs. Eddy was the first one on earth to see, or discern, this Science.

Do you think that Adam fell, or do you think that Adam rose, to human sense, because of that glimpse? He glimpsed that there was something besides mortality, and the human sense has been rising ever since Adam caught that first glimpse. Of course, as a symbol for error, Adam has stood as the obstacle between man and God. But as a symbol of the first human man, Adam must have risen higher because he caught his first glimpse of unfoldment. He (heard God's voice) and realized that there was such a thing as spirituality. And so the human race, the human sense, has been bettered, gradually, and in proportion to its accession of spirituality ever since. Why did the flood come? Because, at that time, there was so little unfoldment, that the beliefs drowned it out. That was the flood. But the

great point is that the human thought has been rising ever since the time of Adam — rising and not falling.

S&H 583:10-11

Our presence in this class shows that the unfoldment has already come to us in some measure and that we are reaching out for more. We couldn't come before we were ready. No one can be pulled into Christian Science, neither could anyone be kept out when he is ready.

I Cor. 15:23

This revelation is the Christ which “comes to us and tenderly, divinely talks” (adapted from Mrs. Eddy's Poem, “Christ My Refuge,” Hymn 253).

S&H 583:10-11

This revelation is the Christ, and, in our time, we know it as divine Science, which, reduced to human apprehension, is what we know as Christian Science.

S&H 471:23-31

This Science is what Jesus knew about God, and man, and the universe. It is the Christ, Truth. It is the Comforter which Jesus promised should come.

John 14:16; 16:12-15

After Jesus taught, the world's concept of womanhood was lifted up. Wherever Christianity is taught in the world, woman has held a higher place of respect and esteem than she has in the pagan nations. The uplifted womanhood which Jesus brought into the world found its expression in our time as the womanhood of Mrs. Eddy. What is this uplifted womanhood doing for the world in our time? Wherever divine Science, the Science of being, is being taught throughout the world — wherever womanhood is lifting up this Science, isn't it lifting up the world's manhood? Christian Science today is lifting up the world's manhood, as contrasted with the moral elevation of manhood in the pagan nations that know nothing about Jesus' teachings — nothing about divine Science.

It is always the Spirit of Science that brings the Science; and it is the Science of Spirit that will bring greater unfoldment, or more of the Spirit, the vision.

S&H 55:27-29

Mrs. Eddy says that Christian Science is the final revelation to the world. There won't be a bigger revelation because it has all been given; however, it hasn't, as yet, all unfolded. This revelation is sufficient to redeem the whole world from sin, sickness and death, and save civilization. In other words, there isn't any need of another revelation, or a successor,

because it keeps unfolding eternally and there is no limit anywhere. Each individual can have the biggest unfoldment that is possible, and the more one has, the more everyone will have.

S&H 107:1-6

We must demonstrate the Science in our own thinking, free from all beliefs, because this revelation is sufficient to prove the nothingness of all the beliefs. This revelation is working out the world's redemption through scientific proof. So divine Science is the world's redeemer. You will see that more all the time, because you can hardly begin to appreciate it at first. Mrs. Eddy speaks of "Science vast" (My 354:22), and it is the vastness of this great Science that is the world's redeemer.

Christian Science is infallible, demonstrable, knowable, exact, Science — just as exact as mathematics and even more so. It is exact knowledge of God. It is the most exquisite Science — the most exact, absolute Science that the world could ever know, or has ever known. It is pure Science — pure knowing. It is the Science of all that is rightly called Science. We have the science of mathematics and the science of chemistry, but they do not compare with divine Science for exactness and absoluteness. And the more divine Science is revealed, the more the others will not be needed, until they finally melt away in the fullness of the one Science. Truth is the only thing that can be scientific. Chemistry, physics, astronomy, all of these, are based upon material beliefs.

There are good, normal beliefs, and there are bad beliefs. Some beliefs are true in belief and are not false. But Truth itself, God's unfoldment, is the only thing that can be scientific knowledge — that can be absolute Science, and worthy of the name of scientific knowledge.

Mrs. Eddy has told us that there are three requirements that are necessary for the absolute proof of the Truth:

1. It must come as revelation from God. That is self-evident. It would have to come as revelation from God in order to be true.
2. After it has come as revelation, it must be able to stand the test of logical, exact, scientific reasoning.
3. It must be capable of demonstration.

These are the three requirements necessary to establish the truth of any fact or statement.

We can absolutely know the Truth. It is not guess-work. Mrs. Eddy said that she must know the Science. She knew that wonderful healings had been done in religion, but she wanted to know the Science. She won her “way to absolute conclusions through . . . revelation, reason, and demonstration.” (S&H 109:16-22). This revelation came to Mrs. Eddy as a vision in fulfillment of Jesus’ promise that it would come.

John 14:26-27

S&H 55:27

It came to Mrs. Eddy as the Spirit, and she has given it to us as the Science. It has come to us in the Science for us to work out the revelation, spiritual discernment, vision, Spirit.

Rev. 12:5

*Science and Health* is the man child. Divine Science is the man child. It will lift up the world’s manhood. It is all fulfillment of prophecy. So now we have to demonstrate the Spirit of it by way of the Science. Mrs. Eddy did it just the other way. She demonstrated the Science by way of the Spirit. The Spirit and the Science are complete, each by itself, but they exist together, and neither can stand up without the other.

S&H 275:31 only; 451:8-11

My 246:11-21

The revelation has come to the world in *Science and Health* as the Word of God. It is the Word of God as John 1:1 says. It is the Word made flesh.

John 1:14

S&H 483:19-21

*Science and Health* is the Word. It is self-evident that everything outside of this scientific understanding is human belief, not worth anything, and it will all melt away eventually.

Science never takes anything away from us except the false beliefs. It doesn’t even take away our good beliefs, as long as we have need of them. The revelation leaves us the better beliefs until we can get along without them. Actually there is nothing outside of divine Science that really exists.

Mr. Kimball said, “There is more in a single paragraph of *Science and Health* of absolute Science than in all of the so-called brilliant intellects of the world, and that the humblest Christian Scientist who could heal in Christian Science could make a kindergarten of the world’s so-called most learned thinkers!” He said that because he knew that there wasn’t one of those so-called great thinkers who knew enough to know that he did not have a mind of his own in his body.

It is only in divine Science that we know that God is the only Mind, and that nobody has any mind apart from God. There isn't any other Mind to have, and that is what Science reveals.

Phil. 2:3

II Cor. 3:6

My 158:17-23; 246:11-24

The revelation of divine Science, which we have in *Science and Health* and which we know as Christian Science, is the great crowning event of all the ages. Isn't it wonderful that we are living in this age? Divine Science is a great deal more than a religion — it is an absolute Science. Mrs. Eddy has said that Science and religion are one and the same. Until the revelation came, the world thought that religion and Science were opposites.

Mrs. Eddy, in *Science and Health*, has said only one thing, but she has found infinite ways of saying it. Mrs. Eddy has proven to the world that Science and religion are one and the same thing. Christianity has to be Science in order to be true, and Science is true Christianity, and neither can stand without the other. Religion without Science is incomplete, and Science without what religion includes would seem to be incomplete.

We are demonstrating the Science of Spirit. Do you think that Christian Science is just a rediscovery of Jesus' teachings? Don't misunderstand — it isn't more than Jesus understood, but it is a great deal more than Jesus could give to the world at that time. Just as Jesus' teachings were a great deal more than what the Old Testament revealed, so Mrs. Eddy's revelation goes way beyond what Jesus could give. Jesus had the Spirit of it so infinitely that he didn't need the Science as we need it today.

Whatever is "spiritually discerned is scientifically understood." (S&H 275:31). Is Jesus understood scientifically? He may not have had the letter as we have it and need to have it, but he didn't need it.

My 284:1-5; 299:14-16

Why do you think Christian Science came to the world when it did? Why didn't it come a hundred years before, or why not a hundred years later? Why did the revelation come to Mrs. Eddy, rather than to me, or anyone else? It came to her because she had seen the falsity of the old beliefs as nobody else had. We know Mrs. Eddy as the Revelator because she brought the revelation, and all there is of Mrs. Eddy is the revelation. The revelation and the Revelator are one and the same — the one illumined thought. After Mrs. Eddy discovered Christian Science, there was a lot of false metaphysics. They tried to leave Mrs. Eddy out, but how can you separate the revelation from the Revelator?

S&H 560:17-21

Love for the revelation means love for the Revelator. It is Mrs. Eddy's writings, her revelation that is leading the world. Mrs. Eddy is our Leader today just as before she passed on. Her writings are our Leader. There is only one revelation, one Revelator, one Leader, and we don't need another. However, further unfoldment of the revelation is needed. As the revelation is unfolding it is leading us and the whole world. Don't you think Mrs. Eddy was our God-appointed Leader as much as Moses was? Her revelation is leading us out of the darkness of Egypt and bringing us into the promised land. Our progress is going to depend entirely, and be gauged entirely, by our obedience to the revelation — to our Leader's writings and teachings.

My 346:18-5  
S&H 174:20-21

The fulfillment of the revelation will be the successor.

Mrs. Eddy has written the *Manual of the Mother Church*, and in that *Manual* there is a rule that will meet every problem that could arise in our organization, and therefore we must be very familiar with the *Manual* as well as with all of Mrs. Eddy's writings. The *Manual* is the law, the law of freedom to us, but the law of restriction to error. That is why error does not seem to like the *Manual*. Mrs. Eddy knew better than we could possibly know, then or now, what we needed to safeguard us and protect us and save us from danger and difficulties. And so in the *Manual* there are some "thou shalt not's."

S&H 472:5-6; S&H 98:15-21

Just as the *Manual* is a law of freedom to us and the organization, so the Constitution of the United States is the law of freedom to our nation. Error would like to tear them both down.

Those who stand for Christian Science stand for the Constitution, and whoever knowingly stands for the Constitution, would stand for Christian Science, if he or she understood it.

The *Manual* has sometimes been called the wall around the Christian Science movement to protect it. Just think of the sacrifices Mrs. Eddy made to safeguard us and protect us. Our love for her increases as we know and understand her better.

My 49:5-8

We must not read false metaphysics because it dulls our receptivity to Truth. The reason Christian Science came at the time it did was because the world was somewhat ready for it. Some were reaching out for it. Why? Because the falsity of the old beliefs had begun to be seen, and some were reaching out for something better — something that was true — something that could satisfy — something they could depend upon. The world was

reaching out for a saviour and so a saviour came — as divine Science. But it was here all the time just waiting for the world to be ready for it to unfold.

S&H 494:10-11; 107:3-6

I Cor. 15:23

We couldn't come into Science until we were ready for it, and until we were dissatisfied with the old way of things.

The unfoldment came to Adam, but it was such a little bit of unfoldment that he awakened to that. All he heard was the startling voice calling, "Adam, where art thou?" When he saw that there was something beside mortality, he began to condemn himself, and this chemicalization, this stirring of the belief, resulted in the flood. But Noah survived the flood. He saw the difference between good and evil..

We hold onto the good beliefs. We don't hate them, the body, or the universe, but we transform them into the reality.

Rom. 12:2

S&H 579:10; 592:11

Noah stood for a sense of good that wanted to be saved from the false beliefs. He did everything he could to be saved; he built the Ark. Abraham later represented love of the good, and willingness to make some sacrifices, and he was even willing to sacrifice his son, Isaac. But we only have to sacrifice the false beliefs, the errors. Then came Isaac and Jacob who represented confidence and trust in good. Moses came and stood for moral courage.

Mrs. Eddy tells us that "the prophets caught glorious glimpses." (S&H 333:23-26).

From Noah to Mrs. Eddy's time, the whole world believed that evil was real. However, John the Baptist stood for preparation for the unfoldment. He was telling everybody to repent, give up, or make sacrifices, and turn away from evil doing.

John 1:16

Then in fullness of time came Christ Jesus — the Christ consciousness. This Christ consciousness saves from the Adam dream, and it saves the whole world, but each man must come in his own order. The revelation has to be individually unfolded.

I Cor. 15:45

Rom 5:15, 21; 6:14



Man never fell from his high estate. He is rising all the way through.

“Mary pondered (all these things) in her heart” (Luke 2:19), and she brought forth the child, Jesus. Mary Baker Eddy pondered all these things in her heart until she brought forth the revelation of divine Science, and she went through all that she did in order to give the revelation to the world. She was compelled to give it to the world. When God tells you something you just have to do it. So Mrs. Eddy knew something about Principle, and the Science of God, and she was compelled to tell the world about it. Now this great revelation is going out with great power — sweeping the world. It is going out through Mrs. Eddy’s writings, — and through every right thought that we, as Christian Scientists, think.

It takes only the wise unfolding idea to save the world.

Man 41:19

Hab. 2:14

Isa. 45:22

Why do we want this revelation? To work out our own problems and to give it to the world; to fill the whole world with God’s glory.

S&H 127:4-8, 465:8-10; 506:18

Tuesday

Day 2

THE REVELATION  
“ONTOLOGY”  
NOUMENON

In 1875 the revelation was given to the world by the one chosen of God, Mary Baker Eddy.  
S&H 506:15-18

Only the fact can reveal itself. Only God can reveal Himself. God is doing it all.  
Luke 18:17

We should all become as little children so as to see the kingdom of God. “All things that the Father hath are mine.” (John 16:15) and that is just as true of us as it was of Jesus. The revelation is what God knows about Himself — what reality knows about itself.  
S&H 129:1-4

We are going to commence with God — with cause. We are going to reason from cause to effect, so we must begin with cause. This is the deductive method of reasoning: it is *a priori* reasoning. We are going to start out by finding out what God is.

“G-O-D,” is an ancient way, in English, of spelling the word “good.” So “God” means “good,” and is the only good there is. We are going to prove what the revelation says God is — make it self-evidently true. *Science and Health* says (465:9-10) that “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.”

So the revelation reveals God as Principle, not as person.  
S&H 112:32-31

Principle is defined as: “origin, source, permanent fundamental basis, root, beginning, cause, essence, substance, active power, inherent nature, fundamental law, determining character, impelling force.” Mrs. Eddy has stated that Principle, as a definition for God, includes all the other terms for God.

Now the important thing is that we prove that God is Principle; that Principle is God, or good. And if we are going to have a self-evident proposition in the conclusion of our reasoning, we must have a self-evident proposition in the premise. We must begin with something that is already self-evidently true and easily recognized as fact by everyone.

There is one fact that is easily seen as self-existent fact by everyone, and that is that *consciousness does exist*. In other words, everybody is conscious and knows that he is conscious, because he is conscious of existing. The fact that consciousness exists is, then, a truism. And it is a starting point from which we can reason out the mental basis, or Principle, of everything.

So, consciousness does exist. Now, consciousness must be conscious of something, and it is. It is conscious of objects, things and activity. All that consciousness is conscious of would have to have some source, or origin, or cause — some basis, or principle, or beginning; and this, we shall find, is the infinite Principle of being.

That of which consciousness is conscious, must exist either within consciousness or outside of consciousness. For things to exist outside of consciousness, or without consciousness, would be for them to be unknown, since it takes consciousness to be aware of them. Then, all that consciousness is aware of must exist within consciousness. Now, all that consciousness is conscious of, existing within consciousness, must be like consciousness, for nothing can contain or include its opposite and maintain its own purity — that is, continue to be itself. Therefore, because consciousness is conscious of objects, things, activity, and because these exist within consciousness, and are like consciousness, they must all be just as mental as the consciousness beholding them.

Now the question arises — whence comes consciousness and the things of which it is conscious? Consciousness indicates and points to Mind. Mind, in order to be Mind, would have to know. To know anything at all, it would have to be conscious. Mind must be intelligence. To be intelligence, it would have to know all there is to know. To know all there is to know, it would have to be conscious of all there is to be conscious of. Therefore, it would have to be an everywhere present consciousness. To be an everywhere present consciousness, it would have to be an infinite consciousness; and since there can be only one infinity, it would have to be the only consciousness existing. An everywhere present consciousness would be present right where I am; and, since it is infinite, it would be the only consciousness existing; and the consciousness that I am must be an individual manifestation of the one infinite, omnipresent Mind.

Now, the function of Mind is to know — or to think. What has Mind to think about? Being infinite, it has only itself to think about. So it thinks thoughts about itself. These thoughts are its ideas. Since it must be conscious in order to know or think, it takes consciousness to be aware of Mind's ideas, and these ideas are what consciousness is aware of. These ideas objectified are the objects and things of which consciousness is conscious. This is creation. As we have seen, then, both consciousness and that of which it is conscious proceed from Mind; and since like produces like, creation must be just as mental as the Mind conceiving it — as the consciousness which is aware of it. Mind, then, is the origin,

source, beginning, basis, cause or Principle, of all that exists. Mind being infinite, Principle is infinite. So there is an infinite Principle, or Principle of infinity.

What is its nature? The revelation says it is good — or God. This is what we have to prove, because this infinite God has always been an unknown God to the world — and He has been ignorantly worshipped.

Acts 17:23  
I Cor. 2:10-13

Well, how can we prove that this Principle is God, good? It isn't self-evident — but it is self-evident that this Principle, cause, origin, root of everything, must be either good or not good. It must be one or the other: good or not good.

What would it mean if it were not good? Unless it were good, it would have in it something which was not good — in other words, something imperfect. It would lack something if it would lack good; and so it would be incomplete, and it couldn't be infinite. If it lacked something and was imperfect, what would necessarily follow? It would be self-destroyed. The most perfect thing, if it lacked good, would be self-destroying, and therefore it would be no principle at all — no basis or cause. So it follows that this cause, origin, basis or Principle, in order to exist at all — continue at all — has to be good, God.

Now, God has to be all, or nothing. Since God is good, good has to be all, or nothing; therefore everything that exists has to be good or nothing at all.

But everything seems to be undergoing destruction. Why? We are going to find out that everything is good, but the unfoldment of this fact hasn't been big enough to demonstrate it. But the revelation has come to us, and we can prove it and demonstrate it.

So this Principle, cause, origin, basis of everything, must be good. Then it is indestructible. Instead of being self-destroying, it is self-constructing, building itself up. This Principle, God, origin, basis of everything is indestructible — and if it can never be destroyed, it is eternal, immortal. God is immortal, eternal. Isn't that a great comfort?

Everything that is good will exist forever. It is changeless. It will always remain that which it is, because that which makes everything what it is determines its character.

God, good alone, is eternal, indestructible, self-constructing, and never anything other than that which it is: unchanging, changeless, incapable of change. It is harmonious — perfection itself. It has nothing within itself that is imperfect. It is incapable of imperfection. Good alone, self-evidently follows, meets these requirements.

So good alone is the one and only cause, the producing cause, the underlying foundation, basis, root, substance, essence, determining character, impelling force, active power and fundamental law of everything. If everything is in the hands of good, we don't need to fear anything.

Why couldn't there be more than one good? Why could not there be two Gods — two goods? The pagan nations had many gods, so they set up an altar to the UNKNOWN GOD because they were afraid they might leave one out. Well, why couldn't there be two gods? Because they would either have to be both alike, or each different. If they were both alike, or two goods, two causes, two origins, two bases, or two principles, they would be identical — just alike — and therefore not two, but one. There wouldn't be any difference. If they were not just alike, identical, they would be different. Then one would be unlike good. In other words, if belief said there could be two goods, they would either be alike or different. If alike, they would be identical; if unlike, one wouldn't be good. So there can be only one God, one good. There can be only one origin, cause, basis, root, Principle, that we know as God, good. It is wholly good — perfection itself — and it is eternal, changeless.

Then the belief that there could be more than one God would be only a mistaken belief, only a false supposition, only an illusion, without any basis or foundation. It would be only a mistaken belief, a mistaken supposition, about the fact — therefore nothing at all. It wouldn't have any foundation.

However, a belief is always a belief about some fact, some reality. So a belief that there could be more than one God could only be a belief about the fact or reality that there is just one God.

Then you have a great deal to declare about God. You have a great deal to declare also about the beliefs by way of denial. You would deny for the beliefs all that you would claim and prove for the reality, God. You must be very sure that you have gotten rid of the lie about the fact. Mrs. Eddy says, in substance: If your unfoldment of the fact, the reality, isn't sufficient to make you see the nothingness of the false claim, then you have to declare the nothingness of the false claim until it brings you your vision, your unfoldment, your proof, of the fact.

If the cause, origin, basis, foundation, or Principle of everything is good, then its effect must be good, mustn't it? The effect of cause — the manifestation or effect — must be good, because like produces like. That is another truism. Effect must be like cause — that is, it must be good, because cause is good.

Then it is self-evident that good is All-in-all — because good is cause, the only cause; and good is the only effect or manifestation of that one and only cause. Then, as the scientific

statement of being says, "...God is All-in-all." (S&H 468:11). God is the only cause, Principle, basis, and good the only effect or manifestation.

I Kings 8:60

Deut. 4:35, 39

Isa. 45:6, 22

"I am the Lord, and there is none else,..." (Isa. 45:5). The "I AM" is God, and there is none else besides good. Then the supposition that there is something besides God is only a lie or false supposition about the fact, about God — only illusion — the supposition that there is something besides God. That is a great revelation to the world — that there isn't anything that exists at all, besides God — both as cause of everything and as every effect. Everything exists as God.

S&H 114:10-11

We have proven it by words. We will go on to demonstrate it — that God is all there is.

A lie is always a lie about the truth. There would not be any lie, even in belief, if there wasn't the truth for it to be a lie about. Isn't that comforting?

"By reversal, errors serve as waymarks to the one Mind [reality]..." (S&H 267:24). To reverse is to turn back; you turn the lie back on itself. We make the lie serve us. If we do not know the fact, by reversing the lie we can discern the fact. Jesus must have meant that when he said "...Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you [help you out]..." (Luke 16:9).

According to belief, for every fact there are a great many mistaken beliefs, a fact is always positive, but it always, according to human belief, implies the suggestion of a negative. A positive fact implies a suggestion of what the unlikeness of that fact might be like. So the fact brings the lie about it to the surface, so as to deny it.

God says, "I am All — I am all there is: there is none else besides me."

Doesn't this one infinite good that we know as God, have to prove to the whole world that He is All and that there isn't anything else — because the lie says there is something else and calls it evil? Where good is recognized as all, where good is knowing its own allness, there couldn't be any consciousness of any claim of anything else.

God is all there is, and He doesn't know anything about the lies. In spite of all the testimony of the senses, there isn't anything that has any actual existence except as good — good as cause, and good as effect.

God is both cause and effect, and they exist as one, not as two. Jesus said, “I and my Father are one.” (John 10:30). Jesus was effect, or manifestation — always one with the Father. They were one and not two.

Then is it self-evident that there isn’t any evil; there isn’t anything “not good” at all? If this is self-evident, then we have proven it, even if we haven’t demonstrated it.

Misc. 23:18-25

Definition of:

Noumenon: cause

Phenomena: effect, manifestation; that which appears.

God is both noumenon and phenomena — both cause and effect. So you have to maintain the fact in the face of all the false beliefs about it. “Cling steadfastly” (S&H 495:14-15) to the fact, in spite of all the evidence to the contrary.

I, the Christ consciousness, am the positive one — the law. The belief is only the negative, the lie, about the fact. So be positive — be the whole thing. It is always the unfolding fact that does the denying, to human sense, without knowing anything about the lie. It is always the Truth that reverses the lie without knowing anything about it. By reversing the fact, the lie serves as a waymark, and points to the fact.

S&H 129:7-10; 267:24 only

The suggestion of the lie is only a lack of unfoldment. In other words, it is the claim of the absence of the unfoldment. But is unfoldment ever absent? It seems to be, often. But the unfoldment, the reality, is always omnipresent. Good — the allness of good — must be everywhere all the time and always active, always doing something. Then would you say that it is self-evident that this one infinite good, or God, is omnipresence, omnipotence, omniscience, omni-action? — in other words, is all the presence there is, all the power or potency there is, all the omniscience (knowing, intelligence, thinking), there is?

So God is doing it all. God is all that is going on, ever, at any time. Is good all that is going on where war seems to be going on? God is right there. He is omnipresence. Why is there a claim of war going on seemingly? Isn’t it a claim of the absence of good — lack of unfoldment? If they all had the unfoldment, they wouldn’t be at war. War is only the lie about the fact. It is only that which seems to be, and is not, at all. Right where war seems to be going on, right there, God, omnipresence, is, and is all that is going on.

Don’t ever make a statement in a way that you would not wish to see manifested. Make it in a way that would deny its own manifestation if it would be a claim of something besides the reality trying to impose on you from outside of you. You should deny for a lie, all that

you declare for a fact. In other words, you would declare the truth about the lie, just as much as you would declare the truth about the fact. What is the truth about the lie? Its nothingness. What is the truth about the fact? Its allness. Right where the lie, or the false sense, or evidence, seems to be, good is. God is omnipresence, infinity unfolding and doing everything — having its own way.

God, good, as unfoldment, is the most positive thing there is. The unfoldment of good, your vision of good, must always be sufficient to reveal the nothingness of the false belief. But it should be self-evident to you, by this time, that if the unfoldment does not seem to be big enough to blot out the false claim, you must deny the false claim by scientific reasoning — deny that it has any reality, any origin, or basis, or influence. Then your reasoning in this way will bring you to the vision. It will bring to you the vision that will be big enough to wipe out the lie. A lie denied is nullified.

So it takes both cause and effect to make the complete One. Jesus said, “I and my Father are one.” (John 10:30); “...my Father is greater than I.” (John 14:28). In other words, God and man, God and I, cause and effect, exist as one, not two. If we existed as two, that would be a claim of something besides God. We cannot exist as two, because two alike are not two, but one. But to exist as two, one would have to be unlike the other. Then I would be unlike God, whereas I should be God’s image. We cannot exist as two. I and God exist as the complete One. God couldn’t exist without me, without manifestation, because He wouldn’t be cause unless He had effect; and I, effect, couldn’t exist without cause. I am just as necessary to God as God is to me. We exist as the infinite, complete One — not as two.

Never have two of anything in your thinking. Your thinking must always be on the basis of the one infinite. Belief always thinks on the basis of two — good and something besides called evil. But our thinking must always be on the basis of the infinite one, and none else besides.

Misc. 367:17-19, 22-24  
S&H 259:11-14

We are forbidden to know evil. Mrs. Eddy speaks of that — that we are forbidden to know evil. But she explains that it was not evil that we were forbidden to know, because there isn’t any to know; but it was against “knowing evil,” or believing in evil. We are forbidden to think that there is anything besides God.

Gen. 2:17

This great problem of evil — it has always been a great mystery to the world. It has been spoken of as the mystery of the ages, but it has been solved by Mrs. Eddy by the revelation that good is infinite, and that the claim called evil is only a lie about the fact. Mrs. Eddy



has made it plain that evil isn't a thing; it is only a belief about something that is real. The evil isn't a reality, but only a belief about the reality. She has proven to the world that there is no evil; and in this way: by proving that it is only a belief about the reality — only a lie about the fact.

The claim called evil is only the lie about the fact of God's omnipresence. In other words, it is a claim of the absence of good, because where a claim of evil would seem to be, there would be the absence of good. Evil as a claim would be a claim of the absence of good, but this would be a lie about the fact of the omnipresence and allness of good. Right where the claim of evil seems to be, right there good, God is — and all the presence there is, all the power there is. Omnipotence is the presence of omniscience.

So the unfoldment does away with the belief without knowing anything of it. God is too pure to behold evil.

Hab. 1:13 to :  
Un 19:15-17; 9:27-1

God knows Himself only, just as light knows itself only and so reveals that there is no darkness.

Up to our own time, the world believed in evil, and it still believes in it; but Christian Science has proven its nothingness.

S&H 472:24-30

We are forbidden to believe in evil. The command is that we must know good only, and that all you think must be on the basis of the infinite **one**, not on the basis of two, because beliefs always claim to reason on the basis of something besides one.

Then, is it clear that everything that exists is infinite? We are seeing that good has to be infinite in order to be, at all. God has to be all, or nothing. Then anything that exists has to be infinite, because if it weren't infinite, it would lack something, and so be imperfect.

Then what is the difference between God and man? God is infinite as both cause and effect. Man is infinite as effect only. In other words, man reflects infinity — expresses infinity.

What is it that is doing anything — cause or effect? It is God, cause, doing it all — reflecting Himself as myself — reflecting Himself, cause, as effect, me. So I act as infinity because God is infinity and is doing the acting. It is noumenon acting as phenomena.

But effect cannot do anything of itself. Jesus said, "I can of mine own self do nothing:" (John 5:30). I, as phenomena, can do nothing. I, as phenomena apart from God, can do

nothing. But Paul said, “I can do all things through Christ...” (Phil. 4:13), because it was God doing all things as Paul.

So all there is to the claim of evil is just the claim of the absence of good, but good is never absent. Right where war seems to be, right there, there isn't anything else but God's omnipresence, determining the outward and actual.

S&H 254:22-23

The spiritual determines the outward and actual. The Spirit is God, the vision, determining the outward and actual — cause determining effect.

Harmonious thinking is health, harmonious being, harmonious acting. In restoring one from sickness to health, nothing has changed; good hasn't changed.

S&H 480:29-2; 497:11-12; 473:6-10; 540:5-16

The vision, the fact, brings the lie to the surface to reverse it. Good is forever expressing itself as omni-action. If good were not always acting, wouldn't that be a claim of being less than infinite? It would lack something — lacking action. So good has to be omni-active; otherwise there would be an absence of something, and, if good were not acting, that would be a claim of evil. So our great revelation is the revelation of the infinite one doing away, entirely, with the claim of anything besides itself — exposing the nothingness of the beliefs, and proving by scientific reasoning, God's allness and the nothingness of all false belief. Belief, if it could get itself believed, would claim to be a cause determining its effect — imaging itself forth. God made man in God's image. Then if the lie could get itself believed, it would claim to image itself forth as suffering, sin, sickness, war. But then there would be suffering because the belief was believed; the suffering lies only in the belief.

There is no conflict between God and the false beliefs — no conflict between the unfoldment and the aggressive mental suggestions. But there seems to be conflict until the unfoldment melts away the false beliefs.

Man. 42:4

How would you defend yourself from the false beliefs if you didn't have the vision? If you had the vision, of course, it would defend you from the false beliefs. But if you didn't have the vision, what would defend you? Why, your scientific reasoning, and it would bring you the vision which then would defend you.

Unfoldment isn't on the defensive. Scientific reasoning takes the offensive against the beliefs. The unfoldment is always the positive. It doesn't know anything besides itself. But sometimes the unfoldment isn't sufficient all at once to see the nothingness of the belief.

Other times the vision comes so spontaneously there is no necessity of denying the beliefs, and then it blots out all the beliefs with the power of its fullness. In this case, there would be no need of specific denial and scientific reasoning.

The belief that there is something besides God, called evil, is the basic belief — the belief in the absence of God. Then the great basic fact is the consciousness of the omnipresence of God.

Isn't your unfoldment your oneness with God? Then that is the great basic fact — God's oneness as both cause and effect — in other words, my oneness with God. That is the way Jesus made his demonstrations. I and my Father are the infinite one, not two — but inseparable. They cannot be separated. You and God cannot be separated. Can the light be separated from the sun? If the light could be separated from the sun, it wouldn't be light. So the light says, "I, as effect, and my father, the sun, cause, exist as one, inseparable; because neither one can exist without the other."

Everything in the universe symbolizes the spiritual reality — symbolizes God as both cause and effect.

S&H 580:28-2; 471:18-19

There is only one good, and it is everybody's good; it is infinite. This one infinite good is the employer's good, and also the employee's good. Then why do we have strikes, in belief? What is the claim? It is a lack of unfoldment — a claim of the absence of unfoldment. All that is the trouble with the world is lack of unfoldment — a claim of the absence of the good that is already here. If the employer and the employee had sufficient unfoldment, they would both know that they had all there is. They wouldn't be trying to get more, but they would demonstrate more because each one would be recognizing that he has already all there is. And the fact that the employer seems to have more, doesn't keep the employee from having it. And if the employee had it, it would not keep the employer from having it, because each one would have all there is, and all there is usually satisfies everybody.

Stop the claim of strikes. Right where the strike seems to be, there isn't any strike, because right there everybody is seeing, knowing, that they have all there is, and that all belongs to them. Then everybody is satisfied. Nobody really wants a strike — but it is the belief that there is some good in it. If the unfoldment were sufficient, everybody would then be satisfied.

John 16:15  
Misc. 367:17-19

Could you heal a strike without seeing God's manifestation in both the employer and in the employee? You could not see error anywhere — you couldn't prove the allness of good if you believed error was anywhere, either as employer or employee.

Then it is self-evident that God is the one infinite, supreme, divine Principle of everything — the one infinite, supreme, divine Principle, cause, basis.

What is the nature of this good? What is it that makes good, good? Nothing is good unless it is complete. No matter what you may think of a chair, a coat, anything — if it is not complete, it is not a good one. What good is a chair with one short leg? What good is anything if it lacks something? It is not a good thing if it lacks something. Therefore, completeness constitutes perfection; and it makes good, good.

We know that good is, but what is it like? According to the revelation, "All is infinite Mind, and its infinite manifestation, for God [good] is All-in-all." (S&H 468:10). According to this revelation, then, this one infinite God, good, is Mind. That reference is our scientific statement of being. Well, that is something for us to prove: that "All is infinite Mind and its infinite manifestation, for God is All-in-all." In other words, we have to prove that Mind is cause, and that Mind is effect, manifestation. We have already proven that good is cause and effect. Now we have to prove that cause and effect, or this one infinite, supreme, good, God, and its manifestation, is Mind. It must be self-evident to us.

Well, as we said before, the starting point — the one easily seen self-evident fact — is that consciousness exists.

Consciousness is an evidence of Mind; it indicates Mind, intelligence. Since we saw that everything that exists must have some cause, origin, basis, or Principle, because consciousness exists, it, like everything else, must have some cause, or origin, or Principle. So, because consciousness indicates Mind, the cause, origin, basis, or Principle of that which is consciousness, must be like consciousness, because like produces like. Then because consciousness indicates Mind, and is like it — the evidence of Mind — it goes without saying, that Mind must be the cause, origin, basis or Principle, of consciousness.

Well then, we have proven that Mind must be Principle, and Mind must be the only Principle, or else there would be more than one Principle. And we have already proven that there can be only one Principle, one origin for everything; and it is already self-evident that Mind is the cause, origin, Principle, basis, of consciousness.

Then Mind is the one supreme, infinite Principle of everything that exists. You prove that "all is infinite Mind, and its infinite manifestation" by proving that God is All-in-all. On

the basis that God is All-in-all, you are making it self-evident that Mind is All-in-all, both as cause and as effect. All must be Mind.

What kind of a mind is this going to be? Could it be an evil mind? We have proven good to be infinite, so there would have to be something besides good in order for there to be an evil mind. So if there is Mind at all, it must be a good Mind.

But there is a claim, in belief, of an evil mind. Suppose there could be such a thing as an evil mind. Being evil, it wouldn't be good — it would be the absence of good. In other words, it would be imperfect. So then, what would happen to it? It would undergo destruction. A self-destroying mind, would be no mind at all.

So Mind has to be a good Mind, the Mind of good, the consciousness of good, the God-Mind, and there is none else besides. The God-Mind is the only Mind that anybody has. It is the only Mind there is for anybody to have, and nobody has any other Mind. Even if someone seems to be evil-minded, you have to prove its nothingness. If you were believing that somebody was evil-minded, you would have to prove its nothingness, and you would have to prove that there wasn't any evil mind, and that nobody had an evil mind.

On the basis of this reasoning, couldn't you overcome the belief of death? Couldn't you make the demonstration of the ascension? Don't you think that is why Science has come to this age — for us to make the demonstration of the ascension?

The only sin there is, or could be, would be the believing that there is something besides God. That is the basic sin which is the claim of a basis for all that is called sin. It is the claim that there is something besides God, the belief in something besides God's allness. The claim that there is something besides God is the only sin there is, but it includes within it all of the beliefs. It is the basic belief including all the beliefs. Just as we are told that the one infinite Mind includes all ideas, so the one basic belief claims to include all of the wrong beliefs. Then it is quite evident that there is no such thing as an evil mind. So Mind has to be good.

What about this claim called "mortal mind?" Mortal mind means a death mind. The claim of a mortal mind means a dying mind, a self-destroying mind. In other words, then, if it could undergo destruction, it couldn't be the God-Mind, or good Mind, it would be the claim of an evil mind — a claim of another mind besides the God-Mind. It would be based upon the belief of two — the claim of a mind that is less than infinite — lacking something, therefore imperfect, and therefore dying.

Belief says that there is something besides Mind called matter, and that there is a material mind, because there is something besides Mind called matter. If there is any matter, then

there could be a material mind, but there isn't. Let us look at that thought of matter for a moment. If anything was matter, it would be something different from Mind, wouldn't it? That is self-evident. Well then, if it was something different from Mind, it would be a non-conscious mind. A non-conscious mind would be no mind. If Mind were matter, it wouldn't be Mind; and if matter were Mind it wouldn't be matter. Nothing can be its opposite. The same thing couldn't be Mind and matter; so Mind, self-evidently, cannot be material. There couldn't be such a thing as a material mind, because if it were material it wouldn't be Mind.

There can only be one Mind, for that is the God-Mind, and that is my Mind and everybody's Mind. There is no such thing as an evil mind, mortal mind, or material mind.

Mind is not material, it is spiritual. Mind must be infinite to know all. To know all it would have to be everywhere. It could not possibly be corporeal, or material; it would have to be incorporeal. To be incorporeal it would have to be spiritual. Matter is nothing, really; and, as a claim, it is only a false belief. Right where matter seems to be — right there where everything seems to be material — what is really there? Mind, Spirit, God. Can material sense see it? No. Mind's manifestation is apparent only to the God-Mind — spiritual sense — the illumined thought. You see a light, or hear a voice, only in the illumined thought, in unfoldment.

Acts 9:3-7

Everything seems to be material. It isn't material at all; it exists in consciousness, and is the manifestation of Mind, and is apparent to Mind. Mind knows itself, sees itself, hears itself.

Heb. 11:3

Mind knows its own manifestations, beholds them, cherishes them. This that seems to be material is only the false sense of the reality. It is a counterfeit of the reality, and just as the God-Mind knows its own ideas, so the claim of matter claims to be able to see and behold its own images of belief. In other words, this belief of a material mind is the counterfeit of the God-Mind, and so this belief, the claim of a material mind, claims to see its own images of belief, just as the God-Mind sees its own ideas unfolding. That which exists as reality is just as apparent to the God-Mind as all the material manifestations seem to be apparent to the material sense, false sense. The false sense seems to see its own false images as material trees, plants, flowers, birds, and people; but right where this universe seems to be material images, right there the reality exists — but the reality isn't apparent to material sense anymore than the false sense is apparent to the God-Mind.

The God-Mind doesn't know anything of the belief. It knows nothing about it. The claim of material mind doesn't know anything about the reality. Beliefs don't know anything

about Mind, the God-Mind, any more than the God-Mind knows anything about the material beliefs.

Well, have we covered the ground that all has to be infinite Mind, the God-Mind, and the God-Mind's infinite manifestation, because God is All-in-all?

Instead of saying that there is no material man, or mortal mind, or material anything, we say that everything is the manifestation of the God-Mind. This God-Mind is the impelling force. So there is only this one Mind, the God-Mind, and that one infinite God-Mind is the great impelling force, Mind-force or thought-force.

Everything has to exist as the God-Mind. I have to exist as the God-Mind in order to exist at all. Then where does everything exist — outside of Mind, or within Mind? Where is Mind's manifestation? Where does it come from? It comes from within Mind, and that is where it is. Everything that exists, exists within the God-Mind.

In Acts 17:28, it says, “For in Him we live, and move, and have our being;...” — in the God-Mind.

That is our security, or safety; we are in it and nobody can get us; nobody can get at us. They would have to get at God before they could reach us. It tries to get at your unfoldment so as to get at you. If it can get your unfoldment out of the way, it thinks it has you just where it wants you. The lies, the false beliefs, think they can come begging at your door and get you to accept them, if they can get your unfoldment out of the way. So you must always think on the basis of your unfoldment — the infinite one, the God-Mind, the unfolding God-Mind unfolding its ideas, and all of its unfolding ideas come from within Mind.

Do they get outside of Mind, or do they stay in Mind all the time? Mind beholds its own, all-treasured, all-dear, all-beloved, right within its own arms — “...underneath are the everlasting arms:” (Deut. 33:27). You dwell in the unfoldment, in the God-Mind. You cannot get out of God. You may seem to be out of your unfoldment, but your unfoldment is omnipresence, even though you don't see it. By declaring that it is here, you become conscious of it. You seem to be reasoning with the belief, telling the belief that God is here — that your unfoldment is here, and if you reason long enough, you will bring about the demonstration of it.

S&H 275:20-24; 469:7-11; 465:16-6; 492:14-21, 25-28

The unfoldment is always active, even though we are not conscious of it. Mind is infinite and couldn't exist without me. So also I couldn't exist without God. I couldn't exist without my unfoldment very long. We don't exist as something separate from God, but as

one with God, and our unfoldment is evidence of our at-one-ment with God, because our unfoldment is God, and, as it unfolds to me, that unfoldment is me.

So my unfoldment is both God and me, and that is our at-one-ment. This is the proof that “I and my Father are one.” Jesus always knew that always, and it was on that basis that he was able to make his instantaneous demonstrations.

We cannot be separate from our unfoldment any more than the light can be separate from the sun. The sun moves (to the eye), and wherever the sun goes the light goes with it. They are never separate, and neither one exists apart from the other. The light and its source are one. Just as the light has its identity in the sun, so my identity is one in God. I am God’s identity to me.

So I and God exist in a state of complete satisfaction — as a complete one, as infinity — all-inclusive. Am I including all? Yes, as manifestation. I reflect infinity, and, as reflection, manifestation, I exist as the infinite, all-inclusive one. In other words, God and I co-exist, exist together — not as two, but as the one infinite, the one complete I AM, co-existent, indivisible, inseparable.

John 10:30, John 14:9-11



Wednesday

Day 3

## PHENOMENA

John 5:19, 36

We have seen that everything that exists at all, exists as the great, mighty, thought-force — Mind-power — the mighty force of unfolding thought — thought unfolding with such might and force that it gives itself manifestation. So when God said: “Let there be light. . . Let us make man...” (Gen. 1), etc., that meant “Let us manifest,” “Let us evidence our nature,” “Let us unfold our ideas,” with such force that they take form in outline, color, substance, order, beauty, grandeur.

Gen. 2:1

So everything exists, then, as unfolding ideas of Mind — unfolding thought-force — whether it is a tree, flower, bird, man, or woman. Everything exists as God’s unfolding ideas giving themselves evidence, manifestation, expression. They exist as visible ideas, unfolding ideas. They keep unfolding perpetually, eternally. They exist as Mind in Mind, Mind unfolding to Mind, never separate from Mind. There couldn’t anything exist apart from God, Mind, for the unfolding of Mind, is the identity of that which is unfolding. Mind is the identity of its manifestation, the identity of all there is. Also the unfolding idea gives God, Mind, identity. So they exist as one — the complete, inseparable one.

“I and my Father are one.” (John 10:30). The all-inclusive idea is included in Mind, and that is its safety, security.

Ideas are not only unfolded, but enfolded in Mind, visible to Mind, tangible. Mind can see them, hear them, know them, love them.

Then all of these ideas exist as God’s ideal of His own nature, being, character — the complete one. Each unfolding idea is itself infinite. Why? Because it reflects and expresses the infinite one; because God is infinite, God’s idea is infinite, lacking nothing; and because if an idea could lack something, it would be imperfect, and so wouldn’t exist at all.

Perfection is all that really exists. Imperfection has no existence. Does a boil have any existence? Any claim of imperfection is non-existent — has no existence at all. Right where the boil seems to be something, right there, perfection is — God’s unfolding presence, force, activity, and good is.

It wouldn't help your demonstration to believe that there is something called a boil, and then to try to get rid of it — make it nothing — after you have called it something. It is very important that your first thought should be a thought of denial. When you look at a boil as though it were there, your unfoldment might not seem to be omnipresent; so you must always deny the false sense. Then, as soon as you have denied it — as soon as you say that there is nothing there but God's presence — you turn right away to the reality, and all that is there is the presence of God, perfection. So right where any imperfection seems to be, right there, perfection is, and all that is there, is the basic fact, upon which all facts depend, that God is the only Mind — that there is only one Mind and that is the God-Mind.

All of the beliefs would claim to be another mind, provided they can borrow you (your mind) to make them a claim of Mind. If anybody believed a belief, that would be a claim that he was giving it mind — because all the belief wants is to borrow your mind, because it isn't Mind itself, and has no mind of itself. If it can only get itself believed, then it claims to be mind. Sometimes it claims to be another mind besides God, and sometimes it claims to the one and only Mind, and, while you are believing it, it seems to be your only mind. So the great basic fact is that there is only the one Mind, the God-Mind, and that whatever isn't the God-Mind, isn't Mind at all. The beliefs are not mind.

S&H 469:17-6; 470:11-18

Mind is not material, but the world believes there is a material mind called a brain. And this belief is all there is of a material mind. How do you know that Mind isn't material? Because if Mind were matter, it would be limited, and Mind couldn't be limited and know all there is to know. It would have to be infinite; it would have to be unlimited, or spiritual. If Mind were matter, it would be matter but wouldn't be Mind; whereas, if it were Mind, it wouldn't be matter. So Mind is not material, not mortal.

The belief that brain thinks — thinks both good and bad thoughts — is only a belief, an illusion, and is all there is of a so-called material mind.

So there is no material mind, no antagonistic mind, no opposing mind, no mortal mind.

Brain, as such, doesn't see anything, or think anything. Eyes, as something apart from God, Mind, don't see anything. Then what is it that sees? Mind sees, hears, feels, tastes, smells, thinks.

Consciousness is God, and the one and only true consciousness is the ideas that are unfolding. Our unfoldment is the only true consciousness.

Un. 4:9-15 the

There are not many minds. All of mind is one Mind; it cannot be divided. It is indivisible. Each one of us seems to have a mind of his own, but it is not apart from God. We all have the one Mind. We are not many minds, but many manifestations of the one God-Mind — many unfoldings of the one God-Mind.

The one infinite, all-inclusive Mind, unfolds itself as individual consciousness. Doesn't the one infinite Mind give itself individuality by unfolding itself? It is unfolding its own individuality; it is unfolding as my individuality. Then my true individuality is my unfolding consciousness. There are no two alike because there are no two unfoldments alike. There are no two of anything alike. That is a symbol of the infinite diversity of God's infinity. God "diversifies, classifies" (S&H 513:17), etc.

God has to be infinite in His diversity of expression — difference of manifestation — not actually different, in the sense of being something different from good, but only different in the appearance of the symbol, the phenomena. They appear different, but all are manifestations of the one and same God-Mind, thought-force unfolding.

Then the mind of the employer is the mind of the employee, and there wouldn't be any disagreement if they demonstrated one and the same Mind. Isn't that a good thought? Isn't that a good thought to unfold in church activities — that we all have the same Mind, even if we seem to have conflicting minds? In church, home, business, nation, or world, let us demonstrate that there are no conflicting minds; there is only the one Mind, the God-Mind. Right where the claim seems to be, of many minds conflicting, right there, the God-Mind is omnipresent.

Then what makes it available? The recognition of the fact makes the fact available. The recognition of God's omnipresence makes God's presence available, demonstrable, unfoldable. So then, what would seem to be many minds are only either many manifestations of the one Mind, many unfoldments of the one Mind, many expressions of the one Mind, or else they are not Mind at all, but only many claims of many minds. Right where mind seems to be many, the one Mind is, and all the Mind there is, is the one Mind, and the recognition of that fact makes the fact available, demonstrable.

Now where do the beliefs seem to come from? They are left-over beliefs from the animal kingdom — left over from animality, or the belief that everything exists as animals in the animal kingdom. Adam ushered in the human race. Before that, there were only animals. That is, the only thinking was on the animal plane and all was animality. When the unfoldment first came to Adam and said, "Where art thou?", Adam got his first glimpse of God's unfoldment. But it was enough to show that there was something besides animality. Then, right there, the claim of two came in — animality and spirituality. That

started the human race's claim of being two — a claim of being matter and Mind. Of course, Adam, as a symbol of error, stands as the obstruction between human man and God; but Adam, as the symbol of the first animal to receive a glimpse of spirituality is our first benefactor.

We are going to make friends of some of the animal beliefs until we can get along without them. We dispose of the animal beliefs as fast as we see that they are not good. All the beliefs are just left-over beliefs from the animal kingdom that existed at the time of the flood, because beliefs are always on the basis of matter or animality. They are all based on the belief in something besides God, called matter.

We must always divide between an idea and a belief. When a thought comes to us, we must always distinguish whether that is an unfolding idea or whether it is one of the left-over beliefs; and Mrs. Eddy says that the way to find out is by “learning the origin of each.” (S&H 88:9-10).

I John 4:1

Try the thoughts — put them to test. You can be pretty sure in most cases. Cling steadfastly to the unfolding idea, and don't cling to the belief. The belief is unwilling to give up — to yield to the unfoldment. Reject the belief. Beliefs and God's ideas do not dwell together.

S&H 495:14-16

Misc. 367:17-27

Matt. 13:38-43

The unfolding fact is God; the unfoldment is God; the divine fact that is unfolding itself is God. Unfolding is God's activity, function. It is the very presence of God; it is God with us — “Immanuel” — the demonstration of the fact.

Ps. 33:9

It is law. In other words, what God unfolds is determined in the outward and actual; it demonstrates itself; it fulfills its own purpose; it accomplishes. Your unfoldment is manifest.

S&H 254:22-23 only

“Unfoldment” is another word for “spiritual.” So your unfoldment determines its own manifestation. But does it determine anything called matter? Its own outward and actual would have to be like itself. Therefore, what it determines must be unfoldment, or spirituality, or a more spiritual manifestation than was apparent before. Since all there is of matter is material sense, the unfoldment determines its nothingness, but it does evidence its own manifestation in greater spirituality.

Saul, as he journeyed to Damascus, saw a light and heard a voice. They were spiritual. Saul got it because the unfoldment acted upon the belief and did something to the belief, and so in place of the bad belief, it determined a better belief, and thereby determined a better human outward and actual.

So unfoldment functions humanly as my thinking, and, as my thinking, it acts upon the belief that tries to be my thinking, and, to the extent that it does away with the belief, it determines a better outward and actual manifestation.

God spake — the unfoldment speaks, utters itself, and it is done. It manifests itself; it determines the outward and actual — not only its own outward and actual, in the spiritual realm of the real — but the human outward and actual in demonstration.

Unfoldment is the only Mind — my only Mind. When the unfoldment has determined the outward and actual, that is your demonstration. God knows Himself only, and knows His own ideas — every one of them. God knows us very differently from the way beliefs know us, or in a different way from the way beliefs know each other. God cannot know anything but Himself because there isn't anything but Himself (the God-Mind) to know. So consciousness is conscious only of its own ideas, and cannot be conscious of erroneous beliefs.

Un. 21:15-22

If consciousness could know error, then consciousness could know evil. Then that would be a claim that consciousness was evil. If it entertained evil in consciousness, it would be a claim that consciousness was evil. If God could know evil, that would make God, good, evil.

Un. 49:13-14

God knows only His own ideas — me and everybody — and knows all about us a great deal more than we know about ourselves. The God-Mind, or the God-consciousness, we know as the Christ consciousness.

God's unfolding ideas are the Christ consciousness. The unfoldment is the Christ. When they are our ideas, we call it the Christ consciousness. The Christ consciousness we also know as divine Science. It is my consciousness to the extent that it is unfolded. In reality, then, I AM divine consciousness. Does that mean there is more than one Christ? No, only one Christ, but infinite manifestations of the one Christ consciousness infinitely diversified — diversified in expression.

One of the worse sins is to try to be like somebody else. Be yourself. Don't belittle yourself, deface yourself, but find yourself, demonstrate yourself. This Christ

consciousness, or what the God-Mind knows and is unfolding, and which we call the Christ consciousness, we also call the Christ Truth. It is Truth itself. There isn't anything else worthy of the name Truth — only God's unfolding ideas.

Pilate asked, "What is Truth?" (John 18:38). The unfolding ideas of God, or the Christ, is Truth.

Each part of the unfoldment ties every part of the unfoldment together. The more one tries to tear it apart, or break it down, the tighter it holds together. It can prove itself. That is why it is going to save the world — because it cannot be broken down. It is absolute Science — "Science vast" (My 354:22) — so vast that you and I are just catching little glimpses, just touching the hem of the garment of Truth of Science.

Through humility we climb the heights of holiness. Our unfoldment is very high, and deep, and wide. This revelation is the crowning event of all the ages. Jesus individually made the greatest demonstration that anybody has made since the flood, but even then the world kept right on believing in evil. It was not until this absolute Science of Truth could be given to the world that the whole world could be saved — have the ability to save itself, to human sense; but God is doing it all.

Everybody exists as equals. God has made everybody equal; there is no superiority or inferiority. But each one is the manifestation of the infinite God-Mind, and it has to be individually demonstrated, each one for himself.

Mind never goes to sleep. It never dies. It is never subconscious, and it never forgets. It is the belief that goes to sleep. When you prove that man can't go to sleep, then the belief goes to sleep. That unfoldment puts the beliefs to sleep — puts them to sleep by reducing them to nothingness.

S&H 491:17-25; 497:24-27

I Cor. 2:16

We are told to let that Mind be in us which was also in Christ Jesus. That means to let the same unfoldment of the God-Mind be in us. There is no negative Mind, no negative consciousness. Then don't ever be negative. Look up the word "negative" in the dictionary. It contrasts with the word "positive." God made everything; His unfolding ideas are positive, not negative. To be negative means capable of being acted upon. So the unfolding idea is never negative; it is always positive. God gave man dominion; God gave the unfolding idea dominion over the beliefs. So don't ever allow yourself to seem to be negative, because you are positive. To be negative would mean that you were receptive to the beliefs — could be acted upon by the beliefs. Then there isn't any negative mind. Belief, by way of counterfeit of this fact, would claim then, that it is positive.

The word “passive” not only means inactive; it goes further than that and means capable of being acted upon. If my unfoldment is not active, that would be a time for the beliefs to act upon me and claim to be my mind. The God-Mind can never be acted upon by the beliefs. It is never passive. It is never inactive. It is positive, active. Could Mind exist at all if it were not active? It would lack something, wouldn't it? It would lack activity, and thus be imperfect. So Mind has to be active in order to exist at all. It must always be unfolding, always imparting, expressing — always unfolding its ideas, because it never lacks anything. Therefore it couldn't take on anything. You cannot add anything to infinity. The one Mind can never have anything added to it, or anything taken from it. This will heal a case of inertia, fatigue, weariness. That is only a claim of being weighted down by mortal beliefs. See that Mind, the only Mind, cannot be acted upon by any beliefs.

John 5:5-6; 7:23

Malicious mental malpractice can be healed by knowing the nothingness of the claim of another mind besides God, claiming to be your mind — claiming to be positive. It is a negative, because it denies the true fact, but it claims to be positive, and thus claims to be active. The great basic fact is that God is the only Mind — the mind of the malpractitioner as well as your mind. There is only one God, good, one Mind, but it has infinite manifestation. Belief is only the claim that there is another mind besides God. To handle the claim of malpractice is to handle the claim that there is another Mind besides God.

My 132:8 to 133:8

Unfolding ideas, unfolding so harmoniously, easily, because they are God's unfolding functions, demonstrate health, happiness, harmony, peace, comfort. So Mind couldn't have anything added to it, or anything taken from it.

Now, this unfolding God-Mind we know as Truth. Truth is unfoldment — whatever is unfolding. In other words, what the God-Mind unfolds, or knows and expresses, of His own nature and character — the unfolding of good, Mind's unfolding, God's unfolding — is true.

“In the beginning was the Word...” (John 1:1) — the unfolding idea — and that idea was with God, and the idea was God. We know it as the Christ, Truth, divine Science; we know it as the Holy Ghost; we know it as the Messiah. Messiah means “the anointed.” Jesus was the one that God sent forth into the world to save the world; he was anointed with the Holy Spirit — the unfolding spiritual idea of God. That is why he is called the Messiah, the Son of God.

S&H 583:10; 588:7-8; 580:28-2

Mark 3:11

The unfolding Truth is the Christ.

If you want generic names for the beliefs which correspond, in reverse, to the name Christ, you would call them the devil, Satan, adversary. Some more specific names would be demon, demonology, psychology, hypnotism, etc.

The beliefs (or demons) all fell down before Jesus. They fell down at the feet of the Christ. That is what the beliefs are doing before our unfolding consciousness — they are all falling down to nothingness in the presence of the Christ unfoldment, the unfolding Truth, the Christ-idea.

S&H 487:19-21; 474:29-4

John 18:37-38

There couldn't be more than one Truth about everything. There is only one Truth about anything. Then does that prove that there is only one Christ? Yes. Then there is a Truth for every belief; there is a Christ-idea for every belief. There are not many Christs, but many unfolding Christ-ideas. There is only the one Christ, only one Truth about any fact. Then, as Heb. 13:8 says, this Christ-Truth is "...the same yesterday, to day and for ever." It is the unchanging Truth; it is changeless, incapable of change — the same yesterday, today and forever. That is just as true of God's ideas as it is of God, Principle. It is as true of God or the Principle which does the unfolding.

So Truth then is what God knows and expresses about Himself. Truth is the God-knowledge, the Christ-knowledge, the Christ-consciousness, scientific knowledge, scientific thinking, reasoning, divine Science.

Truth is the unfoldment, the unfolding idea. The lies, or false beliefs, are only the claim of the absence of Truth, and not truth at all, but only the reverse of Truth. It is because the belief is always the reverse of the Truth that it serves as a waymark to the Truth itself, by reversing the belief. Because the belief is the reverse of the fact, the Truth, by reversing the belief, reveals itself, the Truth.

Belief has no at-one-ment with God, the one Mind. The belief couldn't say, "I and my Father [God, good] are one," because then it would expose its false claim, or the falsity of the claim that it is evil. God, good, couldn't be the Father of the belief, of evil, or of the belief in evil. What does father the belief, then? The devil. Where does the belief come from? From the lie. So the belief cannot get away as something; it is nothing. So there is nothing to get away. The lie is a coward when you expose it as nothingness. So a lie has no at-one-ment with God, because it has no at-one-ment with Truth. So it has no origin, no presence, no action, or function, at all, and therefore no manifestation. Mind, Truth, God, good, is the only thing that has manifestation. So that is why the belief wants to



borrow my mind, so as to call itself Mind, so as to get itself manifested, objectified, by being believed. Don't give the power of your mind to objectify the lie, the belief. The whole ambition of the belief is to be able to determine the outward and actual phenomena.  
S&H 254:22-23

The great glory of the unfoldment is that it has within it the power of determining the outward and actual. So that is the great ambition of the belief — to be able to determine its own outward and actual, which is sin, sickness, lack, misery, unhappiness. If only it could borrow my mind to get itself believed it would claim to get itself objectified.

Can anything exist as an objective state if it doesn't first exist as a subjective state of mind? Something has to be believed in order to be manifested or objectified. So whatever a belief seems to be, my unfoldment will bring it to the surface, because the belief cannot hide from the unfoldment.

When you have an unfoldment, do you begin to look around for it to be manifested as the outward and actual? Unfoldment is God's manifestation — the God-Mind, the good-Mind, manifesting itself. If you looked around, that would be a claim that you lacked something. So don't look around for manifestation, but thank God for the manifestation, knowing that you already have the manifestation. It is right there; your unfoldment is right there manifesting itself. It only needs recognition. It is manifesting itself, going on, acting on the beliefs, and reveals their nothingness. The outward and actual, called manifestation, appears, but it was always right there. So thank God for the manifestation; don't be looking for it.

Another name for the belief — a name which the belief has appropriated — is Mental Science. Belief claims to be another mind — claims to be the one and only mind. So it claims to be another science besides the God-Science, the one Mind-Science. So it claims to be another science called Mental Science. It should call itself the "Would-be Mental Assassin." It seeks to assassinate what God is unfolding. It seeks to kill my unfoldment.

Then this belief, or lie, that calls itself Mental Science, or whatever, is really only the lie about the one Science, the God-Science. How many Sciences are there? One only, the God-Science, the Christ- Science, Christian Science, and there is nothing else worthy of the name Science but the Christ-Science — what God is unfolding — the Christ knowledge, what Christ Jesus knew about God.

There are many more names for the beliefs. Another name is Theosophy. A true definition of the word "theosophy" would be: "knowledge of things divine; wisdom about the things of God." So it would claim (as a belief) to be the one supreme and only science on earth. If one lie is bigger than another, this one is it. It claims to be absolute Truth — the final

revelation of Truth — but it is all based on material beliefs. It is, all of it, on the basis of two, although it says it is all on the basis of one. It goes so far as to say that there isn't any matter, but that matter is mind — is God, Spirit. When a belief says that it is the Christ, Truth, the more of a devil that belief is, in belief. It is all on the basis of two — the claim of matter and mind, but it is a claim of matter calling itself mind. It is the biggest counterfeit of divine Science. It says all is mind and there isn't any matter, but it is the claim of another mind called a material mind, so it is actually built on the basis of two, but it says that it is built on the basis of one. It is two claiming to be one; it is the lie claiming to be Christ; it is the claim that what it doesn't know isn't knowable.

S&H 442:19-22

Then the unfolding Truth is always acting on the false beliefs, wherever or whatever they may be — whether it is Theosophy, Catholicism, Judaism, or whatever it is. Everything exists as God's manifestation, God's unfolding ideas, God's thought-force, or else it doesn't exist at all. Truth, then, is always melting away these beliefs, these false beliefs, acting on them, and determining the outward and actual, determining better beliefs, and so determining better manifestations.

So Truth draws the line of demarcation between what is true, and what isn't true. Truth reveals the allness of God. Truth, then, is the light that has come to the world. If you bring a light into a dark room, it shows you everything that is in that room. So now this Truth, unfolding in consciousness, comes as the light into consciousness, and reveals to us what is in the God-consciousness. If there is something in the room which does not belong there, the light will uncover it to you, because it cannot hide from the light falling upon it. That is a symbol of the unfolding Truth. When the unfolding truth comes into consciousness, it shows it up — reveals it, uncovers it, so that we can see what needs to be reduced to nothingness. Truth is the great light that has come into the world for the purpose of showing the world what seems to be in the world that doesn't belong there. Truth, then, uncovers the false belief, brings it to the surface, to show us its nothingness, just as the light shows what is in the room that should not be there. Then you can get rid of it. So unfoldment uncovers the false belief to show us how to get rid of it, to reduce it to nothingness and thereby bring out — determine — a better outward and actual manifestation — phenomena.

So the lie cannot hide from your unfoldment, just as nothing can hide from the light that comes into the room. False beliefs cannot hide from our unfoldment. That is law, and it is a good thing to declare that it is law.

Sometimes we say, "Oh, I have worked so hard over that problem and I cannot seem to see what is the trouble." Then that's a good time to declare that the lie cannot hide from your unfolding thought.

Just as the scientific fact about numbers in arithmetic constitutes the science of mathematics, so the scientific fact about existence, is the Science of existing — the Science of being. The science or scientific knowledge of mathematics is the very basis and foundation of mathematics which helps us to work out our problems in mathematics. So also our unfoldment is the very basis and foundation of being — my being, everyone's being. So everything that exists, exists as God's unfolding idea. Did it ever have a beginning? No. Everything that exists at all, exists without beginning and without end. Did  $2 \times 2$  ever begin to make 4? If it ever began to make 4, what did it make prior to that? Did you ever begin to be? If you ever began to be, what was being (existing) before that? That which is revealed or unfolded as you, would have to have existed prior to that, so that you must always have existed as the qualities which you are.

Now, will  $2 \times 2$  ever cease to make 4? What will it make if it ceases to make 4? Nothing? To make nothing then, it would have to make nothing now, for a given fact can never become its opposite and continue to exist as a fact. So you, having existed prior to the time when (according to belief) you began to be, can never become anything other than what you are. So there can be no end. If you exist now, you must have existed then; if you exist now, you must have existed before.

Misc. 47:19-26; 173:12-19; 181:25-30; 189:8-14

How many truths are there? One Truth is enough, because everybody has all there is of it. One Mind is enough, because it is everybody's Mind. One truth about  $2 \times 2$  is enough, and everybody uses it.

Misc. 60:28-3

Everything already exists as God's presence — God's unfolding presence — God's unfolding thought-force.

As you declare the truth, the truth about anything that exists, wouldn't you deny the same thing for the belief — for anything that seems to exist, but doesn't, but which is trying to make you believe that it exists? So the truth about the lie is that it hasn't any presence; it hasn't any God, or cause; it hasn't any mind or intelligence or wisdom, and it hasn't any manifestation. It cannot determine anything outward and actual, because that is the ambition of the belief, if only it can get itself believed. Its great ambition is to be objectified.

S&H 282:1

We have seen that a belief is the reverse of the Truth. It is the lie trying to turn the Truth upside down. In other words, it claims to invert the Truth. It means the same thing – reverse or invert. It claims to turn your unfoldment upside down. But the work of the unfoldment is to turn the belief upside down — reduce it to nothingness.

Never make a correction without a corrective. Never deny a belief without declaring the reality — the reality that the belief is the lie about. Never simply deny a belief and leave it there, but replace it with reality — the reality which is already there — and your recognition that it is already there makes it available.

Gen. 1:28

God gave man dominion. God gave the unfolding idea dominion over all the beliefs.

God doesn't have any opposite. My unfoldment doesn't have any opposite because God is All-in-all. There is no such thing as polarity — oppositeness. God has no opposite, so there is no polarity; there is no duality, no dualism. If there could be two infinities, there wouldn't be any infinity. If there is two of anything, it is a claim of conflict and difference. If there were two of anything, they would have to be different, because if they were not different, they would be one and the same.

Belief calls itself by all sorts of names. “As named in Christian Science, animal magnetism or hypnotism [belief] is the specific term for error, or mortal mind.” (S&H 103:18-23).

Hypnotism means belief trying to put your unfoldment to sleep, but God, the unfoldment, never goes to sleep. Is there ever a time when man isn't thinking? No, not even when he seems to be asleep. Mind is active. The God-Mind never sleeps, and so the belief — hypnotism — can't put to sleep. If it could only dispose of your unfoldment by putting it to sleep then it could get you to believe what it wants you to believe. Every time you see the nothingness of a belief you are reducing to nothingness that old claim of hypnotism, or animal magnetism.

A belief is always a counterfeit of something that is true. Just as my unfoldment gives a treatment and reduces the belief to nothingness, so the belief would try to give me a treatment, by getting me to believe it. It would try to give my unfoldment an equally positive treatment, to reduce my unfoldment to nothingness.

Just keep in thought the great fact that God is the only Mind, and that there isn't any other mind to hypnotize you into believing the beliefs.

Mind unfolds, but belief suggests. That is all that the belief can do. It can only suggest something. But that is another counterfeit. Just as the God-Mind is unfolding its ideas — so, as a counterfeit, the belief is suggesting its suggestions to me, to get me to believe it.

What is it that reveals the nothingness of the beliefs?

If your unfoldment is sufficient, there is no occasion to deny it, because if it is big enough it will melt the lie out of any claim of being anything. But as long as you are conscious of the belief, as long as you seem to recognize a belief, just that long you have to deny the belief, reverse it, invert it, replace it, or translate it into the fact, the reality.

Belief is trying to hypnotize Christian Scientists into believing that they don't have to deny the belief. It says all they need to do is to declare God's allness. Now, if your unfoldment of God's allness were sufficient, there wouldn't be any trace of a belief left to be disposed of, but, as long as there is any trace of a belief left in thought, just that long you must reverse it, deny it, invert it. Make it serve as a waymark to the reality.

Belief doesn't want to be denied. So it claims to be very clever, by way of hypnotism, to get us not to deny evil.

God is doing it all, and it is all a proof of God's love. We seem to need the proof of God's allness. When you make a demonstration, that is proof that Christian Science is true. It helps to prove it, but even hypnotism claims to make demonstrations. Demonstration isn't enough to prove the truth of this revelation. It takes scientific logical reasoning. If it didn't take scientific logical reasoning — If Jesus' unfoldment of the vision could have maintained itself without the scientific reasoning, proof, absolute Science — Christian Science wouldn't have needed to come. But the fact that it didn't maintain itself is proof that it couldn't maintain itself.

It is the absolute scientific reasoning that is going to save the world. It is going to save Mrs. Eddy's revelation. So Mrs. Eddy's revelation has come to save the world. The revelation has come to save the world, and so to save civilization from destruction.

Every age before our own has gone down in destruction, as at the time of the flood. Perhaps there have been many civilizations destroyed in the eons of time. The beliefs have always outweighed the unfolding ideas.

There have been individuals before the flood — Enoch for instance — who made the demonstration of the ascension, but his revelation, his unfoldment was so high, that it stirred up all of the beliefs, and there was not sufficient understanding of the truth to save the world from the lies.

Now this age should never go down in destruction, in a cataclysm — such total utter destruction that there is nothing left.

If Noah had not built the Ark, there would not have been anything left. The Ark was his unfoldment. Our unfoldment is the Ark that can save this age from cataclysm.

In other words, Mrs. Eddy's revelation, this scientific knowledge, divine Science, is the thing that is saving. But if nobody understood it, the same thing could happen that happened to Jesus' teachings. It could be lost to the world, and the world would again be without the light, and a period worse than the Dark Ages would follow.

Ret. 61:26-2

Pul. 52:18-24

So it is left to us, as our responsibility, to save the world through our scientific understanding of this great Science, and it was Mr. Kimball, alone, who discerned in Mrs. Eddy's teachings the absolute scientific thinking, discerned the absolute Science, and taught it to his classes, and that is why error doesn't like the Kimball-teaching, so-called. It was Mrs. Eddy's teaching. It is the God-teaching; and Mrs. Eddy stood right back of Mr. Kimball. Mr. Kimball was the one whom Mrs. Eddy chose to teach the college when she reopened it in 1899. So the world owes it to Mr. Kimball. It was because Mr. Kimball understood it, and could teach it, that we have it — that the world has it.

My 246:11-24; 297:18-21

The world is going to have it because we have it.

So it is our responsibility to save the world, but God is doing it all. Jesus said, "I can of mine own self do nothing:" (John 5:30).

Thursday

Day 4

SPIRIT  
SOUL

Knowing how to reason, and doing it, is going to save the world.

Beliefs are a claim of more than one good, or something besides good, or the absence of good, called evil. But there is no evil, because God is All-in-all; good is All-in-all. Beliefs claim to be something different from the God-Mind — something called matter, called a material mind. If there could be something called matter, then it wouldn't be Mind, and if it were Mind it couldn't be anything else called anything else.

The God-Mind unfolds itself, but the beliefs only suggest something, because they have nothing to unfold. Beliefs are a claim of an effort to materialize Mind. A belief is always a belief about the God-Mind, reality. It is the lie about Mind, and that is why all there is of a claim of matter-mind is a lie, or belief about something which is real.

So beliefs claim to be both noumenon and phenomena — both cause and effect, cause and manifestation. Thus we uncover them as counterfeits of the reality. The sum total of all the beliefs is summed up under the system of beliefs called Theosophy.

We have seen that God's ideas are visible to God — that God sees and knows, beholds, hears His own ideas and that they exist in Him. Just as God's unfolding ideas are visible, tangible, olfactible to the God-Mind, so beliefs, as counterfeits, claim to see and know and hear and feel their own beliefs as they image them forth as phenomena. Belief claims it can see and hear and know its own images of belief. Doesn't Mrs. Eddy say that so-called "mortal mind believes what it sees," and "sees what it believes"? (S&H 86:29). The beliefs — all the images of belief imaged forth as so-called images — are only non-entity. They have no existence as matter.

So this false sense that we call matter, this so-called material universe, and everything — all these objects and things — that seem to be material are only the images of the belief imaged forth, and they are all being put down.

Didn't Jesus say that heaven and earth would be done away — the *false* sense of heaven and earth? This material sense of heaven and earth will be done away, but he also said that the unfolding idea would never be done away. "Heaven and earth shall pass away, [the false sense of it] but my words shall not pass away." (Matt. 24:35). But Jesus' unfolding

thoughts — those great thought-forces determining their own outward and actual — would never be done away.

So belief claims to see what it believes; it sees its own beliefs, but it doesn't see any *thing* really. There is no *thing* there to see, as it says it sees; it only sees what it is entertaining in belief.

Haven't we seen that if beliefs are not believed they don't have any manifestation? They cannot be imaged forth because they are not mind. That is why they come begging to borrow your mind, so as to be believed and so to be imaged forth. Could any belief be imaged forth if it was not believed? No, belief couldn't image itself forth. That is, the lie could not image itself forth because it isn't Mind. Belief has no force at all, so it asks you to give it force by believing it. As we saw, its only ambition is to determine the outward and actual, or to image itself forth. It wants to do what God did when He imaged forth His unfolding ideas.

We must always recognize a belief as a belief. It is only suggestion — aggressive suggestion (sometimes very aggressive) — and we must reject it. We must distinguish between the reality and the lie — the false sense or suggestion — so that it will not become manifestation — visible. But right where the false sense called matter seems to be, right there, the reality, God's unfolding thought-force, is expressing its own manifestation, phenomena. It is expressing its own outward and actual. By acting on the beliefs it determines an improved outward and actual which belief calls material.

Gen. 2:19

In Genesis it says that when God put Adam into the Garden of Eden, He brought all the vegetables, trees, animals, etc., for Adam to call them something, and whatever Adam called them that was what they were to Adam. That was the belief naming everything. Adam stood for the belief. So whatever belief calls a thing, that is what it is to the belief. But that is not what it is in reality.

So suggestions, then, are a claim of more than one Mind, more than one noumenon, cause, origin, basis, substance, essence. They are only a false sense objectified — a belief about the reality — and so by reversing the belief, we behold the reality.

Some beliefs are better than others: so the good beliefs are like the reality. They symbolize the reality. But the bad beliefs that are unlike the reality are rejected and done away, reversed, reduced to nothingness. But as we saw, we will hold onto the good beliefs until we can do without them.



So good is changeless — cannot be reversed or inverted. But the beliefs, the false beliefs, bad beliefs, which are unlike the reality, must be inverted, reversed, and thereby they serve as waymarks. Translating the beliefs into the reality, the fact, doesn't mean that the beliefs become the fact — but we use the expression “translate” (Latin, meaning “transfer”), because we exchange the belief for the reality. Science, my unfoldment, translates the false sense into the reality, into the fact, and then you can demonstrate the reality.

Misc. 25:12 only

Sometimes the better beliefs serve as waymarks to the reality, and that is the way the material scientists (so-called) are finding out the reality. Sometimes they find it out sooner than we do. Here we have our unfoldment of it, but the facts that those so-called physical scientists have discovered about the universe are giving them glimpses of the reality, but they didn't discover them until after Mrs. Eddy had written it in *Science and Health*. They may never have read Mrs. Eddy's book, but it takes some of the conceit out of the boastful sense for them to find that a woman told them all about it more than sixty years before. But that is the reason they have been finding out — because they have felt the influence of the unfoldment which has been revealing the spiritual facts to others. The unfoldment was determining its own better beliefs, and thus making it possible for the truer idea to be seen. They have discovered that matter can actually be destroyed. That has been accepted only recently. It used to be said and believed that matter could not be destroyed, but only changed in its form. But recently they have discovered that it can actually be reduced to nothingness. Isn't that helpful? Isn't that confirming the unfoldment? And these changing beliefs are going to bring them to the unfoldment when they see that the unfoldment is true. Then the whole world will be wanting the unfoldment.

So the good beliefs are symbols, and Jesus said to make friends with them that they may temporarily help us. What does Mrs. Eddy say about symbols? She says, “let us say. . . ‘I love your promise’” (Misc. 87:6-11). Then are we going to love the promise of these beautiful symbols, because they point us to the beautiful realities that are more beautiful than the symbols could be?

So, that is all there is of Christian Science practice — to translate the belief into the reality. That is all that you can do in a treatment. You translate the belief into the reality, and when it is translated into the reality you will see the nothingness of the belief.

It is not until you *do* see the nothingness of the belief that your demonstration is made — that you have demonstrated the reality. The reality, the unfoldment, is there all the time, whether or not you have recognized it or demonstrated it. It is there, just waiting for you to recognize it.

False beliefs have nothing to do with the reality, but don't the good beliefs have something to do with the reality? How do you think they would have come to be symbols of the reality, or, in other words, like the reality? It is because the reality has determined the outward and actual.

“The spiritual . . . determines the outward and actual.” (S&H 254:22-23). So these symbols have been determined by the reality. But the false, evil beliefs have nothing to do with the reality whatever. They are lies about the reality that would impose upon the unfolding idea to destroy the unfolding idea.

I am going to tell you of a lovely demonstration that was made instantaneously. I received a letter from a student in another town telling me about a case that she had to heal but which she didn't seem to be able to heal. She said it was the case of a baby that had been born harmoniously, but after a while there was a dreadful manifestation that tried to show itself on that baby. She said that she had tried, and worked over it, but she didn't seem to get any result — any manifestation, any response. She said that others had worked before she worked, but they didn't seem to be able to meet the case. Then she went on to say that the mother of the baby had had the same trouble when she was a baby, and the father of the baby had had a sister who had passed on with that trouble when she was a baby. So I saw what was the trouble with the baby — all those beliefs! The relations on both sides were imposing all those beliefs on the baby, and the baby didn't know enough to defend itself — it did not know enough not to believe those beliefs, and those beliefs were objectified on the baby.

Was there anything wrong with the baby? No, there was nothing wrong with the baby. The only thing that was wrong was the belief about it. All the baby needed was to be protected from those beliefs so that they couldn't get to the baby. I didn't try to heal the beliefs. I didn't try to heal the manifestation. The claim was that that manifestation could be objectified on the baby because somebody was believing it, and nobody was rejecting it. So I rejected it for the baby (the baby couldn't reject it for itself). I simply knew those beliefs could not be imposed on that baby. That was the fact. That was the law to the belief that it could be imposed on the baby. So the next letter, two or three days later, stated that the baby had improved, and by the second or third day the manifestation had practically all disappeared.

Unfoldment doesn't need to work so hard. It is the unlabored action of Truth and Love. You see how simple the healing work is. It is simply denying the claim and replacing it with the fact. The fact was that the baby was perfect, and all that was needed, from that basis of perfection, was to deny the claim or belief that it was not. The baby was all right all the time.

We seem to be in the business of murdering each other. The human thought, by believing beliefs about its own objectifications, is the murderer. Then it is in need of a savior to save it from the beliefs. This revelation of divine Science is the Savior; it is the Christ. Mrs. Eddy says in her poem, “I will listen for Thy voice.” (Poems 14:6-7). I will listen for the unfoldment; the unfolding idea is God’s voice. Why? “Lest my footsteps stray,” — stray into the by-ways of the beliefs — into the danger of believing beliefs. If you listen for the unfoldment, you are not in danger of believing the beliefs. How much more Mrs. Eddy saw in her own words than we have ever seen in them.

Identify yourself with the unfoldment, with God. I and my Father — I and my unfoldment — exist as the infinite one. But I and myself, apart from unfoldment, as merely a belief, and not being an unfolding idea, can do nothing. So do not identify yourself with any belief by believing it.

Well then, Mind has created everything, hasn’t it? By the power of its great thought-force — the mighty force of its unfolding ideas — unfolding, it has created all.

What would Mind create everything out of, then — out of its own nature, out of its own being, out of its own substance? Mind created all of these objects and things, of which it is conscious and of which we are conscious, as the outward and actual expression of its own substance, of which we are becoming conscious, more and more, as reality.

The only trouble there is in the world is lack of unfoldment, and the only thing that the world needs to save it from all of its trouble is to have more unfoldment. So we want all the unfoldment we can get.

Mind creates out of its own substance, its own nature and its own being, all the objects and things of which it is conscious. They are all made of its own substance.

What is the substance out of which Mind creates all these objects and things? Belief says it is matter — that the substance of Mind is matter. What does the revelation say that substance is? Not matter, but Spirit. So let us prove that these unfolding ideas are the substance of Mind, and that the substance of Mind is Spirit, not matter.

S&H 468:21-22; 594:19-21; 469:2-3; 517:7-8

In the last reference, Mrs. Eddy says that “The life-giving quality of Mind, [that which makes Mind what it is] is Spirit . . .” That is the substance of Mind, isn’t it? Because it is that which makes Mind what it is — that which anything is made out of is its substance. That corresponds to Jesus’ words in John 6:63 where he says, “It is the Spirit that quickeneth; the flesh profiteth nothing” (matter profiteth nothing). Jesus had to use terms that could be understood, and so did Mrs. Eddy.

Then what is Spirit? If Spirit is the substance of Mind, what is Spirit? What is this essence and substance? What is this creative force and life-giving quickening quality of Mind, which makes Mind what it is?

Mind, to be intelligence, must be all-knowing. To be all-knowing it must be infinite. To be infinite it would have to be incorporeal, for it could not possibly be corporeal (material and limited) and be infinite. So it must be incorporeal, and spirituality is the only incorporeality. Therefore the substance of infinite Mind must be Spirit, and since Spirit is the quickening life-giving quality of Mind, that is Mind's spontaneous power of unfoldment. It is spontaneous activity; that is the thought-force. Spontaneous activity is the spontaneous unfoldment of ideas. It is that spontaneous ability to image itself forth, to image forth its own nature, and to make those thoughts visible, tangible, audible. Isn't that substance?

Then substance isn't a thing, it's a thought. Mrs. Eddy says we have to resolve things into thoughts. Then we have to resolve the thing called substance into thought which is the one and only substance. So the substance of Mind is unfoldment, spiritual incorporeality, out of which it creates the so-called outward and actual manifestation.

Spirit, then, if it is the vital quality, the life-giving quality, or the quickening thought-force, is the creative power, force, and substance, of the universe. All there is of the universe is the God-Mind — that spontaneous power of unfoldment determining its own outward and actual, and, as it acts on the beliefs, it determines the so-called outward and actual that we call the universe. So Spirit is the life of the universe, as we shall see as we go through more of the revelation.

Didn't Jesus say that God is Spirit? (John 4:24).

How do you know that there is only one Spirit? Is there more than one spontaneous power of unfoldment? That is the name of Spirit, — this great power of unfoldment, this great thought-force unfolding. Only one Spirit is all there is because the spontaneous power of unfoldment is incorporeality, and incorporeality makes it possible for Mind to be infinite.

S&H 468:13-14

Eph. 4:23

Spirit is itself, God. God is Spirit. We have seen that God is Mind, the God-Mind. So now we see that God is Spirit. God is the unfolding idea, isn't He? Didn't we see that God is both noumenon and phenomena? We saw that God is unfoldment. Well then, unfoldment is just another word for Spirit, isn't it? That spontaneous power or thought-force that we

know is unfoldment. So God is Spirit. Jesus declared it, and the revelation has said it to us. So Spirit is the infinite one, and there is only the one infinite Spirit because there is only the one infinite spontaneous thought-force. There is only one God.

“Thou shalt have no other Gods before me.” (Ex. 20:3). Thou shalt have no other gods before Spirit, unfoldment. Thou shalt have no other God but your unfoldment. Isn’t that self-evident? Thou shalt have no other God — good — but what is unfolding. God and His idea is one. The unfolding idea and its Father, Principle, is one. “Principle and its idea is one,…” (S&H 465:17). Now the unfolding idea isn’t the Principle is it? But it reflects Principle. It acts just like Principle. It is Principle acting, unfolding, functioning, reflecting itself, expressing, determining the outward and actual. It is the invisible determining the visible, making itself visible, or, to use the words that we used before, it is the subjective objectifying itself. It is the subjective state of thought objectifying itself as the outward and actual. It is the abstract making itself concrete. The invisible makes itself visible.

We have seen that all these thoughts are here, even before we recognize them, even before they unfold. But God’s thoughts, before they unfold to us, are abstract. But as they unfold and determine the outward and actual they become visible, they become concrete. In other words, it is the abstract making itself concrete – “visibilizing” itself, beholding itself, seeing what it thinks, seeing what it knows, seeing its own ideas, knowing what it sees, and knowing its own ideas.

So Spirit, or the spontaneous power of unfoldment, is the one creative power of the universe — the power of Mind to manifest itself — to make itself concrete — to make itself visible as the outward and actual. Spirit is, then, the infinite, the absolutely spontaneous, positive one. Then infinity always means Spirit. Spirit is infinite. It is All-in-all. All is infinite Spirit, and what it is determining.

So infinity always means one — the one infinite — because you couldn’t have more than one infinite. So this spontaneous power of unfoldment that we know as Spirit is omnipresence — all the presence there is — all of my presence, and all the presence of a tree, or of anything.

It is omnipotence — this unfolding idea. This power of unfoldment is omnipotence, the potency or power of unfoldment. It was pretty powerful to Saul, when he saw that light and when he heard that voice.

Is there any greater power that is known to anybody than the power of the unfoldment — the power of that mighty thought-force? It is all the power there is — omnipotence, and all of it is my power. All of it belongs to me by reflection.

It is only awaiting recognition. It is like the money in the bank — the \$1,000 in the bank that you didn't know you had. It was there all the time, but it was not available until you recognized it as yours — until you recognized its presence. When you had the recognition of it, when you knew it was in the bank, then it was available to you. But it was not available to you until you recognized the fact.

So that is the way with all of this revelation. All of it is yours already; it is only awaiting recognition, and as I recognize this revelation it will be available to me; I will demonstrate it.

Then this spontaneous power of Spirit is omniscience — all the knowing there is, all the Science there is, all there is to know, and it is all your knowledge by way of unfoldment. It is all the action there is, and all of it is your action — the action of the unfolding idea; it is all your action as it determines the outward and actual. There is no other substance, no other power, no other presence, no other action, knowledge, or wisdom.

So then the belief claims all that for itself. Are you going to deny it for the belief — that the lie or the false belief has any presence? Are you going to declare that the false beliefs have no presence, no power, no influence, no action, no ability, to determine any phenomena?

All there is of you, then, is unfoldment — the unfolding idea or thought-force — God's thought-force, unfolding.

The rose is a symbol which shows us how to unfold; it illustrates unlabored action.

All of power is your power, and all intelligence is your intelligence — understanding. All there is of anything — joy, happiness, wisdom — all of it is yours.

Well, then, we have gotten as far as this — to see that all is infinite Spirit, the spontaneous power of unfoldment, thought-force. But where would Mind get that? What is there in Mind that gives it that great spontaneous power of unfoldment called Spirit? What is it that gives Spirit this spontaneous power to unfold, and makes Spirit what it is? What is this great force — do you know? It is Soul. Soul is the great impelling force which impels Spirit to unfold. But what is that great force which we call Soul? The word "soul" comes from a Greek word "psyche" which means "will." The word "psychology" in Greek means the Science of Soul, or the scientific understanding of will-power. The true sense of psychology is the Science of Will, but today that word means something just the reverse — hypnotism.

This scientific reasoning is the only thing that can save the world because belief would run it right down to hell, to destruction. That is proof of the value of this reasoning.

There is only one Will, the infinite one. Belief is always on the basis of two, but God is bigger than the beliefs.

Then, what is it that gives this great spontaneous power of unfoldment to Spirit? It is Soul. Then what is Soul? By its true meaning, it means Will-power, the Will of God, the one infinite Will-power. Then there is only the one Will. It is the volition or Will of God — the moving or motive power — the moving power of Mind, Spirit, God. It is the Will, or desire of God. God's volition, Will, desires to image itself forth, because if God did not want to express Himself, He wouldn't do it, would He?

Then this great power of unfoldment that we know as Spirit is the great Will-power that we know as Soul — God's desire or Will to image Himself forth, to express Himself, to give Himself expression.

Didn't we see that Mind without expression, action — without activity — would be a non-entity? Mind unexpressed would be no Mind at all.

So it is God's Will, desire, purpose, to express, manifest, evidence Himself — to give Himself manifestation — to image Himself forth. This is Soul. Soul is God's initiative. Then Soul, Will, is the great impelling force. Principle always means impelling force. Then Principle is Soul, the great moving thought-force, the great motive power, desire, Will, purpose of God.

Then God's Will, purpose, is Soul, the great impelling force, having within itself its own power of accomplishment. It is that mighty impelling force which is its own power of accomplishment — its own power and ability to fulfill its own purpose, to carry out its own purpose — its own ability to carry out, to demonstrate its own desire — its inborn, self-evident ability to image itself forth, not only to desire to express itself, but being that very power of expression to carry out its purpose, being its own power of accomplishment, and fulfilling its own power to determine the outward and actual.

Then, would you say that Soul is the active force, the active power, the active Principle?

In opium, the most important element is morphine, which gives to opium the power that it claims to have. It is because of morphine that opium seems to have the effect that it has. So morphine is called the active principle of opium.

Then, turning to the reality, would you say that Soul is the active Principle of Mind, God? It is the very essence and active Principle of Spirit, which makes Spirit what it is, that gives to Spirit that spontaneous power of unfoldment and makes Spirit what it is, just as it is Spirit, that spontaneous power of unfoldment, that makes Mind what it is, and just as it is Mind that makes good, God, what it is.

So Soul, then, is the very essence of Spirit — its desire or Will. Will is Mind-power. So everything exists as the outward and actual of the one infinite Will or Soul, and that is where those so-called great physical scientists caught up and got ahead of us, for they say that this whole universe must be the outcome, the expression, of a great will-power. So it is Soul.

Well, we have seen that the substance of God, good, is Mind, and we have seen that the substance of Mind is Spirit and not matter. So now we are seeing that the very essence of everything is Soul, Will, thought-force. We have seen that everything exists as a mighty thought-force. Well, it is the force of Will. Will is the mighty thought-force, and we call it Soul.

“Of his own will begat he us...” (James 1:18). The will to do a thing has to start everything. Everything has to begin as will, desire. There has to be something to be carried out. In order to carry out your will or desire or purpose, you have to have a desire or will or purpose to carry out. Of God’s own Will God has begotten, created everything — all the objects and things of which we are conscious. And God is conscious of all the objects and things, and the illumined thought sees all the objects and things as God sees them, but the unenlightened thought sees only what it believes about them.

Then what is it that makes Soul the desire to express? What is it that makes Soul the desire or Will to image itself forth? What is the nature of Mind, Spirit, Soul? Love!

Why is it Love? We have seen this great thought-force as Truth, haven’t we? And we have seen this great spontaneous power of unfoldment as Life. Now we are seeing the nature of Soul as the great infinite nature of Love.

Why would Love want to image itself forth? If you feel a sense of love for anybody, the first thing you want to do is to do something for them — give them something. So Love is just another word for giving. It always means activity, but “giving” is the word. Love always means giving.

Then because the nature of Soul is Love, it wants to give itself; it wants to unfold itself, express itself; it wants to give all that it has; it wants to image itself forth. In other words, it wants to determine the outward and actual as itself. It wants to unfold its ideas.



We have seen, haven't we, that those unfolding ideas, as they unfold, are unfolding in Mind? They never get outside of Mind, because there is no outside of Mind. Then everything is Soul, Love, unfolding, giving, imaging itself forth as the outward and actual, imaging itself forth as light and sound and beauty, aroma, color, form, outline.

So Love is the great Will-power that is determining everything. It is determined to give itself, to image itself forth, and show that it is All-in-all.

We said previously that God has to be proven All to us. God is All, but it is just as if God had to prove Himself to be All to us, and to Himself.

So all these unfolding ideas Spirit, God, beholds within Himself. This great Will, this great Love, beholds its unfolding ideas within. It beholds itself. God couldn't behold anything but Himself, could He? — because there isn't anything else to behold. And when God beholds Himself, He creates the idea —in other words, that is the idea.

God beholds His idea, the idea about Himself — Love's idea about its own nature — God knowing Himself.

So all that is going on is God beholding Himself, loving Mind beholding Himself Spirit, Soul, Love, Truth, and that is the infinity of ideas. So everything exists as the one infinite Will or Love beholding Himself. Everything exists as noumenon knowing itself as phenomena — unfolding ideas, which I am, and which everything is. Isn't it a great comfort to know that God is both noumenon and phenomena?

Look up the word “substance” in the dictionary. The definition of substance is so very much like the definition of Principle. We must know what this substance is; we must know more about this substance which we call Spirit. In looking up the definition of that word, you will find that the requirement for anything to be called substance is that it must be unchangeable, incapable of change, changeless. It must always be that which it is, and never be anything other than that which it is. So it must have within it no element of imperfection or destruction. It must be incapable of destruction; therefore it must be eternal. Substance, in order to be substance, must eternally be that which it is, and never change or be capable of any change.

Now we have seen that the only thing that never changes is Truth, God, good. If good could change then it wouldn't be good, and so wouldn't be at all. It would be imperfect. If there were anything about good that was not good it wouldn't be good. And we have seen the same thing about Mind. The one Mind is unchanging. It is always what it is. We have seen the same thing about Spirit — the great power of unfolding ideas. The God-ideas are just as unchanging as the God that unfolds them. They reflect the unchangeableness of

God. So then Truth, Mind, God, good, Spirit, is the only thing that could be called substance. It is the only thing that meets the requirements of the definition of substance.

What we have seen about Truth, we are going to see also about Love. The life of everything is this unchangeable substance that we know as God, good, Truth.

Now Truth and Love are God's twofold nature. Truth is masculine; Love is feminine.

Life is the unfolding of Truth and Love. So Mind, Spirit, is the infinite substance — the substance of infinity, the substance of the universe. Principle is the substance of the universe, and we have proved Principle to be good — Mind, Spirit, Soul. So Principle is the substance of its unfolding ideas. Everything that exists is the manifestation of Principle, law. So there is only one substance and that is the substance of Spirit — the substance of the unfolding ideas.

S&H 468:16-24; 583:24-25 only; 594:19-21

So Principle is the substance of everything that exists. Spirit, the life-giving quality, is the very substance of unfoldment and therefore is the substance of infinity. Then my unfoldment is the substance of everything. My unfoldment is the substance of my universe. So there is only one substance.

Jesus said, "... the words [the ideas] that I speak unto you, they are spirit, and they are life." (John 6:63). They are Spirit — they are substance. That corresponds with our revelation that the unfolding ideas are the only substance — the substance of Mind. Then ideas that are unfolding to me as me, are all there is, really, of me. That is what I am. I exist as my unfoldment. That is all that is worth anything about me — what I have unfolded of good.

"(T)he words that I speak unto you, they are spirit, and they are life." — they are the substance of what I am. Then it is a good substance. The substance that I am made up of is good substance, perfect substance. Is that not the basis of all healing?

Then don't hesitate to declare that you are perfect. Mrs. Eddy has said that unless you know yourself to be perfect you have no basis for demonstration; you can't even prove your point. You must know yourself to be perfect, and you must know everybody to be perfect. Then everything that is called the universe exists as perfection — perfect substance — nothing wrong with it, except the beliefs about it — the beliefs that seem to be imaged forth.

Mind's unfolding ideas of Spirit are meat and drink — determining the outward and actual visible ideas called bread and potatoes, called minerals and vegetables, and animals and

humans — determining its own images of Mind which are visible, tangible to Mind, and all exist within Mind, which is Love. Then everything that exists is eternal substance. It will never undergo destruction, annihilation, and it will always be that which it is.

Everything exists as Mind, and not as something different from Mind called matter. If anything existed as matter, it would have to undergo destruction, because it would have within it the very element of imperfection. It would lack something and so be imperfect.

Then never admit a sense of lack. Don't be self-depreciative. Magnify yourself as God's reflection. Depreciate the belief about yourself, but magnify yourself. Mrs. Eddy has been quoted as saying, "Never admit a sense of lack of any kind for it breeds all sorts of disorder." Never admit, then, a sense of lack, because a sense of lack would be a sense of imperfection. Always declare the perfection of everything and cling steadfastly to it.

So the unfoldment of Truth and Love is the unfoldment of God's twofold nature as God's infinite substance. The unfolding of Truth and Love, which is Spirit, is God's infinite substance; it is the substance of noumenon, and it is also the substance of both cause and effect — the substance of God and also of God's manifestation. So substance is manifestation, evidence — the manifestation or evidence of God's entity and identity, individuality, the spontaneous unfoldment of Mind, Spirit.

Then unfoldment is the infinite substance — the only substance there is — my only substance — all the substance there is — the substance of infinity.

Misc. 26:5-8

So Spirit, the unfoldment, is the substance of the potato-patch, is the substance of the world rolling in the ether. It is the substance of heaven and earth. Unfoldment is the only heaven we shall ever know, but it is enough heaven, and unfoldment must be the only earth we know. The unfolding ideas of Mind, God, unfolding with such force, are the substance of strawberries or cucumbers. They unfold with such force that they determine their own outward and actual phenomena.

Belief claims that nearly everything is dangerous — a poison to somebody, but really it is all perfection. Then everything exists as perfection expressing God's nature, and is ever visible to God — visible to Mind, and visible as Mind, and exists within Mind. You couldn't see them if they didn't exist within Mind. You see them because they exist in thought, in Mind, as Mind's ideas unfolding, determining our own outward and actual. Then everything exists as concrete, visible ideas, but they were only abstract ideas before they were visible and unfolded.

The human range of thought at present is so limited because of lack of unfoldment that we don't begin to see more than a very little fraction of what there is all around us. When the unfoldment is big enough, so that we do see everything around us, perfection will be apparent to us, and then we'll know it as heaven, because heaven is right here awaiting our recognition.

Misc. 27:27-2

Mrs. Eddy asks the question, "Is a stone spiritual?" Everything that exists now will exist eternally. Isn't that a comfort? Because Mind, cause, and Mind, effect, is one substance. The substance of God is the substance of the stone, and the substance of the potato-patch. Now this whole question of substance has been a problem throughout the ages; the problem of Mind and matter has been the mystery of the ages. At least matter has been a mystery, because nobody can understand it. Nobody can understand matter because there isn't any, but you can understand the nothingness of matter. And that is why matter has always been such a mystery — because it was always believed to be something. It never can be understood as long as it is called something.

Just see what Mary Baker Eddy did for the world. She solved the mystery of the ages, by resolving this claim of matter as a claim of a thing into merely a mistaken belief about the real thing. Mary Baker Eddy had a wonderful vision.

So this has been the great stumbling block before the world. It has been the great point of discussion, and it was the great stumbling block in the days of early Christianity. Jesus had come revealing Spirit, and so here was the conflict between Spirit and matter. Then the vision seemed to be lost about three hundred years after Jesus taught, and, when they lost the vision and they didn't have the absolute Science, they seemed to be at an absolute loss.

Much of the true story is revealed in a book named, "Arius the Lybian."

In the Greek, there was one word that stood for the true concept of substance, or for the whole statement about it, and there was another word which was exactly the same word, except for one letter, that stood for the belief, the error. The similar words are: "homoousios" and "homoiousios."

The belief is always trying to deceive us, and the belief was true to its nature. The Roman Emperor Constantine held, at Nicaea (often called Nice), a council of the church — a great conference — in the year 325 A.D. The foremost leaders in this discussion were Arius and Athanasius. [A-rí-us or Ar'-í-us],[Ath-a-ní-sius](ed.). Arius said that the substance of God and the substance of the Son (undoubtedly meaning the Son of man, as matter, including the material universe) were not the same substance. But Athanasius, who saw

everything as matter, saw God as the source of matter, and so claimed them (cause and effect) to be of one substance, but was holding God, Spirit, to be the cause of matter.

Now, God and the universe are the same substance, as Mind, but they are different as matter.

Rud. 6:3-11

So this whole question of substance that Mrs. Eddy has so clearly answered for the whole world in our day has been the mystery of the ages, and Mrs. Eddy has revealed the truth about it.

S&H 519:1-6

In the day of the great controversy — 325 A.D. — the belief won out, and Arius was banished and his writings burned.

So there is, in reality, only one substance — the substance of the unfolding idea. The substance of the belief is totally different.

Now Mind's whole purpose is to substantiate itself, to give itself manifestation, because it couldn't exist without manifestation. Do we see that Mind, God, without manifestation, would be a non-entity? And so it goes without saying that the whole purpose of God, Mind, is to manifest, to give itself substance, embodiment — to give itself evidence. So Spirit is that substance unfolding, but it is unchanging even though it is unfolding — perpetually unfolding. And it remains one and the same infinite substance of ideas unfolding — even as bread, potatoes, minerals, vegetables, animals and humans — as the spiritual race.

Adam ushered in the human race. What is ushering in the spiritual race? It is the revelation of divine Science. Jesus demonstrated it, of course, but it is this divine Science which is explaining, proving it, ushering it in as the race — as the spiritual race on earth.

S&H 427:23-25

Un. 60:27-28

So Spirit is the substance of teeth and lungs and bones, as reality, but what is called teeth and lungs and bones is only the belief about the reality imaged forth, and the false sense of substance will disappear as the reality of substance appears. Then substance is Mind-force, God's presence. That is what an unfoldment is — God's presence, God revealing Himself. Substance is the presence of God, so God's presence is the only substance there is.

S&H 124:25-31; 20-24

So the substance of Mind cannot be different from Mind. Then would you say there is no substance in matter because there is no matter to have any substance? You would say, “Substance is not material; it is spiritual.”

So substance, then, is the rhythm of Spirit, the unfolding of Spirit, the rhythm of unfolding ideas, perpetually unfolding — going on — one idea after another unfolding in harmonious sequence. Everything unfolding so harmoniously is the rhythm of the unfolding of Spirit — the harmonious sequence of ideas as they unfold.

S&H 510:4-5

So the rhythm of that unfolding thought-force, the rhythm of that great thought energy, is the counterpart — or rather, it determines the outward and actual, called electrical force, electrical vibration. But it is the divine impulsion of Mind-force — the great impelling thought-force, that has within it the great power of accomplishment — the power to determine, to impel — to determine the outward and actual as objects and things — the rhythm of Spirit, the rhythm of thought-force that determines the outward and actual called electrical vibration. Then all there is of electrical vibration is unfoldment; it is unfolding of ideas in the harmonious unfolding of consciousness.

My 226:16-20

Misc. 331:23-5; 82:30-4

So your substance is your unfolding consciousness — the unfolding of ideas in harmonious sequence, unfolding as your harmonious substance, your presence, action, and power. We have seen all along that this unfolding God-presence is my oneness with God. It is only in unfoldment that you find your oneness with God, because unfoldment is God, and, as it unfolds, it is me. This conscious oneness with God is all the substance there is.

Your consciousness of God’s presence determines the outward and actual and, as what is called substance, all of it is the spontaneous thought-force of Love which we know as Soul. The thought-force of Will, Soul, the Will of God, the Mind of God, is manifesting God. It manifests God’s embodiment. The whole purpose of God is to give Himself substance, manifestation, phenomena, embodiment — to give Himself body, and I am an individual expression, identity.

S&H 200:8-9

The whole purpose of Mind, Spirit, Love, God, is to give itself body, expression, manifestation, and we understand this purpose as Soul. Therefore, whoever doesn’t understand Soul, doesn’t understand body in its correct sense.

So the great healing idea, or thought, is at-one-ment of God and man — oneness with God. Wasn’t that the basis of Jesus’ work? He knew that he and his Father were one — one and

the same substance. Everything that exists is one and the same substance with God, the substance of unfoldment. Conscious oneness with God is the one and only being and is existing perfection, and there is none else besides. But it is not one with the belief about reality; it is one as Spirit unfolding its mighty thought-force, which launched the earth in its orbit, and determined its own outward and actual as the mountains and rocks and light and sound. No wonder it was the great supreme stumbling block of our past ages. Matter still seems to be quite a stumbling block.

Misc. 60:26-3

Mrs. Eddy states that the good beliefs are symbols of the reality, and then she goes on to say that if we are instructed in spiritual things it will be seen that material beliefs in all their manifestations, images, — reversed — will be found the type and representative of verities. So the claim that substance is matter is the claim of another substance — something else besides God — and it is self-destroyed. It is the claim of a substance that is self-destroying — an imperfect substance. So substance is not matter; substance is Spirit, Mind, God, manifesting itself as visible ideas, concrete ideas.

Then right where the boil seems to be, perfection is. All is perfect all the time. It was only the belief objectified as something, calling itself something, imposing itself.

S&H 573:5-11

So Mind, unfoldment, substance — this mighty unfolding thought-force — includes within itself, all form, color, outline, power, presence, action, intelligence, revealing itself, determining itself, determining the outward and actual.

So as we have seen, it is the purpose of the belief to destroy the unfolding idea, and since everything exists as the unfolding idea, it would destroy civilization as it did at the time of the flood. Isn't it trying to do it today — to be bigger than God, and destroy all that exists?

But it is God's purpose, and must be my purpose, to destroy the belief, to cast it out and reject it, and see the nothingness of the belief so that it goes back from whence it came — from nowhere.

We cannot lack anything because we already have all there is. It is just awaiting our recognition. Then you couldn't give anybody anything that they didn't already have, and nobody could give you anything that you didn't already have. So never believe you have something which does not belong to everybody else. "Divine Love always has met and always will meet every human need." (S&H 494:10). Divine Love (the unfoldment) is my substance; "...I shall not want." (Ps. 23:1).

Then could you be deprived of anything? No, because you couldn't be less than infinite. That would be a claim of being less than infinite. You couldn't be less than infinite because God couldn't be less than infinite.

The very fact that you exist shows that you are infinite and nobody can take anything away from you — that which you are — because they would have to take it away from God before they could take it away from you. Everything that you have, you have by way of God, by way of reflection of God. So it would have to be taken away from God before it could be taken away from you. And nobody could add anything to you, because you couldn't be more than infinite.

Vaccination doesn't add anything to you, and it does not take anything away from you. It is contrary to our religion to be vaccinated, or to tell the day of our birth. Then it is contrary to the Constitution of the United States, which says "that nobody shall be compelled to do anything contrary to his religion."

The Constitution was a revelation. It resulted from prayer and consecrated thought, and was the highest revelation about government. It came to those who wrote the Constitution.

So you can't lack anything; you can't even lack unfoldment. So thank God that you have unfoldment. Don't even ask for it, because you already have it. Never say that you don't have unfoldment because you do have it, and have all there is.

Then where is your substance — outside you, or within you? It is within your unfoldment. Then substance isn't acquired. Substance is unfolded, and you don't acquire unfoldment, because it is already yours. But the human sense says you acquire it — you get more unfoldment — but really it is already yours; it is your substance. So substance is never acquired because it is always unfolding. If you want to demonstrate more of substance, it will have to come by way of unfoldment. So thank God every day that you have all the substance there is — all the unfoldment, and it is always unfolding itself, determining its outward and actual as substance — your substance. So then there is no limit to the substance that you can demonstrate. So thank God that you have unlimited substance.

Isn't that what Jesus did? He said, "Father, I thank thee that thou hast heard me." (John 11:41). He knew he had it before he asked for it. Believe that ye have it, and ye shall receive it. That was the tenor of his instructions about prayer. Jesus said, "... seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:33). Seek ye first the unfolding ideas, and ye shall determine it as the outward and actual.



So the unfoldment is the substance of everything, even the substance of lungs. Doctors may say that the lungs are almost entirely destroyed. But perfect lungs exist right there, because they exist, and have always existed in reality, as an objective state of the subjective state of God's ideas, the state of unfoldment, the state of Mind. Is the substance of lungs infinite? Yes. Even lungs reflect infinity, reflect God in reality. But this state of belief doesn't reflect anything except the belief imaged forth. So there is no lack of lung substance.

S&H 423:27-31  
Un. 60:27-28  
S&H 251:30-32  
Luke 12:31  
Matt. 6:33; 6:8)

Jesus said, "(God) knoweth what things ye have need of, before ye ask him." (Matt. 6:8). Well, God knows we all have need of unfoldment. The one thing that, to human sense, we all need, is more unfoldment, and God knows that we need more unfoldment. So Phil. 4:19 says, "... my God shall supply all your need according to his riches in glory by Christ Jesus." — by unfoldment. God knows ye have need of unfoldment and shall supply your need by a bigger unfoldment, more unfoldment.

S&H 311:26-32

Don't you think that Christian Scientists should be the richest people on the face of this earth? Yes, because they would know what riches are. It is a sad reflection against us if we don't have all that we need. It simply means that we lack unfoldment, that our unfoldment isn't sufficient. If you want more of anything, there is only one way for it to come to you — by way of unfoldment — by way of God; God will have to give it to you.

Misc. 307:1-2

The more clearly you see that you don't possess anything of yourself, apart from God, but reflect all of substance, the more you will manifest of abundance.

All substance, then, is revelation, divine Science. Unfoldment is everything there is. So substance is revelation, and the more you have of revelation, the more you have of the outward and actual that is called substance, and that is the only way to get it. The revelation of what substance really and truly is reveals the claim of another substance called matter to be no substance at all.

There is no substance at all to the belief. A belief couldn't substantiate itself, could it? A belief couldn't give itself substance or manifestation, and, as we saw, it comes to us to give it manifestation by believing it.

S&H 114:29-31

All there is of the objective state is the belief, or the subjective state. So all there is of the objective state called matter is the belief itself — only the belief, and it couldn't substantiate itself or give itself force. It has no force, no thought-force whereby to determine the outward and actual.

S&H 89:29-31; 374:12-13 only

Right where the false sense seems to be substance objectified as matter, the real substance is, awaiting recognition. So there is only the one Mind, the one substance, and there is no lack of substance. Mrs. Eddy says that matter only "...seemeth to be and is not." (S&H 472:19).

S&H 472:13-22; 479:21-7

So by its very nature, so-called matter is only a disappearing belief — disappearing in my unfoldment — the unfoldment of the reality.

Misc. 174:2-4

Matter presents, then, only a false sense. It presents only the reverse of the reality, and therefore, because it is only the reverse of the reality, by reversal of the belief, the belief points to the reality.

Un. 20:1-22

Matter is not what God knows. So the old problem or mystery of duality, polarity, or dualism, is solved by resolving the claim of substance as matter, seeing it only as a mistaken belief about the reality, a belief about the real substance of Spirit. Then if you are going to deny all sorts of things about the lie, you would deny that it has a subjective state, and therefore it has no objective state, and that it has no substance at all.

Is there any danger of our spiritualizing matter? No. This is the revelation: that there isn't any matter. But the belief is — all of it — a claim trying to materialize Spirit. So the belief calling itself Christian Science would say that we spiritualize matter. Refute that accusation. It is only because they don't know what we mean. We are doing away with the claim of matter.

Friday

Day 5

SUBSTANCE  
ELECTRICITY  
MAGNETISM

We are about our Father's business — God's busy-ness of unfolding. Our work is to prove everything. The world has always believed — it has had plenty of beliefs about God and man — but it has been reaching out for the *Truth*. So now the world has something besides beliefs and can have proof.

The whole busy-ness of God is to express Himself, to unfold, and thereby determine the outward and actual for us. Mind determines better beliefs by acting upon the beliefs, and that is the only way we are going to make our demonstration — by way of bettering the beliefs, by reversing the beliefs, and thereby letting them act as waymarks to the reality. So we are grateful — we are making friends of the beliefs and making them serve us.

The belief called matter doesn't fulfill any of the requirements of the definition of substance, because it is never that which substance is. It is always changing and is capable of discord and imperfection and isn't eternal. It is only a false sense about the reality, a false belief about something that is real, but it hasn't an atom of truth, or intelligence, or substance at all, but it claims to have atoms and electrons. So belief doesn't have an atom of truth, but it claims to have atoms or ions or electrons as a claim of a basis upon which to build up more beliefs. The ions or electrons or atoms are supposed to be the basis of matter, the essence or elements of substance.

Then do they exist? As God's thought-force they exist. Then you wouldn't deny ions, because they do exist as God's impelling thought-force, as impulsions of Mind, or as Mrs. Eddy said about the stone, as "a small manifestation of Mind." (Misc. 27:29).

The atom is the smallest manifestation of Mind, thought-force.

Now while belief talks so much about atoms and electrons, it never saw one, because, as a claim of something material, it is unknowable, invisible, unrecognizable. It is only supposititious as something material — only something that is claimed to exist as a claim of a basis to build on — to build up more beliefs.

S&H 269:13-16

So you see, this belief of an atom is like a symbol. The atom is a symbol of the reality, the almighty thought-force, and is the smallest manifestation, expression, of Mind. But millions of beliefs called atoms, as matter, could never equal one unfolding idea, can never have the substance of the least, the smallest, unfoldment. But as a reality it is an expression of Mind-power, God's power.

The claim of a material atom is only the claim of a basis for organization — that is, the claim of a basis upon which to build up and add all the atoms together so as to make, when the atoms are added together, organized or organic substance. But substance is not organized. Substance is unfoldment, revelation. Substance is not organized into things added together to combine many into one, but that is what the claim of organization is.

Isn't that all there is of the claim of matter? Matter is a claim of something organized. All of the atoms added together combine so as to make something called a house, or a tree. But all of these beliefs, as we have seen in Misc. 60:26-3, hint the fact — the reality — or symbolize the reality.

“God gathers unformed thoughts into their proper channels...” (S&H 506:18). So organization could be belief about that, couldn't it? It would symbolize God's unfolding, or gathering, unformed thoughts to unfold them as one great unfoldment. Everything good in the universe symbolizes the reality. That is why we love its promise. We love them as symbols. We are not trying to annihilate them, because the unfoldment will melt away their materiality as it unfolds.

Un. 35:23-9  
Misc. 190:1-10

We see, then, there isn't any organized substance. The substance of God, the substance of Mind, we have seen, is its spontaneous unfolding of ideas. So it is the unfolding ideas we know as Spirit. The activity of those unfolding ideas we know as Spirit gives substance to God, Mind, substantiates God, good, Mind, embodies God, manifests, expresses God. Because God, without manifestation, unfoldment, expression, would not be God, because it would lack something. So the whole purpose of God is to substantiate Himself, to give Himself manifestation, to fulfill His purpose, to prove His nature and character to be All. It wouldn't be all if it lacked manifestation, because the revelation says that God is both noumenon and phenomena, and if God wasn't noumenon as well as phenomena, He wouldn't be All. The whole purpose of God is to prove His own Allness. He has declared it. He has said, “I am (All), and there is none else . . . beside me.” (Isa. 45:5). Then that is something to be proven, and it is the whole purpose of God to prove it — prove it for Himself. God wants to prove things. Why do we want to prove things? Because God wants to prove the reality, which is Himself.

S&H 508:14-16

So good, Mind, unfoldment, has the seed within itself. Doesn't the Bible say, "... whose seed is in itself,..." (Gen. 1:11)? Well, what is the seed? The idea that is unfolding. So ideas are the only substance there is, and God is substantiating it, and God's unfoldment is God's presence, isn't it? So the presence of God is substance. The consciousness of the unfoldment of God's allness is the allness of substance. Then that is our oneness with God — unfoldment. So our conscious oneness with God is our substance, is all the substance there is.

Un. 60:27-28

Ps. 19:1

The infinite substance, then, is God's omnipresence, infinite presence, evidenced as universe, including man. It is evidenced as everything that goes to make up the universe — light and warmth, color, beauty, joy, strength, happiness.

"The heavens declare the glory of God;..." (Ps. 19:1) — they symbolize the glory of God; they are type and symbol. Soul is symbolized by the sun which gives light and warmth to the universe about it.

S&H 510:16-18; 512:8-10

Should the universe be more beautiful to us then? "Old friends, old scenes, will lovelier be, as more of God in each we see." (Hymn 140).

The substance of light and sound, warmth and color, is also the substance of teeth and lungs and bones, as the outward and actual is determined by these unfolding ideas, and they all express the infinite thought-force. The river, flower, tree, bird, dog, baby — each one, individually — is an unfolding idea of God expressing the presence of God, and exists as the presence of God, which is omnipresence.

S&H 510:4-5

Then substance is the rhythm of Spirit. In other words, substance is the rhythm of unfolding ideas, unfolding in harmonious sequence, one after another. Rhythm means repetition. Ideas unfolding one after another in harmonious sequence (the rhythm of Spirit) is substance.

Well, then, is this substance, the rhythm of Spirit, organization — is it organized? Is it a lot of things added together to make one substance? Is it many small bodies combined to make one substance? No, it is indivisible. You couldn't break an unfoldment. An unfoldment isn't made up of parts, is it? But that rhythm of Spirit, of ideas unfolding in harmonious sequence, is the reality which the claim of organization counterfeits, or symbolizes as organized substance. In other words, many bodies combine to make one

substance, but the reality of substance is already one substance. It doesn't have to be added together to make one substance. It is one substance to start with, and it cannot be broken apart, torn down, ruptured, or destroyed in any way.

When a patient comes to you for treatment, it is a way to decide how ready they are for treatment by noting how much they value the treatment. How much do they value the spiritual? If they are willing to give all that they can give, then they are willing to give up the belief for the reality. When we are willing to give up everything for the spiritual, why, we see that the spiritual includes all there really is of anything.

My 237:15-18

The revelation of God — perfection — is substance. So it must be perfect. So lungs can't be destroyed, or bones destroyed. Substance couldn't be broken or broken down. Nothing has ever been ruptured.

Heal a claim of rupture. It is a claim that substance can be broken apart, divided, separated, into parts. The whole claim is that substance is material — made up of parts. If substance could be made up of parts, those parts could be taken apart; then it wouldn't be substance. If substance were organized, combined, added together — it could be disorganized, disintegrated, broken apart, separated.

Every claim that comes to be treated is always a claim that whatever the belief is, it is something material, that substance is material, or that whatever it is claims to be material substance.

You just treat your own belief. Then why would that treatment heal another man's broken arm? Because there is only one substance. His substance is my substance; it is all God's substance, and there is only one substance. My substance is His substance.

Jesus so often healed by saying, "Thou art made whole:..." (John 5:14). You are made complete, infinite, whole — you lack nothing. In the early English the word "health" was spelled "wholth." The word health means to be whole. To be made whole meant to be healed. The broken arm was healed by knowing it was every whit whole. So when it is healed in the practitioner's mind, it is healed in everybody's mind whose mind is open to that unfolding idea, and many times somebody somewhere across the continent, or somewhere in the world, gets a healing for whom the treatment was not intended. It is because that somebody way over there was open to the unfolding idea. We have seen that your unfolding thought is world-wide; it goes all around the globe, and helps all, wherever there is an open thought to receive it.

If your first treatment doesn't seem to heal, would you give a second treatment, and charge for it? Yes, if you believed that your first treatment was a good one.

We should work for and treat animals and heal them just as we do people, because it is the false beliefs that we entertain that are objectified on the animals.

Should we kill mosquitoes? Mrs. Eddy says that if we cannot do absolutely the right thing, we must do the thing that seems nearest right under the circumstances. If we loved them enough and saw their perfection, we could heal the condition.

The lie, or false beliefs, can never substantiate themselves; they are not self-substantiating. So there is no organized or organic substance. There is no substance that is added together, as parts added together, to make one thing, because substance is already infinite, undividable. But that is the whole nature of a belief, isn't it? It is always a belief of more than one — a belief of two or of many — that have to be added together in order to do the work of one.

Luke 23:12

It is true, then, of what we know as popular theology, or material science — physical science, or so-called metaphysics that they all are based upon the belief of something besides the one infinite Spirit — a belief of something besides Spirit called matter, or evil, or hate, and they are all organized together to make a system of metaphysics, or a system of medicine, and that is all that the so-called system of medicine is — just a system of beliefs trying to get you to believe them, and telling you that you have “got” them, and that you are not going to live very long. That is the time you need a saviour — you need Christian Science unfoldment — and we have to feel the need of Christian Science in order to be really receptive to it.

Then the patient who seems in the most desperate situation and recognizes his desperate need the most, would be the one who would be the most receptive to the treatment. It doesn't all depend upon the treatment; it depends almost as much upon the receptivity of the person who wants to be healed. Lack of receptivity is one of the beliefs to be denied.

The great healing power is God's presence, isn't it? So the only substance there is, then, is God's presence. Then do you see why, and how, it is that the very consciousness of God's presence would heal anything? Regardless of the nature of the claim, just the consciousness of God's presence would heal the claim. Why? Because the claim, no matter what kind of a claim it is, would be a claim of the absence of God, wouldn't it? Disease or accident is a claim of the absence of good; it is the claim of something besides good — something that isn't good. It is a claim that God, good, isn't all, isn't omnipresence. So the unfoldment of the fact that God is all-presence, all the presence there is —

omnipresence, would heal the claim of the absence of good, the absence of God. It would heal the claim of absence. Presence — the unfoldment of presence — would heal the belief of absence, and right there where God seems to be absent, the perfection, the reality, God's presence, already is. That is all there is to healing.

The consciousness of God's presence heals everything. So if we didn't understand why it is, and how it is, we might not see how the consciousness of God's presence could heal the belief of a boil, or a cancer, or a carbuncle. So the consciousness of God's presence is the basic fact — the basic unfolding idea — the basis of treatment on which all specific ideas are unfolding.

S&H 132:4-13

What, then, would the claim of organization mean? Could we do away with organization in the world? The Christian Science organization? No. It is a symbol, manifestation, of the reality. Then we could not do away with the Christian Science organization until the reality is universal, or at least more fully, largely, demonstrated. But the time must come, mustn't it, when organization won't be needed? The time will come when everybody will be his own vision. Mrs. Eddy closed her College and then she found the time wasn't ripe, so she re-opened it. She also did away with church organization at one time; then she found that the time was not right to do away with it because we couldn't do without it. So we hold onto organization along the lines that we need to, until we can do without it.

The beliefs are organized together against the unfolding idea. False theology, false medicine, false metaphysics — they are all organized together against the unfolding idea. Well, then, as long as the beliefs are organized together against the unfolding idea, we gain strength by uniting together in what is called the Christian Science organization. Organization means unity, and that is why we have organization, because in unity there is strength. Thus the idea has greater strength to go out into the world combating beliefs of organization which are organized against the unfolding idea. But the revelation of divine Science, or Christian Science, is not organization.

Never think of Christian Science as organization; it is *revelation*. But it determines organization as the outward manifestation of divine Science which has determined it. Never think of divine Science, or Christian Science of itself, as organization. But it determines organization and so functions by way of organization. If Christian Science existed as organization, couldn't it be disorganized, disintegrated, broken down, destroyed on earth? Therefore, you see, you must not be guilty of entertaining the false belief that Christian Science is organization, but you must know that it determines organization and so acts, and functions as organization.



The true concept of substance heals the claim of imperfect substance. The unfoldment of what substance is in reality heals the false claim called disease. So the claim of disease is only a false sense. It is a claim of God's absence. It is a false belief about God's presence, a false belief objectified. It is, all of it, a claim that substance is material — something besides the one perfect substance. And, just as the unfoldment of God — of true substance — the reality, heals the lie about it called disease, or the belief about the reality, so the belief would, if it could, get itself believed, so as to destroy the unfolding idea. It would seek to destroy the idea.

How do you know you have healed a case? When somebody comes to you to ask you to heal a claim, and you give it a treatment, how do you determine whether that treatment has healed it? You have healed the belief when you are clear in your own mind about it. If you have, within yourself, the consciousness of having seen the nothingness of the false belief — the nothingness of the claim — you have healed it.

Never admit God's absence for a moment. Never admit a sense of lack — a lack of God's presence. Never admit the belief that substance is material. Never admit that substance is anything besides God.

Is the substance of lungs organization? That is the claim — that substance of lungs is material. That is, that lungs are made up of many cells all combined together to make the one substance of lungs.

But Mrs. Eddy tells us, "Adhesion, cohesion, and attraction are properties of Mind." (S&H 124:20-21). Everything that exists, exists as reality, of which the outward manifestation is the symbol.

Then you could heal broken-down arches, couldn't you? Anything that could be broken down would be a belief that it was material substance, made up of parts, and therefore the claim would be that it could be broken down, broken to pieces or ruptured. So the discernment of the one infinite, complete, all-inclusive substance heals the false claim of substance as material — the belief that substance is material.

Is God and the universe one substance? Yes. God and man is one substance. Would the belief that man exists as something separate from God, apart from God, be a claim of rupture? Would the belief that anything exists as something apart from God be a claim of something separated? Would it be a claim of rupture? Then heal a claim of rupture, as a claim of separation between man and God.

Heal the false claim that man and God are not one and the same substance, indivisible, undividable. Then this so-called body, called a physical body, isn't material substance.

Why? Because it isn't organized substance, and the only reason it has so much trouble is because of the belief that it is material. But it isn't. Nothing exists as matter, and all the trouble comes from the belief that a thing does exist as matter. So never admit that anything exists as matter.

If a claim, or a case, comes to you to be healed, would you think of it as a rupture? No. Never consent to it as something, and then, if you never consent to it as something, you can demonstrate that it is nothing. Don't diagnose it on the basis of matter. Would you care to know what a doctor would call it? You would only add to your trouble if you went to a doctor to get an x-ray. But still you have a right to, and, if you think it would help you, it is perfectly legitimate. But if you could do without it, it would be a great deal better. An x-ray would show you only the claim, as matter. If a doctor has already seen it and diagnosed it, it might be something to you to know what the belief is that the doctor is entertaining about it. But if it has never been diagnosed, you would only add to your troubles by letting a doctor see it. You don't try to heal anything on the basis of material belief. So if a doctor says that a certain thing is needed do not try to do that thing. Don't try to heal on the basis of a *material medica* diagnosis.

The fact remains, in spite of all the beliefs, that God is the only substance, presence, power. God is the only substance, and the substance of noumenon is the substance of phenomena. The substance of God is the substance of the universe.

Then would you make the statement that there is no material substance? Wouldn't that be annihilating something that the world believes? But right where the world calls it material substance, right there, the real substance is. But that mistaken sense of substance isn't the real substance, and that is clear to us. The reality that has determined this outward and actual so-called material universe will be right there all the time, appearing in the degree that the material sense of the universe is disappearing. In other words, the so-called material universe, as matter, will disappear in the presence of the unfoldment, just as each belief disappears in the presence of some unfoldment, until all of the beliefs disappear in the presence of the complete, full, unfoldment. That will be the doing away of the false sense called heaven and earth.

So the claim of material substance is always a claim of more than one substance — two substances — good substance and bad substance. Anything that is a claim of matter is always a claim of good and bad.

Ret. 56:18-3

Now about money. Money — that outward and actual phenomenon called money — is a claim that substance is material. But is money material? Is it a reality? Doesn't money really exist as God's unfolding idea? Money, in belief, or the belief about money, is a false sense — is a false sense of substance — a claim of more than one God, more than one good. Money is a good thing to have, but it is not something to be worshipped.

Misc. ix: 6-10

The belief about money is a belief about material substance, a false sense of substance. The New Testament says that the love of money (as matter) is the root of all evil — the root of all the beliefs. Then the belief of money as matter, as something good, is a claim of more than one good, more good than one — more than one God — and that is the belief that is to be reduced to nothingness. The belief about money, as material substance, another substance, something that is good besides God, is a belief of limited substance — a lack of substance. Therefore that very belief about money includes within itself the very claim of poverty, lack, because the belief about it is itself a claim of a lack of substance, lack of the true substance, lack of the one infinite substance. It is of itself, then, a claim of limitation, poverty, lack objectified as lack, insufficiency, limited means, or not enough money to meet an indebtedness. But that is only the belief about the fact.

To get plenty of money, then, is to get plenty of unfoldment. Don't ever lose sight of that. If you seem to lack money, and wish you had more and you would like to get more, there is only one way — by way of unfoldment. Because money really exists as a visible idea of God, an unfolding idea, the only way to get plenty of it is to get plenty of those unfolding ideas of God. Those unfolding ideas of God will determine the outward and actual that is called money.

Misc. 307:1-2

So never overlook this fact. That is the only way to get your abundance. Your abundance will depend upon your abundance of unfoldment. Some of us have more beliefs to contend with than others, of course, so we can't judge. But, in general, the claim of being poor, or lacking money, is a claim of lacking unfoldment, and the only way to get more is to get more unfoldment.

Now the belief about money is a sordid belief. Isn't money sometimes called filthy lucre? Well, that is what sordid means — a bad belief. The belief about money being a belief of lack of substance is a belief of trying to get something, instead of having something to give — instead of being infinite. But that which one seems to be trying to get, already is infinite — all-inclusive. Then what would heal the claim of lack? The unfoldment of infinity, the unfoldment of the fact that each one already has all there is — infinite abundance, that each one is all-inclusive, and has everything to give. So unfoldment determines

the outward and actual called money by revealing the true sense of what money is as God's visible idea — God's unfolding idea.

Jesus must have had the same thought when he said, “seek ye first the kingdom of God . . . and all these things shall be added . . .” (Matt. 6:33).

Seek the unfoldment of God and His unfolding idea, and all these things shall be added unto you. Isn't that the same as Mrs. Eddy's statement that “God gives you His spiritual ideas, and in turn, they give you daily supplies.”? (Misc. 307:1-2).

Don't you think that Mrs. Eddy's teaching is just the same as Jesus' teaching? We have always wished we could have heard Jesus teach. Well, divine Science is Jesus' teaching, so our desires are being fulfilled.

Handle the claim, then, of insufficient income. What is income? Does your unfoldment seem to come in? The unfolding ideas come to consciousness. That is the only income there is, isn't it? The unfolding ideas come to consciousness — unfold in consciousness. Well, is it sufficient? Then the claim of insufficient income would be a claim of insufficient unfoldment. In other words, unfolding ideas are our income, the incoming unfoldment.

When we say “handle a belief,” it means to see the nothingness of the belief by means of our unfoldment of the reality.

Isn't the belief of trying to get something a universal world claim? Even Christian Scientists try to get understanding. Heal the claim of trying to get something with the unfoldment of the reality that you already have it, and that everybody already has it. It is already omnipresence, and right where they seem to be trying to get something, the very thing they need is already there as the unfolding idea. So substance is God's eternal presence, eternal unfoldment, which we know as conscious at-one-ment — conscious oneness with God.

Heal the claim called heart insufficiency. Could the belief of a lack of anything be objectified as a claim called heart insufficiency? Yes. Would it have to be something that seemed to be the matter with the heart? In other words, would there be anything wrong with the heart? Would it be because there was something wrong with the heart? If you believed there was something wrong with the heart that needed healing you might have to give a good many treatments, — because the heart is all right — but if you believed that it wasn't — that would be malpractice. If you were believing something that wasn't true about the heart, or about anything, you would be a malpractitioner.

Heal a case of heart trouble — lack of compensation. Do you think, for instance, that a claim of unrequited love could be a claim of insufficiency, or heart trouble? The heart stands as a symbol of love. Handle the claim of insufficiency and see if it could apply to the heart, or could apply to money, or it could apply to love, or it could apply to strength or to anything. The claim of insufficiency is a claim of lack. So a claim of heart insufficiency would be a claim of lack of something — a claim that the heart (as the innermost core of man) lacks something that it ought to have. But right where the heart would seem to lack something, it really would not lack anything at all, because, in reality, the heart exists as infinity — the infinite idea — and we have seen that everything exists as God’s infinite idea.

If anything existed as less than infinite, could it exist at all? So a claim of heart insufficiency could be handled by seeing that the heart exists not as lack of infinity, or insufficiency, but as infinite manifestation, as God’s infinite idea.

Mrs. Eddy has been quoted as saying, “Never admit a sense of lack of any sort, for it breeds all sorts of disorder.” So if we admit a sense of lack of any kind, couldn’t it claim to be objectified as some disorder, suffering, difficulty, imperfection?

Christian Science is redeeming the world, saving the world — not from evil, because there isn’t any, but from the *belief* in evil — the belief that there is evil. Christian Science is redeeming or saving the world, not from lack or poverty, because there isn’t any, but from the *belief* of lack or poverty.

S&H 251:30-32

So Christian Science is redeeming the world and saving the world from all of its troubles by revealing the Allness of God — God’s omnipresence and Allness. Christian Science is not redeeming the world from a lack of anything, but is redeeming it from the claim of ignorance, because a belief is a claim of ignorance. So all the world’s troubles are a claim of ignorance. The world has only one trouble — ignorance — ignorance of God, ignorance of the revelation, ignorance of the reality.

## Electricity

All there is of what is called a material vibration, or so-called electrical vibration, is not matter at all, but what is called electrical vibration is the outward and actual of God's mighty spontaneous power, thought-force — spontaneous force of unfoldment, the force of unfolding. So electrical vibration is a symbol, then, of God's omnipotence, a symbol of the outward and actual of the unfolding idea.

My 226:6-20

Then are storms, electrical storms, the outward and actual of God's unfolding ideas? No. Then what we know of as constructive electricity, or electrical vibration, harmonious, natural, normal, is in reality God's presence and power, omnipotence unfolding its ideas and determining the outward and actual as visible ideas, as electrical vibrations which may not be visible to the unilluminated thought, but exist as God's visible unfolding ideas — thought-force. Electrical vibration, then, is in reality God's infinite thought-force, omnipotence.

S&H 207:28-29

The action of man and the whole universe symbolizes, then, the harmonious unfolding of ideas, the rhythm of unfolding ideas. That is what is symbolized by electrical vibration, and, as we have seen, it determines the outward and actual called light, sound, color, form, and outline. In reality all these things exist as the harmonious sequence of God's unfolding ideas — the rhythm of Spirit.

There is, then, no destructive electricity. The claim of destructive electricity, then, is a claim of conflicting beliefs, a claim of two, a claim of opposites, opposing, resisting each other, attracting or repelling each other. Destructive electricity is the sharp surplus of materiality. It is the beliefs counterfeiting the highest unfolding ideas, the highest unfoldment. So there is no destructive electricity, because it comes from the claim of two — something more than one — two conflicting beliefs resisting, repelling each other, or attracting each other — in other words, a claim of magnetism.

Then what is the difference between destructive and constructive electricity? We must know, because the whole universe, as the outward and actual, seems to exist as electrical vibration — light, sound, heat, color, beauty — everything called the universe exists, to human sense, harmoniously, as electrical vibration. But electrical vibration seems to exist as both good and bad electrical vibration — both constructive and destructive.

What is the difference then? Why, in back of the constructive electricity is the reality of God's almighty, spontaneously active, thought-force of unfolding ideas, making themselves visible as universe. But does the claim of destructive electricity have anything

back of it? Only the belief of something besides God's spontaneous power of unfoldment, and that belief is not true, not real. So destructive electricity has nothing in back of it. Therefore there is none. There is no destructive electricity. Right where there seems to be destructive electricity going on as electrical storms and accidents, tornadoes, and all sorts of things objectified as destructive force — right there is the reality of God's almighty thought-force functioning, operating, acting, doing everything, doing all that is going on. Right where the beliefs seem to be going on, there isn't anything going on but the reality, and it is doing everything.

So it is constructive electricity that determines the outward and actual that we know as the universe harmoniously, because God's spontaneous thought-force is back of it, and it exists as God's visible idea. But what seems to be going on inharmoniously, destructively, doesn't have anything back of it, and so it isn't there at all, but right where it seems to be going on, the reality of being is functioning, and perfection is going on.

By reversal, the belief of destructive electricity serves as a waymark to the reality of what electricity is as God's omnipresence unfolding itself — as visible ideas called beauty, trees, color, warmth, sound, light, joy, strength, energy, and all there is.

Well, then the claim of destructive electricity, being based on the claim of two — something besides God — is a claim of magnetism — a claim of opposite beliefs opposing, repelling, or attracting each other, and objectified to the extent that they are believed and entertained — objectified as magnetic matter, destructive phenomena, or material magnetic phenomena — material magnetism.

What is another word for the material beliefs left over from the animal kingdom? Why, the word *animal magnetism*. Do you know what the claim that is called animal magnetism is, according to the belief? It is the claim of many beliefs conflicting with each other. Either they attract or repel each other. It is a supposition, belief, claiming to be another mind — claiming to be another force besides the one force — claiming to be a magnetic force. It is the belief in conflicting forces — many forces — claiming to act on each other as a claim of many minds or many wills, different from each other — conflicting, opposed to each other — a magnetic force claiming to be both positive and negative.

Electricity is a claim of a positive and negative. Conflicting wills claim to act on each other, as a claim of a positive acting on a negative — a claim of difference, and therefore conflict and friction, resistance — a claim of a positive evil acting on a claim of a negative good. The belief, as it claims to destroy the unfolding idea, is a claim of a positive belief claiming to destroy a negative unfolding idea. But is a destructive belief ever positive and is the unfolding idea ever a negative? Never. There is no negative. There is no negative good. God's unfolding idea is not negative. There is no negative to God's unfolding idea,

for God's unfolding idea is always positive, and the only claim of a negative would be the belief. The belief is a claim of a negative to the unfolding idea. Isn't unfoldment very positive, always? And doesn't it act very positively on the belief when it determines its nothingness? Yes. So the only claim of a negative is the belief — but there is no negative. The belief is only a claim of a negative — negative to the reality, negative to the unfoldment.

So the claim of animal magnetism is a claim of destructive electricity, because it is a claim of two, therefore a claim of polarity, a claim of duality. That is all there is of the claim of electricity, or electrical magnetism, or animal magnetism — a claim of many wills, many minds, many influences, many powers, many forces — a claim of one force controlling another — a claim of a positive force controlling a claim of a negative force.

Then if the belief could get you to believe it or hypnotize you into believing it, it would be a claim of controlling you. The belief would be controlling the idea, just as the unfolding idea controls the belief when it reduces it to nothingness. Therefore, “animal magnetism, or hypnotism,” as Mrs. Eddy says, “is the specific term for error,...” (S&H 103:18) of every sort. It is the specific term for all the beliefs, no matter what specific name it goes by, whether it is psychology, demonology, animal magnetism, or hypnotism. Then this claim of animal magnetism, or destructive electricity, would, as a claim of animal magnetism, reduce the universe to destruction and chaos — and isn't that what it is claiming to do?

John 6:44; 12:32  
S&H 575:26-27

Mrs. Eddy speaks of the “polar magnet of revelation.” What does a magnet do? It draws everything it can to it. Isn't it the revelation of divine Science drawing the whole world to it as fast as it can be understood?

So it is the polar magnet. The North Pole stands for attraction; the South Pole stands for repulsion; and there is the claim of electricity — a positive and a negative — attracting and repelling. When Mrs. Eddy speaks of the “polar magnet of revelation,” on the same page she quotes the Psalmist as saying, “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” She also says this city “...represents the light and glory of divine Science.” and that it is “...a city of the Spirit, fair, royal and square.” (S&H 575: 9, 22-27). This is the city of the unfolding consciousness, and northward its gates open to the North Star, the Word, the polar magnet of revelation.



So destructive electricity, or electrical material magnetism, or the claim of magnetism, is a belief about the reality which is God's revelation — the only magnet drawing everything to it.

You have all seen the light drawing the insects to it. It formerly was believed that the insects liked the light and so went to it, but it has been proven that the light *draws* the insects; they have to go to it; they are attracted by it. In other words, the light draws them to it. Light is the symbol of the revelation drawing all to it.

Then all of this claim of material sense, material existence, as matter, is just a belief about the reality calling itself the reality. So the beliefs, in a state of polarity, opposition, and hatred of the reality, divine Science — as an organized system — found their full expression in that system of beliefs called Theosophy. Theosophy calls itself the final revelation to this age and claims to be the infinite wisdom, but it's only the final illusion, a perverted sense of divine Science, divine revelation. It is a claim of polarity, opposition to, and hatred of, divine Science.

S&H 450:29-2

The belief called Theosophy claims to reason from the basis of imperfection. That is, it starts out from the standpoint of imperfection and reasons on up to perfection, thus claiming that the belief can arrive at perfection. It is the belief trying to demonstrate itself as the reality — trying to demonstrate itself as perfection. Theosophy starts with the belief. Will it ever reach perfection, then, if it starts out from the basis of the belief? It could never reach perfection.

Divine Science starts with perfection — starts with God, cause, and reasons out from the basis of perfection. That is a point to never lose sight of — that all of our reasoning must start from the basis of perfection. If we started with the belief, we would never get beyond the belief. We would end with the belief. Then, it is because divine Science starts with the revelation of God's allness that it demonstrates God's allness.

Theosophy is a counterfeit of divine Science. It is the belief calling itself divine Science. Then, would that be a bigger belief, as a belief? It would be a worse belief. When the devil calls himself the unfolding idea, he is more of a devil, isn't he? But there isn't any devil, and belief has no reality, but is a belief about the reality. It is a worse belief when it calls itself divine Science than when it says it is something different from divine Science. So this belief called Theosophy is a belief in both matter and mind; it is a belief that mind is material. It is a belief in matter, in a matter mind. It is a belief of absorption, annihilation of the universe and man, whereas divine Science unfolds the reality — the eternity of the universe and man. Which would you choose?

Theosophy does away with all individuality, whereas divine Science reveals and demonstrates individuality, and we will, each one of us, demonstrate our individuality. How? By unfolding more and more of our reality in which the unfoldment, being infinite, unfolds infinite diversity — no two alike, in expression — and the more our unfoldment unfolds, the more distinctive our individuality becomes.

Divine Science never does away with anything that is real; it only does away with the beliefs. Then can you see why Theosophy is a claim of annihilation? It is, because it believes that the universe, as it sees it — materially — is all there is of it. This would annihilate the reality, as far as the belief.

We see that this belief of universe will all be done away, don't we? So Theosophy is a belief — a counterfeit of the reality — but it calls the counterfeit the reality, and so does away with reality. But it isn't doing away with reality at all. You cannot do away with a reality. Theosophy doesn't take a reality in, it doesn't include a reality. The reality, furthermore, is eternal.

Does God have individuality? How many individualities are there? God's individuality is infinite, and He reflects Himself as the infinite manifestations of individuality called many individualities — your individuality and my individuality, and the more you know about God, the more your individuality will stand out. So you are really just finding yourself, demonstrating your individuality, as the reflection of God's individuality.

Un. 48:4-9

S&H 494:3-4

There is only one of anything; so there is only one individuality, but it is infinitely diversified in expression — there are no two alike. The very universe teaches us that. You never see anything alike, no two alike, of anything in the universe. The universe expresses that infinitely diversified individuality. Each thing that exists — the bird, the insect, everything — has its own individuality. There is only one substance, but there is infinite individual expression or reflection of that one.

So right where there seems to be a lack of substance, the infinite substance really is — right there.

Heal the claim of cavity in a tooth. Right there where there seems to be the absence of substance called a cavity in a tooth, is there a cavity? No. Right there, substance is — perfection, omnipresence, infinite substance, is.

Mrs. Eddy has been quoted as saying, "If you can heal the belief about money, you can heal any belief of disease." In other words, you can heal the belief of lack. The basic belief

is the belief of lack — the belief that there is something besides the infinite one — a belief in the absence of infinite one called lack. But if there were something besides infinite good, there would be two, and that would be a lack of infinity, because there couldn't be two infinities. So if you can heal this belief of lack, you can heal any belief, because all of belief is based upon this basic belief of lack. So the great revelation is the revelation of the one substance, Spirit, and that there is “none else besides.”

Un. 34:10-13  
S&H 293:13-10

Christian Science is the revelation of one infinite, indivisible, undividable, unbreakable, substance, thought-force, that we know as Spirit. The spontaneous unfoldment of God, Mind, we know as Spirit, forever evidencing itself as the outward and actual — the one infinite force, thought-force — the force of unfoldment, the unfolding force of thought — eternally evidencing itself, or determining the outward and actual in infinite diversity. Diversity has to be infinite, or it wouldn't be diverse. This witnesses to God's infinitude.

This one infinite Mind, intelligence, unfolding its ideas in harmonious sequence, is the all-harmonious one, determining the all-harmonious outward and actual called constructive electricity, vibration, and is objectified as light, sound, color, form — the rhythm of the universe. The rhythm of the universe is the rhythm of Spirit — rhythm of unfoldment — the rhythm of its unfolding ideas, one after another, in such harmonious sequence that they seem to be objects and things.

Divine Science teaches us to resolve things into thoughts. Why? Because things exist as thought-force, unfolding in harmonious sequence, rhythm. Rhythm means the repeated unfolding of ideas.

S&H 207:28-29

Mrs. Eddy says that the spiritual reality, the fact, repeated in the action of man and the whole universe, is harmonious. It is the harmonious repetition or sequence of ideas unfolding. The “ideal of Truth” is the rhythm of Spirit, and that is the rhythm of the universe, the repetition of the spiritual fact repeated in the action of man and the whole universe.

**Then declare:**

There is no magnetic power, because “magnetic” always means two — no magnetic attraction or repulsion (the basis of two).

The claim of two different and conflicting beliefs is a claim of magnetic power. It is the world's belief that we have to heal.

Mrs. Eddy has been quoted as saying, “Know that electricity cannot convey poison to you.” Conflicting mortal opinions act as poison.

S&H 273:29-3

There is no destructive electricity; there are no conflicting beliefs to act as poison; there is no destructive electricity to act as poisons.

Isn't chronic catarrh a claim of morbid secretion? Aren't mortal opinions a claim of morbid secretion — the believing of beliefs? Isn't believing beliefs a claim of morbid thinking — a claim of a positive and a negative? Conflicting beliefs, conflicting wills — one more positive than the other, are the claim of a poison; whereas in reality there is only the one Will, Soul — one Mind, Spirit — one rhythmic round of unfolding ideas.

Misc. 82:30-4; 25:12 only

S&H 93:10-13; 561:16-2

So the fact remains as the reality, that there is only one harmonious infinite thought-force, not two, and it determines the outward and actual called health without any negative.

There is no animal magnetism. There is only one magnet, only one magnetism, and that is the polar magnet of revelation. So the reality, that animal magnetism is the belief about, is the reality of the one magnetism of the revelation, the magnetism which is drawing the whole world unto it.

Then my thinking must exist as a magnet — the magnet of revelation, unfoldment, drawing (attracting) and repelling — attracting the beliefs that are receptive and repelling the beliefs that are not. The unfolding idea, the unfoldment, is drawing unto it other ideas — drawing to itself more unfoldment. So there is only one magnetism, and that is the magnetism of revelation.

S&H 575:26-27

The unfolding idea is the magnet — the Word of God unfolding, and repelling the beliefs only.

Mrs. Eddy has been quoted as saying, “I cannot be negatively electrified.” In other words, my unfolding consciousness, or seeming lack of unfoldment, would be a claim of a negative. If the beliefs were very positive, wouldn't they claim to act on me, as a negative, if they could hypnotize me into believing them, and thus keep me from reducing them to nothingness? The belief, then, would be a belief of hypnotizing me; it would claim to electrify me. It would be a claim that I could be negatively electrified — that I could be

negative because of lack of unfoldment and therefore would be receptive to the belief that would be trying to control me as a claim of a positive belief, as a claim of electricity.

**Declare then, as law:**

I cannot be negatively electrified, or I cannot be acted upon, as a negative. The unfolding idea is always the positive — the infinite positive. Always declare that it has no negative, and therefore there is no negative.

That is another way of saying that there is no magnetic power. There is only one magnetic power, and that is the magnetism of the revelation, the polar magnet. But as material magnetism, there is no such magnetic power as that which the world believes it to be.

S&H 96:12-4; 97:21-11; 233:28-9 (substitute “belief” for “disease”);

Pan. 7:26-1

S&H 92:29-31

Where would the conflicting thought be going on? Does it have to go on between two persons, or could it go on within yourself? Suppose you were uncertain about something, as to just what you should do? Would that be a claim of conflict going on in your own thinking? Or if you were worrying about something — fear — couldn't that be a claim of conflict in your thought? And it could claim to be objectified as some physically disturbed condition.

“...(R)ebbellion is as the sin of witchcraft...” (I Sam. 15:23) because it is the same sin — the only sin there is — the sin of believing there is something besides God.

So, all the wrong beliefs are sin.

Saturday

Day 6

## UNIVERSE

Mrs. Eddy says, “For right reasoning there should be but one fact before the thought, namely, spiritual existence.” (S&H 492:3-4) — in other words, the unfoldment of God’s allness, perfection.

Would you like to take a trip around the universe? Mrs. Eddy says that everything in God’s universe expresses God — expresses God’s inherent nature and character.

Misc. 331:25-26

S&H 502:28-5

Gen. 1:1; 2:1-3

S&H 466:1 only; 468:22-24; 331:16-17

So everything in God’s universe exists as some ever-unfolding idea or God’s inherent nature and character.

The rainbow, star, ray of sunlight, river, mountain, flower, bird, tree, man, woman, are all what Mrs. Eddy calls “hieroglyphics” — and hieroglyphics means symbols.

My 129:11-14

Misc. 331:29-4

S&H 240:1-7

So everything in God’s universe exists as a symbol. They are symbols of God’s inherent nature, symbols of the infinite, the ever-unfolding thought-force, intelligent force. Then everything determined by God’s unfolding ideas must express God’s inherent nature and character; everything determined by God, and therefore humanly good, must express, and does express, some quality of God’s nature, either as a primitive or as a derivative. For instance, a tree would be a primitive, but an airplane would be a derivative, of the unfolding idea.

S&H 399:18-20

So an airplane, or a radio, or a ladder, a bridge, a bolt or a screw, as well as the tree or the iron, or the skill that goes to make something, must, and does, express God’s inherent quality or characteristic nature.

Mrs. Eddy says, “Human skill but foreshadows what is next to appear as its divine origin.” (Misc. 232:12-14). Then the skill that builds a bridge, that cooks, that makes a dress, foreshadows the reality which is next to appear. So the symbols foreshadow the reality, and we “love their promise,” — because the reality will appear next.

And that is the way these so-called physical scientists are going to learn the reality. They are discovering in their way by way of human skill. They are discovering the symbols of the reality which will be next to appear to them. We are learning it by scientific reasoning, but whichever way we each learn it, that is the right way for each one of us.

So even a bolt that fastens something together stands for oneness — the oneness of God and God’s idea.

S&H 280:2-8

Then it is just as if God comes down into the human realm and cooks the dinner, or makes the airplane — just as if God is actually determining the outward and actual called an airplane, a radio, or builds a bridge, constructs a dam that seems so wonderful to the world. God, the unfolding thought-force, determines the skill that cooks the food and governs the weather, but that unfolding thought-force doesn’t determine the storms, or the tornadoes, or the earthquakes, or the suffering that seems to be in the universe. But God, the unfolding thought-force, does determine their nothingness. God determines the nothingness of the false sense that seems to be objectified as storms and earthquakes and sufferings. They do not exist in the universe, really, because they are not determined by God. There is nothing that exists that isn’t determined by God as the outward and actual of God’s unfolding idea.

Doesn’t all this great human skill come as unfoldment? It is infinite Mind unfolding the ideas that appear as human skill when a great inventor does something. Then there isn’t anything in the universe that isn’t determined by God. If it isn’t determined by God, it isn’t determined at all.

Misc. 14:23-28

Therefore, God’s ideas of good unfolding as my ideas of good are the only universe that I will ever know. It is just as if one had a universe all of his own. My concept of everything is all there is of my universe. It wouldn’t be good for anything if it were another besides the one, because it would be less than infinite; it would then lack something, so it would be imperfect and therefore undergoing destruction.

The universe does seem to lack unfoldment and seems to be going to destruction, but does it? Is it? God doesn’t lack anything, and the universe expresses God’s unfolding thought-force. So right where the sense of a universe seems to be imperfect and lacking something

— there is infinity, reality, perfection, completeness. So it is a wholly good universe. It is infinite.

Then infinity always means God’s omnipresence — God’s unfolding presence. So the universe is a wholly good universe functioning as the Will of God — the Will, the thought-force, Soul — functioning as Soul-force, the mighty Will of God in spontaneous activity, the mighty thought-force unfolding, and there is no evil in it.

There could not be more than one universe, because, as we have proven, there is only one God, only one thought-force, one infinite unfolding of its own oneness.

The word “universe” in Latin means “uni” (one), plus “vertere” (to turn). So its original meaning was “to turn into one.” Isn’t that just what we have been doing? What is the One that our universe is resolved into? The one infinite God-force, thought-force, Mind-force — the infinity of unfolding thought-force determines its outward and actual phenomena through its mighty force. This outward and actual is apparent to itself, apparent to the illumined thought — apparent to the thought that is able to see it — apparent to the thought that has unfolded to the point of seeing it. And because the unfolding thought-force is acting on all of the beliefs, it determines the humanly outward and actual called universe. So all of the universe is resolved into Spirit, and this alone meets the requirements of the word “universe.”

S&H 209:16-30

Even the physical scientists are beginning to get a glimpse of that, but divine Science is the only thing that reveals these wonderful realities — these wonderful facts. No wonder Mrs. Eddy speaks of “Science vast.” It is a vast universe and a vast Science interpreting the universe.

Then the universe expresses Mind’s unfolding purpose and Will. It is infinite Will unfolding its own purpose — carrying out its own Will, desire, purpose — fulfilling its own desire and purpose, because it has within it the power of accomplishment — the purpose of infinite intelligence. So it is an intelligent universe, isn’t it? It is infinite intelligence that we know as Spirit and Soul — infinite Will, unfolding.

S&H 240:5-6; 506:20-21 only

The universe, then, is the spontaneous activity of Mind — the infinite Mind-force, thought-force — spontaneously unfolding in unlabored action. What makes everything spontaneous? What makes God’s unfolding spontaneous? It is God’s great Love — giving God’s great desire, Will, purpose, motive — to give His own nature — to unfold it, express it, prove it, reveal it. So giving, unfolding, is the keynote that unlocks the mystery of the



universe and creation. Because God did give this unfoldment, this revelation, to Mary Baker Eddy, the secrets of our universe are being unlocked and revealed to the world.

S&H 207:28-31; 510:4-5

The universe, then, is the unlabored action, motion, thought-force. In other words, it is that which we call the rhythm of Spirit, the rhythm of unfolding ideas unfolding the infinite purpose, even as it unfolds the petals of a rose.

Do you remember ever reading the phrase “the music of the spheres” (S&H 255:5-6)? Well, that is the rhythm of God’s unfolding thoughts — the rhythm unfolding in harmonious sequence. Therefore, there is only one universe, but there are many manifestations. There are many of what is called universes — but there are not many universes in reality. There are only manifestations of the one universe of God’s unfolding. The degree of unfolding in our universe isn’t very great. Don’t you think that there might be other universes where unfoldment could be greater, or, in some others, less? They all express degrees of unfoldment, just as persons express different degrees of unfoldment.

S&H 502:29-5

It says that God is the only creator, and that His highest ideas are the sons and daughters of God. They are those ideas which are unfolded most fully. The unfoldment of man and woman is greater than that of animals.

Misc. 36:6-18

Gen. 1:27

God made man in His image and likeness on the sixth day of creation. Man was the last thing created, as the unfoldment kept getting bigger and bigger, or kept unfolding more and more.

So the same thing is true individually, as well as universally. There are many universes, and undoubtedly they are all expressing different degrees of unfoldment. As manifestation, they are all different; they are infinite in their diversity. Every universe is a different manifestation, because God is infinite in His diversity of expression.

What is the circumference of our universe? God’s Allness. Our universe is just as big as our unfoldment. The circumference of our unfoldment is the bigness of our universe — the immensity of Mind’s unfoldment — infinite unfoldment, the all-inclusive — that is our circumference. Our universe is all-inclusive. So an unfoldment, no matter what its nature, is all-inclusive, complete — limitless. It is the limitless unfoldment of God’s all-presence and power and action — His mighty force.

Misc. 105:32-1

S&H 509:17-19

To show how the immensity of this universe is symbolized — the immensity of the reality of our unfoldment, which is our universe, the immensity of it all — we need only turn to the thought of space and time which is calculated by our physical scientists. Space and time are so vast that it is beyond human thought to conceive of the reality at all. Space is so vast that certain groups of stars called nebulae in the universe are so far apart from us that it takes light traveling at the rate of billions of miles in one day (186,000 miles a second) millions of years to travel from a particular group of stars to us. Now that is beyond all human conception, but that is what these great physical scientists have discovered. But Mrs. Eddy’s discovery, or revelation, is making it possible for them to discover still more wonderful truths about our universe.

So the concepts of space and time symbolize, as Mrs. Eddy calls it, “illimitable divinity” (S&H 127:8), or limitless unfoldment.

There is no limit to our unfoldment. Light travels on from sphere to sphere; the unfolding idea travels on from sphere to sphere — from unfoldment to unfoldment, doesn’t it? Well, we are that unfolding idea, traveling on from one unfoldment to another, infinite unfoldment, the unfoldment of limitless omnipresence, omniscience, omnipotence, omni-act — all-unfolding, all-including.

S&H 127:4-8

Gen. 1:3

We catch gleams of the infinite only — just glimpses. Our unfoldments are only glimpses of the infinite.

S&H 479:18-32; 507:24-6

This is a beautiful thought: would God unfold the universe and then leave it to shift for itself? Would God make it, and then leave it without doing any more for it? No. Mrs. Eddy says, “Creation is ever appearing [unfolding], and must ever continue to appear from the nature of its inexhaustible source.” (S&H 507:28), because of Mind’s inexhaustible ability and power. So don’t you think there are actually things in our universe appearing that didn’t appear before? — things that didn’t seem to be there before? Our universe is growing more beautiful as more of the unfoldment is determining the outward and actual. Then it really has to be that way. It has to be as Mrs. Eddy has said: “Creation is ever appearing.” It has to continue appearing because of the “nature of its inexhaustible source.” Mrs. Eddy says, “To discern the rhythm of Spirit . . . thought must be purely spiritual.” (S&H 510:4). It must be unfolding thought, God’s thought, that is spiritual.

S&H 504:9-15

Genesis 1:1 says, “In the beginning God created the heaven and the earth.” In the beginning God unfolded all these things — the outward and actual — unfolded these ideas

in the beginning. To my sense, it was a beginning of God's unfolding His ideas as my consciousness. Paul said, "In the fullness of time" (when he was ready for it) — so, it was when I was ready for the unfoldment. It was only the beginning of my unfoldment — the beginning as far as I was concerned, but not as far as the universe was concerned, or God was concerned. It was the beginning of my unfoldment in which God created my universe, my unfoldment of what universe is — revealed my universe. The objects in space imaged forth symbolize the individual ideas — God's ideas individually, perpetually unfolding. So it is self-evident that Mrs. Eddy says that all is God and His ideas unfolding.

S&H 506:18-21

Then everything in the universe — objects and things — exist as God's identities, manifestations, symbols. They symbolize God, and give identity to God, just as God is their identity — the identity of the objects and things.

Could you call the outward and actual the counterpart of God's unfolding ideas? It may seem a little puzzling to decide just what counterpart means. But the humanly outward and actual may be considered to be the counterpart of God's unfolding idea.

Counterpart means a legitimate copy, facsimile, an exact copy. Because God determines the humanly outward and actual by acting on the beliefs, it becomes aligned with God's own outward and actual which is apparent to the illumined thought, and so the humanly outward and actual, which is determined by God's unfolding acting on the beliefs, becomes the counterpart of God's unfolding ideas — Love's unfolding. It has to be Love, because it is self-evident that God is Love, and that everything exists because it is Love — giving — doing it all. It is God giving, unfolding, revealing, expressing. Love stands for giving, and so expresses that giving.

So Love is everywhere, omnipresence, unfolding itself — its concepts, nature, consciousness and characteristics.

S&H 503:9-17

Rev. 21:23

So Mind unfolding — my unfoldment — is my light — the light of my universe. God said, "Let there be light:..." (Gen. 1:3) — let there be unfoldment.

Matt. 5:13-16

Mind unfolding is the light of my universe, and, as it unfolds as my thinking, it is my light, the light of the only universe I shall ever know — the light of the world. Jesus said, "Ye are the light of the world." (Matt. 5:14). My unfoldment is the light of the world, and I

have to give it to the world. That is what Class work is for — to enable us to let our light shine.

“Ye are the salt of the earth:” (Matt. 5:13), said Jesus. Salt stands for preservation. So if you are the salt and the light, you are about everything there is in the universe that is important. The light reveals what really is in the universe, and the salt preserves it. There is only one light and that is the light of unfoldment.

S&H 504:9-11; 504:16-26

Gen. 1:2-5

There is no absence of light; therefore there is no darkness, no absence of unfoldment, because it is always omnipresent awaiting recognition. Therefore there is no night in the light of the unfoldment.

S&H 586:1-2

Zech. 14:7

Gen. 1:5

“... the evening and the morning were the first day.” (Gen. 1:5). There is no evening that comes after the morning. The evening and the morning were the first day because the dawning of the light, or morning, must (to human sense) begin to unfold to the “mistiness of mortal thought.” The light is omnipresent awaiting recognition, and its dawn means “revelation and progress.”

S&H 591:23-24; 584:1-8

“The irradiance of Life;...” (S&H 584:1) should determine our day, and it does, as the idea of Life dawns. That is the break of day, every day. As the unfoldment of this idea, I am law to my day — each day as it comes along.

How would I determine my day? By knowing the reality of what day is — God’s unfolding of His infinite purpose and nature.

Unfoldment evolves thoughts as things, but the whole universe of things must be resolved into thoughts; it all has to be turned into one — resolved into one unfolding idea.

S&H 269:14-16

Misc. 331:25-26

It is Love’s purpose to reveal its own Allness; it is God’s great purpose to be All-in-all — to prove it, demonstrate it.

The three steps in this demonstration are:

1. The revelation of it; it must be revealed.
2. The proof by logical reasoning.
3. The proof by demonstrating it in the outward and actual.

Would I have to do all these things if God didn't have to? Isn't it what God does? And that is why I must do it. It is God proving His Allness; and it brings satisfying joy in doing it.

Rom. 8:28

Everything is working together for good in our universe, for the good of our unfoldment. All things are working together, unfolding harmoniously in the harmonious sequence of unfolding ideas for the good of the unfoldment — one day after another.

My 158:9-10

Then you have all the time there is. You will find you would have time enough if you realized and declared that you have all the time there is.

Rud. 4:10-13

Do all these unfolding ideas, unfolding in their different degrees of unfoldment, have their own individual qualities? Do these unfoldments constitute the form, outline, and color of my universe — the beauty, sound, and light of it? The color, substance, form, outline, beauty, of my universe is dependent upon my unfolding consciousness. Then my universe is my state of unfolding thought objectified, isn't it? It is the subjective state of my thought objectified as objects and things. It is all thought, and it is all in Mind; it is the subjective state of thought objectified. The subjective determines its own objective. So it is just as beautiful, harmonious, stable, and secure, as my state of consciousness — as my fundamental subjective thought.

Rud. 6:3-11

My 265:24-28

Why do we have solids, liquids, and gases — land, water, air? What is the difference between solids, liquids, and gases?

Gen. 1:9-10

S&H 507:1-3; 511:23-25

Liquids stand for unformed thoughts — those thoughts not yet gathered together into form or object. Solids stand for the degree of unfoldment which has determined the outward and actual. Gases stand for the essence of God's power.

Peo. 10:1-4

S&H 597:27-29; 507:3-10; 511:23-3;

S&H 502:28-5; 70:12-13; 71:5-9; 509:20-23

Animals, vegetables, minerals, are all unfoldments, and it is only the false sense that misinterprets them as animals, vegetables and minerals. Man is the fullest degree of unfoldment; he is the highest unfoldment, and it is limitless. We haven't yet demonstrated the manhood and womanhood that we are going to manifest.

S&H 514:10-10; 515:21-24; 509:13-4; 503:3-5

Read and unfold the ideas in the entire chapter of "Genesis" in *Science and Health*.

Mrs. Eddy says, "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal." (S&H 70:12-13). Each has its own individuality; there are no two blades of grass alike. Mrs. Eddy also says, "The identity, or idea, of all reality continues forever; . . . Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect." (S&H 71:5-9). Soul is inclusive of its ideas, of the outward and actual determined by those unfolding ideas.

So then it is all-inclusive of this that we call universe, and the forms in the universe reflect it, symbolize it. Then all that is going on is the unfolding thought-force, the unfolding of intelligence, the unfolding of the infinite Will.

Then is it any wonder that Jesus prayed, "Thy (W)ill be done in earth, as it is in heaven." (Matt.6:10)? Is it just another way of saying, "Thy Will be manifested as the outward and actual, as well as in the unfoldment? Yes. "Thy Will be done" determines the outward and actual on earth, as in the reality — the unfoldment. It is all the functioning of the one infinite Will, omnipotence, omniscience. Everything in the universe symbolizes, and expresses omnipotence, omniscience, omnipresence, omni-action.

Mrs. Eddy says, "Eternal things (verities) are God's thoughts . . ." (S&H 337:24-26). Eternal verities, realities, are God's unfolding thoughts. "Thy Will be done on earth" is as the outward and actual — as it is in our unfolding thought.

So, as we have seen, it is God's infinite purpose to prove His own Allness, and it is evident that the only way God can prove His own Allness is not only by the unfoldment of this wonderful vision melting away what might seem to be something else, but by proving it by demonstrating the nothingness of the false claims, the false sense. God has to prove the nothingness of anything else besides God.

Hasn't it all been God unfolding? God is unfolding it to us. Then how would you handle a claim of a storm at sea? Haven't we seen, all the way through, that it is always a lie about the reality that needs to be seen as nothingness? Then you heal the lie, or the false claim

called a storm at sea, by unfolding the reality of what sea is. Right where there seems to be a storm at sea, there isn't any storm at all. Right there the reality is as God's own functioning — perfection functioning.

Mark 4:37-39

“... and there was a great calm.” (Matt. 8:26). Is there a great calm when your unfoldment comes and melts away the false sense? Jesus saw the storm as the lie about his unfoldment objectified — the lie about the Christ idea. That is all there is for the lie to lie about. It is always the lie about the reality.

Where the unfolding idea is, the lie about it would claim to be, and you have to say, “Peace, be still” to the lies that might be stirred up against the unfolding. Watch to discern the nothingness of the lies that might be stirred up against your teaching. But there will be a great calm when you discern the reality, and say to the lies, “Peace, be still.”

“Be still and know” (Ps. 46:10) God's Allness, omnipresence, the omnipresence of good, right where the false sense seems to be, but isn't.

Then heaven and earth shall not pass away because they are in a wholly good universe. Therefore they are eternal and shall never pass away. They are the eternally unfolding manifestation, revelation, creation, perpetually unfolding. They are the eternal harmoniously unfolding thought-force and Will functioning, operating as law. Then Soul, omnipotence, the Will of God, having within it no element of imperfection or lack of any sort or destructive element — that is, no erroneous aggressive mental suggestion entertained as a subjective state to be objective phenomena, such as destructive frost or mice in the pantry, maintains its own outward and actual called heaven and earth.

Any false sense can claim to be objectified in any sort of way. Miss Church at one time had found evidence of mice in her pantry. She paid no particular attention to them or to get rid of them, but one day upon entering the home of a patient whom she had been asked to visit, she passed another practitioner in the hallway of the building, and sensed a peculiar thought about that person. Upon working for her patient, the word “jealousy” seemed to light up her thinking like an electric sign. So she handled that false belief, and she so riddled it that her patient sat up as chipper as could be and said, “I believe I'll get up and dress.” The mice in the pantry also disappeared. So the claim of jealousy was the belief entertained somewhere which seemed to allow the manifestation of a pest to come into her universe.

There are no earthquakes, no floods, no cataclysms, in God's presence, God's unfolding presence; and there are no strikes there — no errors to be objectified as strikes. A strike results from the claim of many minds, or more than the one Mind. Mind is the Mind of the

employer and the employee. What would heal a strike? The unfoldment of the fact that there is only the one Mind — the God-Mind, and that everyone has it.

Declare that God is everybody's Mind. God is the Mind of the employer and God is the Mind of the employee. That would do away with strikes. If our unfoldment were sufficient to determine the nothingness of the claim that there was more than one Mind, the claim that the employer had a mind apart from God, and that the employee had a mind apart from God, and that they conflict with each other, would be done away. Conflicting mortal opinions claim to act, or be objectified, as strikes — not only as poison, or as electricity, but as strikes, and as storms, tornadoes, floods, pestilence, earthquakes, cataclysms. But none of these can exist in God's presence — the presence of the reality. So do away with the claim of strikes.

So right where the false claim seems to be, Mind reveals its universe as perfection unfolding — all within Mind, God, Spirit — all in the God-consciousness unfolding as my consciousness — unfolding its own beautiful, inspiring ideas, actively harmoniously unfolding, which consciousness beholds and experiences, rejoices in, delights in. God does it. As He unfolds beauty, inspiration, grandeur, they melt into nothingness every false sense — the false beliefs, — thereby determining the outward and actual human phenomena called beautiful sunsets and grand scenery.

It is all right here — omnipresence — all of this grandeur — beautiful sunsets, beautiful lakes, grand mountains, lovely trees, birds, etc. — all exist as visible, audible, tangible, thought-force — idea. Mind's ideas, all within Mind are never apart from Mind or separated from Mind (and the only reason that they ever seem to be something apart from Mind or separated from Mind is because they are falsely supposed to be material). They are its subjective thoughts objectified — its own ideas unfolding within itself — the God-consciousness unfolding as my consciousness.

So the claim of universe as matter, as something material, as something separate from God or as existing outside of Mind, is revealed to be only a false supposititious belief about reality. Therefore, it is only a claim of more than the one Mind — many minds — a claim of many thought-forces — conflicting thought-forces, or conflicting minds and forces, called destructive forces, called destructive electricity and objectified as destructive electrical storms, earthquakes, collisions. Where is the collision? It is in the conflicting beliefs and opinions. Volcanic eruptions are eruptions of belief. Tidal waves, famine, pestilence, are all the force of the supposed belief.

S&H 96:12-11



The “breaking up” or melting away, of these false beliefs “may seem to be famine and pestilence.” Why? It is because of the seeming conflict between the beliefs and the reality, but the reality doesn’t know anything about the conflict.

What are all these extremes of heat and cold? They are not God’s harmonious functioning. No, it is a claim that the lies are functioning and getting quite het-up, quite upset. It comes from the friction of conflicting opinions. Do you notice that when there is something rather exciting before the public thought how very hot it will get? Sometimes when general public opinion is stirred by anger over something it gets very cold. It is the conflicting mortal opinion, or the belief of many minds — more than the one Mind. And there is a prediction that unless we can learn to control the weather, the world will again be engulfed by another ice age. We must learn to control the weather to avert another ice age. Well, you don’t need to think about the weather, do you? You need to think about the nothingness of the conflicting beliefs.

What belief could claim to be objectified as a flood of force manifest as ice? Why, the belief that the world exists as matter — that is the basic belief that includes all the beliefs. All the beliefs stem from that belief. Then, how would you heal it? Through the unfoldment of the fact, the reality, that the world doesn’t exist as matter, but exists as God’s all-functioning thought-force, because it is the unfoldment of the reality that does away with — heals — the false claim. Our unfoldment of the reality would have to be big enough to reveal the nothingness of the belief that the world exists as matter.

S&H 124:20-24

My unfoldment that the world exists as God’s presence and unfolding thought-force must be sufficient to melt away the belief that the world exists as matter. Now that doesn’t mean that I have to make the demonstration of doing away with the seeming universe — but I would have to behold it in consciousness, and behold the nothingness of the false sense or belief in order to demonstrate the reality.

My 265:24-28

S&H 97:11-28; 96:4-11

Consciousness, cleansed of its false beliefs as a subjective state, will be objectified as clearer skies, less extremes of heat and cold, less earthquakes, etc.

Then everything exists as the rhythm of Spirit. The unfolding of God’s love is His thought-force, the unfolding in harmonious sequence. The unfolding of God’s ideas of Love called constructive electricity determines the outward and actual — the light, warmth, sound, color, form and outline — all that is good and worthy.

S&H 525:20-22

So God determines the outward and actual called every cell and fibre, and atom and molecule, even every least manifestation of Mind. Stones and atoms are the manifestations of the one infinite thought-force — the God-force, the Mind-force, Spirit — the force of unfolding thought-force, unfolding with such mighty force as to give itself embodiment, manifestation, expression, body, identity.

Misc. 190:1

S&H 124:20-31; 254:22-23

Misc. 27:27-1

All the cells and molecules are symbols of reality.

What about a rattlesnake? Would you think it dangerous for anyone to be bitten by a rattlesnake? Really, the snake is the perfect idea of God unfolding. Then what seems to be objectified as something called poison? It is the belief that there is poison in the snake. Then, if your unfoldment unfolded the reality of what rattlesnake is, would there be anything objectified as imperfection, suffering?

What would make the snake bite in the first place? It would be some belief entertained somewhere in thought that was objectified as the rattlesnake — a belief entertained would be claiming to function or act as the rattlesnake. Perhaps it would be a belief of resentment, anger, hate, entertained, allowed, in thought, and it would find its response in the rattlesnake, and would seem to be objectified as a rattlesnake that was angry.

Then do you see that these beliefs all came in with the human race — with the animal kingdom? But they came in when the belief of two came in. When Adam saw that there was something besides mortality, then the conflict between two seemed to appear right away and it has continued, and will continue, until our unfoldment blots it all out, and then it will be heaven. When all the beliefs are blotted out by the unfoldment, we shall have heaven.

So it is humans who seem to have put all of these unlovely traits upon the animals. Then who needs the treatment? The human thought. But the human phenomena exist as perfection, too — as God's unfolding perfection, just as the animal does which doesn't have the belief. The human has to be redeemed from the beliefs. We don't need to be redeemed from anything else but the beliefs.

Then we have seen that everything that exists in what is called universe exists as symbols of realities, — all expresses, symbolizes, some quality of God's inherent nature.

Misc. 87:6-11

S&H 479:29-32

So in God's universe, and therefore in our universe, there must be no conflicting opinions, minds or wills that could claim to be objectified as collisions in railroad accidents, or auto accidents, or plane accidents, or objectified in any way as blight, drought, pestilence, flood, or poisonous reptiles. Reptiles are symbols of Life and Love, and the only thing that is ever wrong is the conflicting beliefs, or the belief that there is something besides the one Mind, the one Will, to conflict with it — a belief in something that seems to resist the unfolding idea.

S&H 484:13-15; 514:28-10

Matt. 24:1-51

S&H 96:12-4

Well, then, what about America — that is, the United States? That exists, doesn't it? Why does it exist? Does it exist as God's unfolding presence? Is it God's unfolding idea in a state of unfoldment? Well, what about all the other nations and countries — Europe, Asia, Africa, Australia, New Zealand, the Philippines, Germany, Russia, England, France, Italy, Norway, Sweden? Are they not all manifestations of God, each in its own state of unfoldment? And so is America. But all of these different countries or nations don't express the same degree of unfoldment, do they? Some have unfolded more and some only a little.

Germany knows something about the unfoldment, but it resists it — wants to destroy it. The United States and England are recognized as the most unfolded nations; and those nations that stand closest to each other in their degree of unfoldment are allied to maintain the good that has unfolded and is unfolding.

A league of nations (This was written sometime soon after World War I) wouldn't be any good, because the beliefs and the unfolding ideas cannot mingle or dwell together. What do you think would happen if all the nations would go together as a League of Nations? There would be a state of conflicting belief, conflicting opinion. Well, the unfoldment has gone on since the days of the League of Nations, but do you think all the nations could league together at this time? No. What nations could league together? Only those that had a similar degree of unfoldment and so could think on the same basis — the basis of good — the basis of God.

Of course, as fast as each nation gained more unfoldment, then it could come into a League of Nations and be a member.

Then, can you not prove, as you read about it in the papers, whether it would be the right thing to do or not? Your unfoldment must do that. "Ye are the light of the world" — and you must let your light shine; your unfoldment must be active, actively unfolding.

Isn't that what Class work is for — to make the world better? “Ye are the light of the world.” Jesus said, “Neither do men light a candle, and put it under a bushel . . .” (Matt. 5:15). But “A city (light) that is set on a hill cannot be hid.” (Matt. 5:14). Then my nation needs my light of unfoldment. I need to know the Truth, the reality, about the so-called Government of the United States, and I need to know what Washington D.C. symbolizes. It is a symbol of the reality of the one government — God's government. That must be demonstrated. God's government of the United States must be demonstrated by way of unfoldment. Whose unfoldment? Mine! The unfoldment that knows enough to reason and by way of reasoning can arrive at the unfoldment which is big enough to see the nothingness of the lies or false beliefs that are claiming to govern the United States at Washington D.C.

All the people in Washington are God's ideas. Then what makes them seem to be something else besides God's unfolding ideas? The hidden belief — “hidden hand” — is the lie about God's government, the lie about God's unfolding idea. If the lie was open, everybody could see what the claim is, couldn't they? The unfoldment is always bigger than the lie — therefore the lie would try to hide from the unfoldment. But the instant the unfoldment — your unfoldment — is big enough to uncover the lie — bring it to the surface and detect it — then you can have an instantaneous demonstration, because you will see the nothingness of the lie.

The great thing for us to do is to uncover and detect what the lies are trying to do to destroy our Constitution — break down the Constitution of the United States and make those people in Washington D.C. cause bad government and a bad outward and actual condition in the United States.

What do you think the nature of the “hidden hand” is? It would be a hatred of God, hatred of the Christ idea, hatred of God's unfolding, hatred of the Christ. That which has never known anything about the Christ would just be a claim of ignorance, and would easily be done away if it were receptive. But that which has known about the Christ and has openly rejected it, did what to Jesus? Isn't it trying to crucify the Christ today — the Christ expressed as our nation, our Government — the whole world? Isn't it trying to crucify today that which represents the Christ — the unfolding Christ consciousness, Christ government? Isn't it the same lie today that has tried to kill the unfoldment ever since the unfoldment began first to unfold to Adam, and the lies so outnumbered the unfolding ideas (in human consciousness) that there was a great cataclysm called the flood, and the lies all went down in the flood?

Noah and the people with him in the Ark — the best people — were the only ones saved; and so it will be today.

So our job is to discern the reality — see God’s government on earth. Pray then, “Thy will be done, in earth as it is in heaven” — Thy government be demonstrated on earth (in the realm of the symbolic outward and actual) as it is in the reality.

As I unfold and see the nothingness of what is uncovered to me, my very uncovering of it and handling of it will uncover the lie to other people without my speaking a word to them, because there is only one Mind and everyone has the same God-Mind. Whatever is unfolding as my consciousness will find its response anywhere that that consciousness is receptive, and so it will uncover the lie anywhere in any consciousness ready to have it uncovered.

S&H 255:1-6  
Un. 6:10-13, 27-2

So the false sense of universe as something separate from God, called matter, must be translated back into its original reality as thought-force, Mind-force — the force of God’s unfolding thought — God’s presence unfolding.

If a lie doesn’t present itself in a plausible way it would have no opportunity to be carried out — accepted. So you must be very alert and astute so that no matter how plausible the lie sounds, you will not be open to think there is some good in it and so help to carry out its plan. Then the lie, by reversal, will serve as a waymark to the unfolding of the reality. So make friends of the mammon of unrighteousness to the extent that you can make use of it.

Luke 16:9  
Misc. 74:13-17, 30-2

When your unfoldment isn’t big enough to show you the nothingness of the belief, then allow the good beliefs to receive you into everlasting habitations. That is, use the good beliefs — make them serve you, just as you allow the belief of eating and sleeping to serve you and help you to demonstrate your eternal, everlasting, habitation or dwelling place in the unfoldment.

S&H 293:13-18  
II Cor. 5:1

We have a tabernacle built of the Spirit. The belief has to be translated into the reality, and that is all that you have to do. So translate. Translation is the law of the universe, translating beliefs, the lies, into the reality.

S&H 125:21-30

So there is nothing to be annihilated. Even when you have reduced the lies to nothingness, you still have not annihilated anything because the lies are not real at any time. But the false belief must be made to serve you and be translated into the reality.

Mrs. Eddy says that “matter is a misstatement of Mind;” (Mis. 174:2), and that it must be translated into Mind — Mind-force, the force of your unfoldment. There is only one force in your universe and that is the force of your unfoldment. A lie has no force.

Unfoldment is the only light and atmosphere of the universe; it is the only place to dwell. It is unfolding as your dwelling place. Then if you wonder whether you will get a place to live, wouldn't it help you to demonstrate the outward and actual called place, or house, or city, by seeing where the one dwelling place is — God's dwelling place? The unfoldment is the only dwelling place there is, and it will determine its own outward and actual by acting on the beliefs. Thus it will determine the outward and actual called your rightful dwelling place. Then your God-consciousness is the city in which you dwell. Now, this is more than just words to you!

S&H 575:7-14, 24-2

God's unfolding love and presence is the only dwelling place. God's unfolding love, and protection, and care, is symbolized, then, by everything in the universe.

The North Star — the polar magnet drawing everything unto it — symbolizes this great unfoldment of God's allness drawing the whole world. Jesus said, “. . . I, if I be lifted up . . . will draw all men unto me.” (John 12:32).

Rev. 22:16

Matt. 2:2, 9-10

The morning star symbolizes the Christ idea, unfoldment.

Why do animals and vegetables seem to grow? It is a symbol of the unfolding ideas. Thought is unfolding. The unfolding ideas which are symbolized by the vegetable, the animal, and the child, determine the outward and actual which is called growth. There isn't any growing. Why? Because they existed already. Some things seem to grow fast and some things seem to grow slowly. Do you think anything is better than something else? That is, is it better to be a fast grower, or a slow grower? Fast growers are fine if they can maintain their unfoldment. But if it comes slowly, then that is better — if we maintain it better than if it came fast.

Don't ever try to be like somebody else; there are no two alike. Refuse to be like somebody else, but demonstrate your own individuality.

Misc. 400:23-25

So the growth of vegetables, animals, and children is the symbol of the reality — the reality unfolding, evolving, revealing itself, revealing itself to you and to everybody, revealing its own allness and melting away the beliefs about it. Then would you say that that is symbolized by the sunlight dispelling the clouds that seem to hide the sun? The sunlight melts away the clouds, dispels them — shines through them, until there aren't any clouds. So the unfolding of the reality shines away the beliefs until there aren't any.

Everything in the universe expresses, symbolizes God's nature — reality. Everything symbolizes the reality, and symbolizes some quality of God's inherent nature. That is the only evolution there is.

S&H 135:9

Would you say that there are many rocks, many trees, many mountains, many birds — or just one? That is a hard question, isn't it — especially if you were asked, "Do you believe there are many children?" There are no two alike in expression.

Rock ..... foundation, stability

Mountain ... loftiness of unfoldment

Flower..... unfolding idea

Rose .....the smile of God

Tree ..... God's feeding us; Love giving itself; Love protecting us

Sunset ..... God's glory; glory of the unfoldment; the beauty of it; the joy of it.

Misc. 356:1-4

Ps. 18:31

There is only one concept of God, and we see it symbolized as rock. That is enough. Why? Because it is the unfolding idea which is of itself infinite, and so determines the outward and actual in infinite diversity of manifestation.

Is it self-evident that there is only one rose, but infinite manifestations? Could you say that one rose is enough for everybody? It is everybody's unfoldment — everybody's unfolding idea.

Violets. . . . giving, generosity

Lion . . . . . courage, fearlessness

Dog . . . . .faithfulness, loyalty

Lily . . . . . purity of God

The rocks, the mountains, the birds — all things — express God’s qualities, and God includes all those qualities. Then don’t I, as God’s reflection, unfolding idea, include all those qualities that are symbolized by the rock, the mountain, and the lion and the violet? Don’t I include the universe? Mrs. Eddy says I do. I include all those unfolding ideas that are included in God’s eternal nature and which the universe includes as God’s unfolding nature. In two places in her writings, Mrs. Eddy speaks of “man, including the universe” (S&H 502:24-26; Un. 32:6-7). And in her answer to the question, “What is man?” she says, “He is the compound idea of God, including all right ideas; the generic term for all that reflects God’s image and likeness; . . .” (S&H 475:5,14-16).

Then where is the rock? Is it outside of me or within me? It is within the unfolding consciousness which I am. Then be a rock! It seems to be outside of me, but it is within me. Why do you see it if you have it within you? It is consciousness beholding its own ideas. The God-consciousness beholds within itself its own ideas. So all these things are not only unfolded, but they are also enfolded. Then you have all the grand and lofty mountains in your universe that you want, depending only on the grand and lofty ideas that unfold.

Then there is atmosphere is your universe. Is it outside of you or within you? It is the atmosphere of your consciousness. Then does it harm you to go into a high altitude? No — the higher the altitude of your unfoldment, your consciousness, the better you feel.

S&H 509:9-12, 15-16

Definition of “rarefy:” “to make or become rare, thin, porous, or less dense; to make more spiritual, refined, or the like.”

Then everything exists within you. You include the universe.

But are there any sufferings, accidents, or collision, in your universe? Do they seem to be? There will not be if you are not entertaining false beliefs to be objectified — if you are not entertaining condemnation, resentment, envy, fear, to be objectified in some accident or other manifestation of discord such as being bitten by an angry rattlesnake.

Where do all the people in the universe exist? Do they exist outside of you or do they exist *as* you? They are the same unfolding idea that you are, only they are a diversified manifestation. Your concept of everybody is within you. You don’t include everybody — you are everybody! You are not bigger than everyone else, but you are everyone else.

You must be considerate of your neighbor in all your business relations. They must be honorable purposes and must work just as well for the other person as they do for you.



Isn't it self-evident that if a thing is the right thing, it is going to prove to be good for everybody concerned? It might not always seem to be so, but it would prove to be so.

Therefore you must express the God-qualities in everything you do. Then, can you neglect your pets? That is a sin, isn't it? That would be neglecting God's unfolding idea. You cannot neglect your house — or your closets. Must you not symbolize perfection as far as your unfoldment enables you to? Your house must express cleanliness, purity; and it must also express order and beauty, harmony; and your beefsteak must never be burnt.

Everything you do must express the God's qualities — God's nature. Mrs. Eddy's home expressed order, purity, beauty, loveliness.

The way you do your hair must express the best unfoldment you have. You cannot have stains and spots on your clothes. Your coat must symbolize God's perfect nature.

S&H 331:16-17

You must keep your front lawn looking beautiful. What would weeds symbolize? Of course, in their reality, they are God's ideas, but the lies claim to appropriate them and the lies are symbolized by the weeds. These are all the qualities of God which I should be reflecting, and weeds would mean that I am not seeing the nothingness of the lies — not clearing out the lies. The unfolding idea, then, must be visibly manifest as my home, my place of business, my beauty, my clothing. Everything that I do must stand as visible ideas of God's nature.

So don't have any beliefs entertained in consciousness called criticism, resentment, envy, condemnation, idle gossip, evil suggestion, to be objectified as cold wind — that ruins your orange grove.

Then, as Mrs. Eddy says, "For right reasoning there should be but one fact before the thought, namely, spiritual existence." (S&H 492:3-4). In other words, have the one fact, the unfoldment of the reality, before your thought always. That should be the only basis for right reasoning. You must reason on that basis because that is the only way you will know that you are reasoning correctly. Mrs. Eddy calls it "spiritual existence." That is what my unfoldment is — spiritual existence — and she goes on to say that "in reality there is no other existence" — no other existence except the unfolding consciousness, unfolding ideas, God's unfolding ideas.

Misc. 105:31-2

S&H 527:19-20; 229:31-32

Misc. 363:22-25

S&H 186:5-7, 11-20; 184:8-12

Misc. 174:2-4

Monday

Day 7

MAN

Physical science, or the science called physics, has discovered that energy, force, and substance can be converted into each other, thus doing away with the fundamental distinction between matter and energy. That statement came out in the *Christian Science Monitor* for December 30, 1930. It was said that Spirit, which is always positive, is not subject to sense perception, which is a supposititious negative. The unfolding idea, in other words, is not subject to the supposititious belief about it. Spirit, the unfolding, is always positive and therefore functions as law. Professor Frost, who was at one time at the head of some astronomical observatory, has said, “The universe is the outcome of a great will unfolding its purpose.” Well, that is what we have been seeing — that is the outward and actual of the great Will, Soul, unfolding its purpose. Then, we must exchange the claim of the negative for the positive. “Thy will be done in earth (the outward and actual) as it is in heaven (in the unfolding reality).”

Misc. 25:12

We must always translate matter into Mind. Now, that does not mean that the false sense or belief, matter, will ever *become* Mind, the reality, but it means that the reality is always appearing — *translating* belief into nothingness.

Theosophy is just exactly the opposite. It is trying to make the belief become the reality. Well, if you were the belief wouldn't you want to become, and be recognized, as the reality? So Theosophy is a perverted sense of divine Science.

Belief hasn't any force. Therefore, don't give it any seeming force by believing it.

S&H 384:11-12

We are translating everything that exists into the one infinite. That is true to our definition of universe — that everything must be resolved into the infinite one that we know as God, Mind. Everything must be resolved into Mind, the unfolding of Mind.

S&H 17:1; 254:22-23

Misc. 87:6-11

We love the promise of all these symbols because they point out to us the reality.

Misc. 82:30-4

Then unfoldment is the light of our universe, and I am that unfolding idea. My unfoldment is the light and the atmosphere of my universe. Then, as the unfolding idea, “I am the light of the world,” just as Jesus said, “Ye are the light of the world”. . . “the salt of the earth” (Matt. 5:13-14). I am the light of my universe. My unfoldment is the light of my universe and it is the atmosphere of my universe. Then, as the unfolding idea, I determine my own atmosphere in which I exist. I am not seeking light, but I am giving light abundantly.

Jesus said, “Freely ye have received,” — the light, everything — “freely give” (Matt. 10:8). That is the reason I have it — so that I may give it forth abundantly — as freely as my unfoldment gives it. I am not seeking for more light, because it is already infinite, omnipresence, just awaiting recognition.

Mark 6:46-51

Walk over the seas of beliefs. Jesus did. He walked on the water — the unformed thoughts. So I must do the same — walk on the water. I am walking over the seas of beliefs — the unformed thoughts.

Mark 4:39

Misc. 364:13-21

Then think as infinite. My unfoldment is infinity, and I am thinking on the basis of scientific reasoning unfolded as the unfolding idea. Then think as infinity, not just in terms of “my own little back yard.” In other words, think universally — think as the universe. We saw that we include the universe. Then think in terms of the universe. Think as omnipresence, omniscience, omnipotence, and recognize that that is the way everybody thinks. Don’t think as a tiny isolated idea in space — as just an item in the universe — but think as the all-inclusive consciousness — infinite. Think as the universe — infinite unfoldment.

Yes, we love these symbols because we love their promise.

The rainbow is the symbol of God’s covenant — God’s oneness with us. What was that covenant? “. . .the waters shall no more become a flood to destroy all flesh.” (Gen. 9:15). That was the covenant. No more shall these unformed thoughts, mistaken beliefs, destroy the earth or cover it. But the unfoldment shall cover the earth. My unfolding idea shall cover the earth, because it exists as infinity unfolding, omnipresence. Isn’t that a great comfort to know that every unfolding thought, unfolding as us, is blessing the whole world — is really unfolding as the whole world’s consciousness, to the extent that the world is receptive?

Matt. 6:28-30

So-called physical science, or physics, only shows how everything in the universe symbolizes the reality. That just as everything in our universe revolves around the sun, as the center point or nucleus, so every atom — the least manifestation, the smallest manifestation of existence, so small it cannot be seen at all — revolves around its central point which is called its nucleus. So this shows, or symbolizes, the law that is governing the universe. But it is only a symbol. What is everything that exists revolving around? God. God is the center of all that exists. God, our unfoldment — and everything that is revolving around our unfoldment — is the center and circumference. All the ideas — all the outward and actual — revolve around God's unfoldment.

The statement is made that every atom is a universe in miniature, and what we call universe is just a bigger atom. Each molecule in existence has its own thought-force — its own rate of vibration — its own rate of electrical vibration. But that is only the way the belief states it. Each molecule, then, has its own quality of unfolding — its own thought-force. There are no two alike — no two molecules alike, if we had the eyes to discern it. Isn't that a stupendous concept of the infinity of manifestation, the diversity of manifestation? It is beyond what the human sense is capable of really perceiving. Just as there are no two unfolding ideas alike in manifestation, there are no two outward and actual manifestations alike. Each molecule has its own characteristic, active impulsion, spontaneous thought-force, and we each individually have our own individual qualities, characteristics, our individual thought-force expressing our own force just as the molecule is expressing its own rhythm of unfolding thought — rhythmic activity.

So it is evident that the unfolding idea is all that is going on. The unfolding idea is doing all that is being done. The unfolding idea is the functioning of the universe because noumenon is functioning. God, Mind, Spirit, unfoldment, is functioning. Mind-power — Mind-force — is functioning. Therefore its outward and actual phenomena has to be functioning, and is functioning.

S&H 427:23-25

Will or Soul, is functioning. It is thought-force, Mind-force — “Thy Will be done” — Thy Will, thought-force, functions as the outward and actual determining the unfoldment of the rose, the dog, the rainbow, the star, the tree, the rock, the violet. All those express qualities of God — each outward and actual manifestation manifests its own quality of God, and so determines the form, outline, color, sound, texture, of the phenomena, the outward and actual. But no two colors are alike, no two substances are alike, and all of it is the rhythm of Spirit, the rhythm of unfolding thought-force.

S&H 503:3-5

Then each unfolding idea has its own identity, characteristic — each outward and actual manifestation has its own quality of thought-force — and that is what is spoken of as its own rate of electrical vibration. Everything is proof of its own infinite perfection, if our unfoldment were big enough to see it. Everything in God's universe — every grain of sand — expresses God, expresses perfection, infinite perfection. Then the more the unfolding goes on, the more it will appear as the outward and actual. Then only that which God determines by acting upon the beliefs — only that which God's unfolding determines as the outward and actual — has any claim to existence at all. What isn't determined by God as the outward and actual has no claim to existence.

S&H 525:20-22

God doesn't determine anything that is unlike Himself — good. As Mrs. Eddy says, "Everything [All] good or worthy, God made." (S&H 525:20). God has determined the outward and actual.

Then is it self-evident to us that so-called evil does not exist at all? There is no evil at all. Its seeming existence is only the supposititious false belief objectified. Imperfection of any sort — ignorance, disease — is unreal. Disease is only supposititious belief objectified.

Imperfection of any sort — ignorance, disease — is unreal. Isn't it self-evident by this time that the seeming disease is only supposititious belief objectified? Isn't it always a belief about the reality? What are called the good beliefs are the beliefs that have been determined by God's unfolding ideas as the outward and actual, as good, and we cannot do without them at present, and we don't do away with them until we can do without them. But eventually the unfoldment will do away with all the beliefs because we will no longer need them. But as the reality appears (unfolds), the beliefs about it will disappear, and that is the way all the beliefs will be destroyed. Reality appearing, reality unfolding, means the beliefs disappearing.

So God is doing it all. God is perpetually unfolding and revealing the nothingness of the false beliefs, the false claims. So the universe is God's outward and actual — God's evidence. It is the evidence of God, the evidence of God's presence. It is God's presence evidencing God.

Did you know that the word "evidence" (as we have used it) — means that everything exists to evidence God and does evidence God, even as a molecule, everything, is the real meaning of the word "body?" Originally it meant that. You will find that out if you look up the word in an unabridged dictionary. We don't use it that way anymore. We say "embodying" — the universe embodies, or is the embodiment of God, or, as it was in the early English language, "the universe bodies God." It evidences God. Then whatever

evidences God is God's embodiment. The universe, then, is God's embodiment, manifestation, evidence. We call it universe, but it stands for all of the ideas, all of God's unfolding ideas, manifested as objects and things that we know as universe. And universe, including all the objects and things, does not leave out that object or thing called a man or a woman. Then I, as phenomenon, object, or thing, am included in universe. So the universe embodies God in a universal way.

But didn't we see that man includes the universe? That is evident, because all of these unfolding ideas that we call universe are included in the one unfolding consciousness called man, woman, everybody.

So God is evidenced, embodied, not only universally, as universe, but individually — as the individual called "me." So then, man is the individual evidence — embodiment — of God. Man is the all-inclusive unfolding consciousness — God's unfolding thought-force, unfolding idea. What does the revelation (our textbook) say man is? That is the same question that the Psalmist asked: "What is man, that thou [God] art mindful of him?" (Ps. 8:4).

You can always translate the Bible into scientific language. In other words, "What is man, that thou art (Mind) full of him?" Well, God exists as unfoldment and is unfolding each idea out of His fullness. Let us see what our revelation says man is: See S&H 581:5-7; 475-477. "And God said, Let us make man in our image, after our likeness:" (Gen. 1:26).

Don't you think it amazing that God made man on the same day that he made all the animals? The only difference (according to human theory or belief) is that He made man upright, not to go on all fours — God made man in His own image.

Then just as God is all-inclusive (includes all of His ideas), God made man that way — as all-inclusive, including all of the ideas. Man is God's own image and likeness. Our revelation says that man is the compound idea of infinite Spirit — infinite unfoldment. Man is the compound, all-inclusive, idea of infinite unfoldment — the spiritual image and likeness of God unfolding through the textbook, the spiritual image. Now, that doesn't mean the outward and actual after the unfolding idea has acted on the belief. No, it means the unfoldment of its own outward and actual, just as Saul saw the light above the light of the human sense of light. That light was the unfoldment's own purely spiritual outward and actual, not the human sense determined by the unfoldment.

Then that is the way we exist — as the spiritual image, the outward and actual of the unfolding idea — as its own outward and actual manifestation, and, quoting again from the definition of man, “. . . the full representation of Mind.” (S&H 591:5). That verifies all that has been finding expression here by unfolding.

S&H 29-1

“Man is the expression of Soul.” (S&H 477:26) — God’s image itself. The early edition of *Science and Health* made this statement, “Man is Soul.” Man is the unfolding thought-force, Mind-force. He is the force of Mind, giving forth — Love determined to give, to function — determined to unfold. So man is the expression of Soul. Man is Soul’s own manifestation, its own evidence of itself, image of itself, its own outward and actual because neither exists without the other. Mind, Soul, could not exist without its manifestation, man. They are co-existent. Co-existent means existing together, as one. It doesn’t mean two existing together — it means Soul and its embodiment, evidence, manifestation, man — God and man existing as one. Jesus said, “I and my Father are one.” (John 10:30).

Mind, Soul, and its manifestation, man, are co-existent, not two. God and man are not two, but are one and the same existence — Principle and its idea — Principle evidencing itself.

Phil. 2:6

S&H 475:13-22

So, that which expresses “the compound idea of God” means the infinite idea, including all ideas — all right ideas, and all ideas are right. There isn’t anything worthy of the idea unless it is the divine.

Then man is the compound idea including all ideas, and that is just another way of saying “man, including the universe,” which is all right ideas. Then there is one infinite God-consciousness, the God-Mind unfolding — the God-consciousness unfolding.

So, there is only the one man, isn’t there? Is that self-evident? There is only one manifestation, one God-consciousness. So I am that man and everybody is that man, that God consciousness, because it is infinitely manifested and infinitely expressed in infinite diversity or manifestation. Then is there anything in the universal consciousness that doesn’t exist as the individual consciousness? It hasn’t all unfolded or demonstrated, but it exists as the individual consciousness and as the universal consciousness — as everybody’s consciousness. So the individual consciousness is all that the universal consciousness is. Then man is Mind’s allness unfolding. Just as God is Mind’s allness unfolding, so man, as reflection, the unfolding idea, is Mind’s allness unfolding, because man wouldn’t be God’s image otherwise. It means to be the exact same thing as God, as unfolding, as including all, just as God includes all. So man includes all, all unfolding

ideas. God includes all unfolding ideas. Therefore if man is going to be His image and likeness, man must have to include all unfolding ideas.

Image means to be exactly like the original. But that doesn't mean that man is God, because effect cannot be cause. God is Principle. Man isn't Principle. So you will never be deceived into believing that man is God. God is cause, Principle, as we saw in the beginning of this work. But man is effect, reflection, manifestation, expression, including all ideas — God's unfolding allness. So man isn't God. Man is God's unfolding, or reflection. But because man reflects God — because phenomenon reflects noumenon — it acts as, or like, noumenon. Because man reflects Principle, he acts as Principle, and so does determine the outward and actual. The manifestation or evidence of God is man.

The word *man* is used in two different ways. We sometimes speak of man, meaning all mankind. We use it thus as a synonym for the word “mankind” — in other words, for all men considered as one. That is what is termed the “generic concept.” Mrs. Eddy says “man” is the generic term for the universal God-consciousness considered as one God-consciousness. But “man” is also used not only in a generic sense, but in an individual sense. And that is the sense in which we usually use it, meaning the individual man. I, therefore, exist as the universal consciousness, but I exist individually as the individual consciousness.

Our concepts of man are: Christ, God-consciousness, Christ-consciousness, Christ-idea, unfolding idea. All of these words really mean just one and the same thing: the unfolding idea, the God-consciousness.

The third edition of *Science and Health*, page 27 corresponds to page 90:24-32 in our present edition. Mrs. Eddy said then, “To admit oneself Soul instead of body sets us free to master the infinite idea.” Then she goes on to say, “At present we know not what man is,” but that we shall be “Love, Life, Truth when we understand them.”

At present we know not what we are, but we are beginning to know — it is unfolding — but it is certain that we shall be Love, Life, Truth when we understand them. We shall be this unfoldment when it unfolds in its fullness and has melted away — reduced to nothingness — all the beliefs. That is the ascension that Jesus demonstrated. And Jesus is our Wayshower. He showed us the way to make the demonstration of the ascension, and it is all coming by way of translating beliefs into the reality. It is all coming by way of improving the beliefs until we do not need them anymore, and then they drop away all of themselves, because the unfoldment has shined through them all, as the light of the sun shines away the clouds.



So man is the generic concept, meaning all of the God-consciousness considered as one. But man is also the specific term, or the individual term, for the one infinite God-consciousness unfolding individually — and this ever-unfolding consciousness is unfolded as the individuality of God — God's individuality unfolding as my individuality.  
S&H 281:14-17

So I am finding myself, and I no longer believe in self-effacement. No, efface the beliefs. That is all that needs effacing.

S&H 76:15-17

So now, do you know what man is? I am God's unfolding — Truth and Love unfolding. That is the twofold nature of unfolding — unfolding as Truth, unfolding as Love — unfolding as Life, as man. Therefore it is self-evident that we shall be Love, Truth, Life, when they are unfolded to us. Therefore this one infinite Will, thought-force, that we call Truth and Love, and which we know as Soul, which is unfolding as law, is man. The one infinite consciousness of Truth and Love unfolding as law, Soul, is man. So man is Soul because that is what Soul is — the unfolding — the infinite God consciousness unfolding as law.

Pul. 4:20-21

S&H 480:19 only

So we do admit ourselves to be Soul, and we are free to master the infinite — that is, to demonstrate — the infinite reality, the unfoldment.

S&H 303:25-2

We are, then, one with God — one with infinity — the one complete allness. That is what we are, but it is all as reflection — as unfoldment. Jesus said that he, himself, as phenomenon apart from God, noumenon, could do nothing. God has to do it all, and is doing it all. So there is only one man, because there is only one infinity — only one infinity unfolding — one infinite God-consciousness.

Eph. 4:13

Misc. 18:12-14

There is one Spirit and one body — one unfoldment. Then what is this human phenomenon called a man, or a rock, or a tree? There is a word that we haven't used — shadow. The human phenomenon is the shadow; it is not the thing. It is the shadow of the thing. Well, doesn't the shadow trail along after the thing? Then the phenomenon that we call the human outward and actual, that which is determined by the idea, trails along after the idea as its outward and actual.

Don't you think "shadow" is a good word, then? You don't ever confuse the thing itself with the shadow of the thing.

S&H 83:21-11

Each idea is derived from its divine source, God, and therefore is one with that divine source and dependent upon it. Each idea is dependent on its one source, Mind, God. Then is one idea dependent upon another idea? No, that would be a claim of organization where every part is dependent upon some other part. That would be the claim that the stomach was dependent upon the liver, and the liver dependent on something else. No. Each unfolding idea is dependent only on its Principle, God, Mind, unfolding, and is not dependent upon any other idea. We don't ever depend on anybody else, and I won't let anybody else depend upon me. But that is one of those beliefs that we cannot do away with yet. So children are dependent upon somebody else, and, until they can become self-dependent, they must be dependent upon somebody else. But as each one individually exists in a state of maturity, each individual idea, each individual thing, is dependent not on any other thing or individual person, but is dependent only on its own unfoldment, its own divine Principle, Mind, God, and is not dependent on anybody else.

Therefore man exists, not as organization, but as revelation. So man is not organization, but revelation. Man is not organic — made up of parts. Man is not spiritually organic because there isn't any such thing. Man is not organization, for an organization couldn't be spiritual, because it would be a belief of many claiming to be made into one, and we have seen that substance, man, isn't made up of parts. Man is revelation — the indivisible unfoldment. You couldn't divide unfoldment into parts. You couldn't divide God into parts. You couldn't divide an unfoldment into parts. So man couldn't be organically spiritual because an organic organization would have to be material, not spiritual. Man is divine Science unfolding.

Ps. 17:15

Could you say, "I shall be satisfied when I recognize myself as God's likeness" — when I awake with God's likeness — God's unfolding? In other words, when I know my oneness with God, because that unfolding is oneness with God? Unfoldment is God, and unfoldment, as it unfolds, is me.

Rom. 8:16-21

S&H 473:12-15; 482:19-23

Jesus awakened with God's likeness. He, himself, demonstrated himself — his oneness with God as the infinite unfolding idea, the God consciousness.

S&H 258:11-27, 31-5

Mrs. Eddy says, "...you can discern the heart of divinity, and thus begin to comprehend...*man*" (S&H 258:31). When you discern the heart of divinity, you are understanding man. So man is the heart of divinity, unfoldment — God's very heart. That's pretty close.

So unfoldment constitutes my individuality. Unfoldment expresses God's individuality and man. Therefore, as God's individuality expresses and unfolds itself, it expresses itself as my individuality. Then man is God's individuality — he evidences the infinite qualities of God. So man is the unfoldment of the infinite purpose — the infinite Will to evidence itself as myself, and that purpose, God's purpose, cannot be thwarted.

Misc. 19:11-17

S&H 543:5-7

So man is unfoldment, and man is also enfolded in God, as God's idea. God's consciousness unfolded is enfolded in God. So man exists only to evidence or manifest the glory of God — to manifest the glory of God's allness.

Rev. 4:11

For God's pleasure everything is and was created. For God's pleasure means to carry out the Will, purpose, of God. So man has to do it, and cannot be thwarted.

Man, then, has no quality underived from God — underived from unfolding reality. And man, the revelation says, is incapable, as God's unfolding idea, of sin, sickness, death. Then isn't it self-evident that unfoldment is the only begotten of the Father? Unfoldment is the only begotten, because there is only one mighty spontaneous birth of unfoldment, and it is the begotten of the Father — the one and only begotten, full of grace and Truth.

So I am that one — everybody is that one — the only begotten son and daughter, the begotten of the Father-Mother God, "...full of grace and Truth." (John 1:14).

The Word, the unfolding idea, was made flesh (determined the outward and actual). And, as it acts on the beliefs, it determines the outward and actual human phenomena called flesh.

Paul says, "...by the grace of God I am what I am:" (I Cor. 15:10). By the grace of God unfolding, I am what I am.

Jesus says, "...call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:9). Doesn't that mean that the human phenomenon called "my father" isn't my father at all, because God is my Father?

But the phenomenon called “my father” is the symbol of the reality — the symbol of God as the one and only Father-Mother.

Matt. 12:48, 50

Jesus wouldn't have dared, at that time, to talk about his mother, or woman, as he talked about man because the world's womanhood hadn't been lifted up as yet. It was not regarded with respect, except in individual instances where there was great inspiration. So he couldn't say the things about woman that he could say about man. But now that the world has unfolded, and is unfolding still further by the revelation of divine Science, all that Jesus said about man can be said about woman as well. But he must have set them thinking when he said, “...Who is my mother? and who are my brethren?” (Matt. 12:48)

I John 4, whole chapter; 5:4, 18

The references say we are born of God. Then, is not our unfoldment, the unfolding idea, God's immaculate conception? Aren't we all born, and are being born, by immaculate conception? We are born in this unfoldment. Then aren't we all being born by immaculate conception?

Doesn't God's unfoldment father you, and mother you, and husband you, and cherish you as a wife, and enfold you as a shepherd enfolds his flock in his fold? Yes. Unfoldment is the pure immaculate conception.

Then what is birth in reality? God's idea appearing, unfolding.

S&H 325:26-29

Jesus, we are told, was ushered into human presence by the angel, the unfolding idea, unfolding to the Virgin Mary's consciousness — functioning according to law and determining its outward and actual — the Christ consciousness. But, because of the beliefs called Mary's human consciousness, it determined the outward and actual called a newborn baby. So, by that angel Jesus was born. But all that was really born was God's unfolding idea, and that human phenomena called a baby, as a human phenomena, was the outward and actual image of the belief — the best human belief because it followed the unfolding idea of God's allness.

So that is what my baby is — my best human concept of what God is, and of what God's allness is — my best human belief about the unfolding idea of God's allness. And I love its promise. That is why we love a baby — it stands as a very lovely, dear, symbol of the reality. And you can say to the baby, “I love your promise.” Everyone loves a baby.

So in reality all there is of birth is God's idea unfolding in consciousness — being born. Birth is the unfolding idea acting on the human sense of existence and improving it —

improving the belief, and so determining a better belief imaged forth as a better human phenomenon called a baby.

Then what is the baby? That shadow? No. It is something more than that so-called human phenomenon because, where that human phenomenon called a baby seems to be, God's allness, omnipresence, is perpetually unfolding as the baby.

S&H 109:24-27

Then isn't it self-evident that God's idea, Mind's idea, is all there is to be born? Well, isn't God's idea already born on the earth? Isn't this revelation of divine Science, God's idea, born on the earth? The Christ-child, the Christ-idea, the Christ-consciousness, which is omnipresence and is determining better and better outward and actual phenomena, appears forever unfolding — forever determining better and better outward and actual phenomena by determining better and better beliefs, until the beliefs are no longer needed, and then they melt away of themselves in the unfoldment.

S&H 507:28-2; 519:3-6

Isa. 9:6

S&H 502:29-5; 463:5-20

We are babes getting born. This revelation of what man is, revealing that there is none else besides the one — no other man. The God-created man, the God-consciousness, man, also reveals the false claim of a man — a misconception of man, and not man at all — only an aggregation of beliefs — a gathering together of beliefs, claiming to make one thing called man, but only an aggregation of beliefs objectified as phenomena called man.

But man is not an aggregation of anything. Man is not made up of many things added together to make one thing called a man.

Man is not organization, but reflection — unfoldment. Man is not a point in space, isolated, something separated and apart from God, but is the ever-unfolding God-consciousness. Man is not material. He is not a material vibration, electrical force, material force, electrical vibration (which is all a claim of coming and going, always on the basis of two), but man is the harmonious rhythm of unfolding thought-force — the rhythm of unfolding thought. Man is not a state of conflicting beliefs, is not in a state of polarity on the basis of two — good and evil, both Mind and matter. He is not a state of conflict and friction and tension objectified as discordant phenomena called a person or personality. But he is the one infinite God-consciousness unfolding its divine nature, evidencing its divine nature, which becomes more beautifully apparent at error's demise — as the false beliefs melt away, vanish away, by way of the unfolding.

S&H 543:5-9, 18-28

Mrs. Eddy refers to Mr. Darwin. Darwin is just another name for evolution. It was Mr. Darwin's theory. The theory of evolution, as a symbol of the reality, is a better belief than the belief in the second chapter of Genesis.

The divine nature becomes beautifully apparent at error's demise. Therefore, do not call the personality of man or woman, man; for it is only the objectified belief about the reality. And, Jesus said, "Heaven and earth shall pass away." The objectified belief, the belief phenomena, will be done away in the presence of the unfoldment — but there won't anything be done away that is real. Science doesn't stand for annihilation of anything, not even of a molecule. Science stands for transformation — the transformation of the belief, or the translation of the belief. But the belief will never become the reality. We speak of transforming the belief into the reality just as Mrs. Eddy speaks of translating matter into Mind, but it means doing away with the belief in the demonstration of, or unfoldment of, the reality. And right where the objectified belief seems to be — if it is a good belief — it is a symbol of the reality.

The human belief, or personal sense, or sense of person, that is determined by the unfolding of Truth and Love — determined by it, and based upon the unfolding idea of Truth and Love — is like the unfoldment, like God, and is coincident with it. In other words, it coincides with it, it co-exists with it, is one with it, and is so receptive to it, that it melts into it — actually melts away in the presence of the unfolding idea until only the beautiful and true and harmonious idea unfolding — the reality — remains.

S&H 442:19-22

When the unfoldment melts all the beliefs away, that is the ascension; all the beliefs disappear in the presence of the unfoldment. That is the ascension that Jesus made, and Jesus is our Wayshower, showing us how. But the world didn't understand it, and so now divine Science, Mrs. Eddy's revelation, is explaining it so that everyone can demonstrate the ascension. No one needs to die; he only needs more unfoldment.

"Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh [as human phenomenon], yet now henceforth know we him ["it," the flesh] no more" (II Cor. 5:16).

Aren't we learning to know everybody not after the flesh, but after the Spirit?

We must each translate our Bible according to our degree of unfoldment. It says God made man in His image and likeness — "male and female created He them" (Gen. 1:27).

If He made anybody after His own image and likeness they would have to be after the image and likeness of the twofold nature of God: masculine wisdom and feminine Love — Truth and Love. The image would reflect God’s twofold nature of Truth and Love.

S&H 516:21-14; 57:4-10; 64:22-25, 582:14-20; 577:4-11; 517:8-14

Then God made man the one unfolding consciousness — both male and female qualities — reflecting Truth and Love. Then He made me, possessing both male and female qualities — made me both strong, and tender, and gentle — expressing both the manhood and womanhood of God.

My 268:24-10

Then the manhood and womanhood of God exist as the twofold God consciousness, not separate, not divorced from each other, but male and female qualities already married to each other as one twofold nature, both tender and true, loving and wise. So the one twofold nature is my nature. So the male and female of God’s creating do not need to be married because they are already married.

Then, do we do away with marriage? It is a belief, of course. When would you do away with marriage? When you could do without it — just as with all the beliefs. You do away with any belief when you can do without it.

It is said that celibacy — man and woman living separate — the doctrine of not marrying — originated in the priesthood. That is what priestcraft is for — to originate beliefs, or to circulate them.

In heaven they “...neither marry, nor are given in marriage:” (Luke 20:35). What is heaven? The demonstration of reality. In the unfoldment they neither marry nor are given in marriage. Isn’t that because they know that they were already married and that they didn’t need to get married? It is because they are already married that they don’t seem to need marriage in heaven. In the demonstration of that unfoldment of the reality the symbol melts away. So when they know enough to know that they are already complete — all-inclusive, infinite, the unfolding God-consciousness in the unfoldment — then there is nothing to get married because it is already existing as themselves — each one is all there is.

Revelation 19:7-9 says that the Lamb’s wife “hath made herself ready.”

S&H 590:9 only; 577:4-11

Mrs. Eddy says, “The Lamb’s wife presents the unity of the male and female as no longer two wedded individuals, but as two individual natures in one;” (S&H 577:4) — one twofold nature. In this “divinely united spiritual consciousness” (S&H 577:9) there is

perfect satisfaction and joy. Consciousness hath made herself ready — more unfoldment hath made her ready, by melting away the beliefs when they are no longer needed.

Science doesn't make anybody give up anything that is good, doesn't make anybody give up any beliefs that are normal, natural, good beliefs. Science only does away with the bad beliefs and it doesn't do away with the good beliefs until we can do without them.

“Marriage should signify a union of hearts.” (S&H 64:17) — unity of thought — thinking alike as far as seems necessary to think alike. If marriage between two persons meant opposite ways of thinking it would then be conflicting thought, and so might be objectified as an unhappy marriage. Mrs. Eddy says, “Marriage should signify a union of hearts” — a unity of thought, which would determine as the outward and actual, happiness, harmony, called a happy marriage.

Matt. 19:3-6

Really, the only thing that anybody is at one with, individually, is with God; and because we are at one with God, we are at one with God's unfolding ideas — each other — but only in that one way — by reason of each one's oneness with God. Wouldn't that be a unity of thoughts because it would be one and the same unfolding consciousness, as nearly as possible the same degree of unfoldment? It might be only a little unfoldment, or it might be a great deal of unfoldment. But it would be, and as nearly as possible, the same degree of unfoldment and thus it would claim to make for a happier marriage as the outward and actual.

My. 268:24-27

The Science of being is the Science of wedlock — wedded to God and thereby wedded to each other. Haven't we seen all along that reality isn't based on two added together, but is based on the infinite one unfolding? But belief has claimed to divorce this wedlock. Belief is a claim of divorce, because it is all based on two in one. It has claimed to divide the infinite one, the one infinite, into two incomplete halves — a male half, and a female half. It has claimed to divorce the manhood and womanhood of God. So the belief is a claim of divorce all through. It claims to divorce God — and thereby to divorce God's manifestation, man, into a male half, called a man, and a female half, called a woman. But really manhood and womanhood are wedded together as one nature, one twofold nature. So belief is only a false sense objectified, a false phenomenon called man or woman, but not man or woman at all. It is only a phenomenon, an image of itself, the belief — a phenomenon of lack, of incompleteness, always, all the way through, always trying to get something; whereas actually man is the unfolding consciousness always giving his abundance, unfolding, having all to give and needing nothing — having all, needing nothing — not needing to get anything.



The belief is a claim of two, a claim of duality, all the way through. It has to have two eyes in order to make one sight, two ears to have one hearing, two arms, two hands, two legs, two feet, two lungs — two everything. It has one mouth, but two lips; one nose, but two nostrils. So it has claimed to divide the perfect one into two — two incompletenesses, two imperfect incomplete halves, in order to be at all.

Isa. 2:22

Then it is self-evident that so-called material existence is all a claim of lack. That is, the claim, or the belief that existence is material is, all of it, a claim of lack and incompleteness, a claim of lack of satisfaction, lack of everything — lack of happiness, lack of money, lack of joy, lack of love, lack of good, lack of food, lack of clothing, and, of course, no one should be satisfied with the beliefs. So satisfaction is found only in the unfoldment, in the unfolding of the reality. Man is, and woman is, individually complete and whole — and all that is, is within man, within woman, because each one, everybody, exists as infinite — every whit whole — as God's infinity unfolding.

S&H 519:3-6

Each is a complete individual — no lack, because an individual doesn't exist on the basis of two — two parts put together — but as twofold in nature, and nobody should be satisfied with the belief of two. Man is individually complete. Woman is individually complete. All exists within myself; I am every whit whole, as God's omnipresence infinitely unfolding. God's nature is forever unfolding, The belief is always exposing, expressing, its nothingness, its infinite lack — lack of everything. If belief wants to be infinite, it would have to be infinite lack. That is the only claim to infinity it can have — lack of everything — a claim of reaching out for something to satisfy it — reaching out for something outside of itself because it is not having it all within itself. Belief is a claim of reaching out for something outside of itself to satisfy itself, or, materiality — a claim of existing as two. Existing as incompleteness, it is trying to get something by reaching out for something outside of itself, and this sense of incompleteness in oneself is seen, or objectified, in the ceaseless longings, cravings, desires and appetites, the desire or will determined to get something. And this, by reversal, is our very means of salvation — reaching out for something to satisfy us — until we know that it is all within ourselves. It is our only hope of salvation that we do reach out for something to satisfy us. Reaching out, by reversal, is our means of salvation. By reversing the belief of incompleteness, this reaching out, or desire for completeness, for satisfaction, serves as a waymark to the divine reality and the fact that we are already complete, infinite — that we already exist as a state of satisfaction, completeness, only awaiting recognition, only needing (seeming to need) more of unfoldment.

S&H 267:24 only

Now there is the desire for food, the desire for sleep, the sex desire, the desire for air, the desire for activity, exercise. Those are all normal, natural desires, or appetites, of the animal kingdom, out of which human beings are supposed to have emerged — from which Adam emerged — from the time of God’s unfoldment unfolding to Adam that he was something besides just an animal — that there was a spiritual side to existence.

Mrs. Eddy says, “emerge gently” (S&H 485:14-24) — because just as Adam emerged out of the animal kingdom, we seem, to human sense, to be emerging out of the human realm of both animality and spirituality into pure spirituality. Of course, we never were really in the animal kingdom, because right where we seem to be in an animal kingdom, in reality, Adam, and we ourselves, everybody, exist in the unfolding presence of God.

So ever since Adam ushered in the human race, the human has been supposed to be partly animal and partly spiritual, but right where the human being has seemed to be partly animal and partly spiritual, right there, the human being is, in reality, every whit whole — wholly spiritual.

S&H 468:14-15

In reality, both man and animals, and all creation, are wholly spiritual. Right where they seem to have animal bodies (and that is what the ascension is going to rid us of) they exist as God’s omnipresence, as Spirit unfolding, as the radiation of God’s unfolding ideas radiating about the one central God-Mind, God-force, just as even the electrons revolve around its central nucleus.

S&H 556:3-9

So then, all these mistaken appetites and cravings, desires for satisfaction, lead us to the reality — the unfolding of the reality, by reversal of the beliefs. These mistaken appetites and cravings for satisfaction, by reversing them, lead to the demonstration of satisfaction — the reality.

“By the grace of God” — unfolding — by the grace of the unfoldment — “I am what I am” (I Cor. 15:10). *The more there is of the unfoldment, the less there is of the false appetite and craving.*

S&H 264:20-21; 253:32-23

So the unfoldment of man as infinite — all-inclusive, and therefore all complete within himself as God’s unfolding presence and power — heals the claim of being incomplete — less than infinite — by doing away with the mistaken belief that man is material, or based on the belief of two, as something separate from God. That is the great basic belief to be done away — the belief that man is material, including all those beliefs of cravings,

and lacks, and desires, and of poverty and misery — all based on that basic belief that man is material — something separate from God, called matter.

I and my Father exist as one and the same “I AM.”

John 10:30

Pul. 4:7-19

Never force, humanly, your demonstration, or that of another person; for God, the unfoldment, has to do it all. Let it come gently. Mrs. Eddy says, “...the human footsteps leading to perfection are indispensable.” (S&H 254:1). And also, “emerge gently.” Emerge gently from the beliefs — never forcibly. Never force a demonstration, because it has to come by way of unfoldment of the reality, the unfoldment of completeness.

We do away with the mistaken beliefs only as we can do without them.

This heals a case of incompleteness — such as one of false appetite — a craving for tobacco or alcohol.

So infinity is all within the individual, not outside of unfolding thought, our existence; and man is not a desire or will to get everything he can, but the only thing he is thinking about is the opportunity to give. That is the only desire there is. Isn't that the only desire that God has — to give, to unfold, to give His own abundance, infinity? And this demonstration of self-completeness must come to each one, not by human struggling and forcing, but by divine unfolding.

Mr. Kimball has said, quoting Mrs. Eddy, “You do not need to fight, you do not need to struggle, you need only to know.” That is all God does. Doesn't He know Himself, His own allness? That is all that God does. God knows. And as there is nothing else to know but His own infinite nature, that is all God does; and, knowing it is what we call unfoldment — God's unfolding ideas unfolding in the God-Mind and as the God-Mind.

So there is only one claim of need — the need for unfoldment, further unfoldment. Right where there seems to be that need of unfoldment — right there — the reality is. The unfoldment is unfolding itself as consciousness.

Never accept the testimony of the senses. You need only to know God is doing it all. Then all that you do should be done as the outward and actual of what the unfoldment is unfolding. You don't force a baby to give up its rattle box. Appetite is only a desire to be infinite. Appetite is only a claim of ignorance — ignorance of the fact that one is already complete, infinite. So, unfoldment replaces the desire for satisfaction, or the desire for good, with the manifestation of good. In other words, it fulfills the very desire in the right

way — in the divine reality. Appetite is just reaching out for the reality. People don't drink because there is pleasure in it, but because they want to get rid of some belief. In other words, they want to drown their troubles.

So appetite, really, is just reaching out for reality — and, by reversal, leads to the unfoldment of the reality, which we term, in the outward and actual, satisfaction. We have seen, then, that appetite, desire, cravings, are only the outward and actual of the claim that man is material.

Mrs. Eddy has said about the sex appetite: “The sex appetite will never be done away as long as it is regarded as sin.” It stands as a normal animal belief, in the animal kingdom, to be transformed, not annihilated. It is always a claim that life is material, is on the basis of two, therefore needing something outside of itself to satisfy it.

Then remember Mrs. Eddy's statement: “Never admit a sense of lack of any sort, for it breeds all sorts of disorders.” That is, if it is believed, it claims to be objectified in all sorts of miseries. So the claim that life is material, or that man is material, makes man, woman, everybody, unsatisfied with the beliefs, and that makes everybody reach out for something that will satisfy them. They are not satisfied with their ignorance of the unfoldment and, because they are not satisfied, they reach out for that which will satisfy. They reach out for the reality. So unfoldment is both center and circumference of our being.

Satisfaction is a quality of God. *Science and Health* says that, “Deity was satisfied with His work.” (S&H 519:3). God is satisfied with what He knows. The God-Mind is satisfied with what it knows and with what it is unfolding. Then if the God-Mind is satisfied with its unfolding, you and I are satisfied with God's unfolding. If satisfaction did not exist as a quality of God, that would mean that God lacked satisfaction, lacked something, and therefore He wouldn't be infinite. Therefore God wouldn't be All — would not be God at all, would not be good at all if He lacked satisfaction.

So satisfaction is the law of existence and exists as God determining the outward and actual manifestation called man's satisfaction, my satisfaction. That is what man is then — God's satisfaction. Man is God's satisfaction and exists as God's satisfaction. Then, isn't it self-evident that because satisfaction exists as noumenon, God, it has to exist as phenomenon, man? Then everything — the entire universe — has to exist in a state of satisfied being — in a harmonious state. Unfoldment is the way to satisfaction then.

And what did Jesus say? “. . . No man cometh unto the Father [satisfaction], but by me.” (John 14:6) — by God's unfolding the Christ-idea. Didn't Jesus say, “I am the way, the truth, and the life:” (John 14:6)? I am the unfolding idea, and no man cometh to the Father

— cometh to the demonstration of the reality — but by the unfolding idea. There is no other way.

No man cometh but by way of the unfoldment — there is no other way to come because God is unfoldment Himself. So nobody can come to the God-Mind — the presence of God — but by way of unfoldment, unfolding ideas. So the more you reach out for unfoldment the more it will be determined as the outward and actual. That is what Jesus said.

Matt. 6:31-33

Reach out for the kingdom of God and His righteousness (His unfoldment), and all these things (the outward and actual) shall be added unto you. So this is demonstrably true. Seek (reach out) for the unfoldment. Then, as the Psalmist said, “We shall be satisfied” (Ps. 17:15) with our unfoldment, our conscious oneness with God, our consciousness of God’s allness — not two-ness, but oneness with God.

John 14:10; 10:30

God and man are not two. They are one and the same unfolding nature. God is infinitely unfolding, and infinity unfolding is man.

S&H 517:18-24, 8-14

Manhood and womanhood must be demonstrated as one twofold nature. Jesus demonstrated both manhood and womanhood for himself, and lifted up the world’s womanhood. This uplifted womanhood in the world was finally evidenced by our great Leader, Mary Baker Eddy, sufficiently to enable her to demonstrate that womanhood for herself, and to reveal to the world God’s manhood, divine Science — scientific understanding. This enabled the world to demonstrate both the manhood and the womanhood of God; that is, to demonstrate both scientific understanding (divine Science, Truth, God’s manhood), and also God’s womanhood (the illumination, the vision, Love). Scientific understanding is God’s manhood, which leads to the vision, (God’s womanhood) — the vision which demonstrates God’s manhood and womanhood, by reducing to nothingness the false claim about manhood and womanhood, Then the false claim about manhood and womanhood melts away in the face of God’s manhood and womanhood, and determines the outward and actual manifestation as peace, satisfaction, completeness — the twofold nature of God revealed and demonstrated as the twofold nature of the individual man and woman.

S&H 64:22-25; 264:20-21; 520:7-9

When any demonstration comes, it always brings peace, harmony, completeness, joy.

So this male and female of God’s creating have never been separated. If they had been, they could never get together again; they never could be demonstrated as one twofold

nature. So belief has never actually been able to divorce them, or separate them. Man is every whit whole, complete, infinite, all-inclusive — both the unfolding idea called Michael, which fights the holy wars, and the womanhood of God, Gabriel, which knows only the peace and joy of unfoldment and demonstration.

S&H 566:30-13

Tuesday

Day 8

## PRE-NATAL INFLUENCE

If we can keep happy, the unfoldment is ours.

We spoke yesterday of the fact that man, the individual, exists as the twofold nature of God: scientific understanding — the manhood of God and the illumining vision — the womanhood of God — every whit whole, complete — the full manifestation of the God-Mind.

Have you noticed how often Jesus healed by beholding man's "wholeness?" — how often he said, "Thou art made whole" — not lacking anything? It was the recognition of man as infinite — the infinite likeness or image of God.

John 5:6, 9, 14

Man is wholeness, completeness, perfection — or, as the early English language stated it, "wholth," meaning health. So that is what health is — wholeness, lacking nothing. So this then, is our healing thought. Jesus knew it, and if that was the way the Master healed, it is our way of healing.

Pul. 4:7-17

Mark 10:9

As we saw, then, the Michael-quality of thought, or the manhood of God, and the Gabriel-quality of thought, the womanhood of God, express our twofold nature of wisdom and love. Wisdom without love would lack something, and love without wisdom, truth, understanding, would lack something, wouldn't it?

S&H 566:30-12

So there is only one nature, and that is the God-nature — my nature — the twofold nature of wisdom and love. There are not two natures. It is one nature, but it is twofold in its way of expressing itself. It expresses itself as wisdom and it expresses itself as love. It expresses itself as strength and expresses itself as gentleness, tenderness, kindness. But belief is — all of it — a claim of two natures, isn't it? —Duality. The word "dual" is Greek for the word "two." So a dual nature is a double nature.

The beliefs always fight. Mrs. Eddy tells us that the beliefs "fought the manhood of God" (scientific reasoning) (Hea. 10:6). But the beliefs fall before the womanhood of God.

When your scientific reasoning reaches the vision of the nothingness of the belief, then the belief has fallen, hasn't it, before the womanhood of God, the vision of God's allness as Love?

Hea. 10:5-8

The beliefs fight the manhood of God, or scientific reasoning, but they fall before the womanhood of God, the vision of Love. That is the vision of God's allness as Love. They fought the early Christianity that Jesus established, and they are fighting Christian Science. Early Christianity was typified or symbolized by Jesus, as a man revealing the womanhood of God, but he existed as both manhood and womanhood in his vision, because he understood the scientific facts of being and he also had the vision. So the beliefs fight divine Science. They fought early Christianity and seemed to win out. During the Dark Ages, so-called, the beliefs seemed to be bigger than the vision, because God's allness was only a little unfolded — so little that they didn't see the nothingness of the beliefs. Christianity did not have divine Science so it was not able to stand — it couldn't prove the nothingness of the lies. But the beliefs must all go down before divine Science because divine Science is showing us how to prove the nothingness of the lies.

Un. 60:27-28

S&H 567:9-13; 96:4-5; pages 96, 97

Mrs. Eddy says, "both sin and suffering" — all of the beliefs — "will fall at the feet of everlasting Love" (S&H 23:10-11).

So let us seek to demonstrate within ourselves the masculine and feminine qualities of God — the masculine and feminine nature of God.

S&H 57:4-5

We have seen, haven't we, that every manifestation of God — even the least manifestation called the molecule? It is a perfect symbol. In other words, it expresses the twofold nature — not dual nature — the male and female nature as one nature.

Misc. 362:22-3

So man is oneness with God — not two-ness with God. God and man are not two. They exist as one and the same nature.

So this revelation, of what man is, also reveals the claim of a man as material phenomenon — material thinking objectified. But it is only an aggregation of beliefs — good beliefs and bad beliefs — objectified because believed, and therefore not man at all, but only a belief of man — only beliefs objectified — beliefs claiming to be man.



Now this aggregation of beliefs or accumulation goes on from the time of conception, before the time when it is born. You have heard about the curse upon the unborn child — the beliefs about the unborn child? Well, this aggregation of beliefs that later is supposed to make their appearance as a baby, goes on from the time of the baby's conception, before birth, until at birth they appear, because they have been believed. But right where that phenomenon called a new-born baby appears, what is really born? Why, it is God's unfolding idea appearing on earth, ushered into human presence.

S&H 325:26-29

Mrs. Eddy speaks of Jesus being ushered into human presence, and when a baby is born, that baby, God's unfolding idea, is ushered into human presence. That is, it appears on the earth as a new-born baby. All that is really born is God's own unfolding idea, and God's conception of God's infinite nature. God's own unfolding consciousness is pure and sweet. Isn't that what a baby is? — so pure and sweet in its consciousness — true and good and gentle and loving. Then everybody loves a baby.

But these aggregated beliefs about the baby before it is born — the father's and the mother's, and the grandmother's (especially the grandmother's) — all the relatives and friends who know anything about the expected baby — all these beliefs about that unborn baby claim to be objectified, as the baby's disposition or traits, propensities, proclivities. Those beliefs (usually the grandmother's on both sides) objectify as the baby's disposition, inherent traits and characteristics, unless they have been reduced to nothingness before birth.

That is what is called *prenatal influence* — prenatal beliefs. It is the influence imposed upon the baby before birth.

So somebody ought to reduce the beliefs of the grandmothers to nothingness, so that they won't be objectified when the baby is born. Then the belief says (after the baby has objectified the beliefs after the birth), "Well, you know, the baby has inherited it!" Isn't that what is called heredity, and how much is there to that claim called heredity? — just beliefs. Then heredity is just prenatal beliefs about the child. The baby did not know enough to reject those beliefs and reduce them to nothingness, so somebody must be considerate enough to do it for the baby.

So the practitioner is supposed to do it. Then, don't you think there should be treatment in cases of pregnancy before the baby is born? Which one should have the treatment, the mother or the baby? The baby. You protect the baby from the beliefs. Do you remember how we protected or healed that baby that we told of? We simply knew that the baby had never consented to those beliefs, either before it was born or at all. The baby never consented to those beliefs because it was never anything else but the unfolding idea, and therefore it couldn't manifest those beliefs, because it had never consented to them.

So the beliefs that are entertained and believed are objectified as the new-born baby — and then the baby is said to have inherited those traits and characteristics. It need not be physical characteristics termed disease; it might be traits of disposition.

Did you ever hear anybody say, “I don’t see what makes Willie act so?” Willie ought to be protected from those prenatal beliefs that claim to be objectified as his future disposition, characteristics, or traits.

So when they are objectified, the child does seem to have inherited its ancestral traits. But, if it hasn’t consented, it hasn’t inherited any beliefs no matter how much those beliefs have seemed to have been imposed upon it — imposed upon the unborn child.

You have heard about the ancestral curse? All there is of it then is the false belief that is believed about the baby before it is born.

A woman called up and asked for help and said, “I wish you would give me a treatment for rheumatism. My mother had it.” Do you think you could help the person who said that if you believed that her mother did have it? If anybody had it, then everybody could have it. If any person had it, then every person could have it. You have to see that nobody ever had it. Your treatment has to be for the whole world. It must be world-wide in its scope, in its viewpoint.

Yes, those beliefs all need to be reduced to nothingness, from the time the baby is conceived. Isn’t it evident, by this time, that there is no such thing as disease? Mrs. Eddy says, “There is *no disease*.” (S&H 421:18). The woman said, “I have got it.” It is only a false belief objectified — a belief about that which is perfection — God’s perfection.

Did I tell you about the case of the little boy and his uncle? It was this kind of case. This was several years ago in the early part of my practice. A woman came to me one day with a little boy (I think he was about six or seven years old) to be treated. He had had so many practitioners and they did not, any of them, seem to reach the case. She said they lived in Chicago, but that they came out here every winter. They had had the best doctors in Chicago, and they couldn’t reach him; and they had had practitioners in Chicago; and they had had the best doctors in Europe, and they had tried everything they knew, but the child still had the trouble. And so, as a last hope, she brought the child to me to see if I could help. She said the other practitioners had helped in some little ways, and they seemed to relieve it temporarily, but it was only temporary relief. So she wanted me to take the case.

So I took it, and it must have been revelation, because from the start I thought that that child could not be imposed upon by that sort of thing. The mother did say that the child’s uncle had had the same thing, and she stated that this child was devoted to his uncle and

the uncle was devoted to the child, but the uncle had passed on, and this was the same trouble now with the child.

Well, the thought that stood out was that the child was being imposed upon by those beliefs. They were not the child's beliefs, as disease; the child didn't know anything about disease. At any rate, it must be something imposed upon the child. So I protected the child from those beliefs and knew that nobody ever had it, and the child couldn't have it. The child couldn't believe it. The child had never consented to it, and did not know it and did not have it, and therefore it couldn't be objectified as the child. But I had to see that the uncle never had it. There was nothing of that sort to be objectified on the child. The uncle did not have it any more than the child had it. It was only a belief believed by the uncle and objectified by the uncle as the uncle, and the uncle had passed on with it only because nobody had ever seen the nothingness of it. So the belief had its way and claimed to destroy the uncle — to kill the uncle, and claimed to be objectified to get the uncle out of the way. But that belief did keep right on. The belief did not die, did it? The belief did not die, and it kept right on claiming to be believed and to be objectified as the child. It was the belief that had to die, and when you reduce the belief to nothingness you kill the belief. Only you don't kill anything, because the belief never is anything; it is only a suppositious illusion about something that is perfection — good.

Well, you know, that child began to manifest healing right away. After the first day or two they could begin to notice the child seemed better, and day by day as the work went on, the child kept getting better and better, until finally it was not manifesting that belief anymore. Every time after that, for many years, the mother would speak about that healing. She reported that it never appeared any more, and she said that the child was a big husky fellow, and finally that he had gone into business and was very active.

It took just a few minutes to heal it by protecting the child from those false beliefs imposed upon it. In this case, the protecting was done not before it was born, but afterwards. The belief had not died, and it was claiming to operate — objectify itself — until it was reduced to nothingness. Now, wasn't that a claim of an ancestral curse?

Heal the claim of ancestral curse. If you know some case that seems to be a case of heredity, heal your belief about it.

So the unborn baby needs to be protected from these false beliefs before it is born. The beliefs should be denied and reduced to nothingness before they can be objectified on the baby as the baby.

There is no such thing as disease and nobody ever had it. It is always only belief — a wrong thought objectified.

A man in Chicago, or rather it was only the claim of a man, once said that whenever he had a headache he always went to a Christian Science church service, and when he sat there in the congregation he looked all over the people until he picked out some nice little negative-looking sort of person and then mentally he would repeat, “You take my headache,” etc. Wasn’t that an imposed belief — imposed upon the nice little negative sort of person? What does negative mean? It means not reducing the beliefs to nothingness, it means not positive. Unfoldment is always positive, but negative would mean not actively unfolding — not being an actively unfolding idea. And the man said that he always got rid of his headache.

We know, don’t we, that beliefs are always imposed upon us — ever since the days of the flood — ever since the days of the animal kingdom. They are the left-over beliefs from the animal kingdom. It comes from the belief of being an animal body — the belief of being something besides Spirit, called matter.

Do you see how all of our troubles come from the belief of being something besides God’s unfolding reflection — the God-consciousness — the unfolding idea unfolding? That man was believing the belief, and he was directing it at somebody else, and that somebody was not denying it. If that somebody was denying it, it would not have been objectified. But anybody who was receptive might seem to objectify it.

All you need is protection from the beliefs. If your unfolding thought is world-wide (or congregation-wide), it will serve to a certain extent to protect the church congregation.

It is always necessary to protect your work. Don’t we have to protect what has been unfolded to us as our consciousness in class work against the beliefs opposing the class work? It is the unfoldment that reduces the beliefs to nothingness. You know that no belief can be imposed on anything in God’s universe.

There is only one way to find out what the belief is that needs to be reduced to nothingness. You would not try to find out by asking the patient, would you? The unfoldment is the only thing that can uncover the belief. The belief always tries to hide from the unfoldment, the unfolding consciousness, because it is the unfoldment that is going to bring it out from its hiding. In other words, if you let your thought unfold, the unfoldment that you already have in your scientific reasoning will lead you to bigger unfoldment, and when the unfoldment is big enough, sufficiently big, it will uncover the specific lie, or belief, that seems to be objectified as that specific trouble. But the human thought, of itself, could do nothing apart from the unfoldment. It is the unfoldment that has to do everything. Unfoldment is the whole thing. Unfoldment is God, the God-Mind unfolding as my mind. So there is never anything wrong with the body — skin, blood, bones, organs, stomach,

liver, heart — born as human phenomenon. That human phenomenon called hair, skin, bones, is a human belief objectified to itself, as so-called visible phenomenon called matter.

So all our troubles seem to come, or do come, through that basic belief that everything exists as matter — as something besides God — as something besides God's allness — perfection. But right there, God is — perfection is — unfolding its own perfection, unfolding its own nature — and that is the baby's nature — unfolding its own intelligence, love, joy, harmony, peace. And the more the unfoldment acts upon the aggregated beliefs that have been aggregated together called a new-born baby or child, the more it determines a better phenomenon — determines a better belief imaged forth as a better phenomenon called a baby.

The baby is glad to appear — is glad to be born, is willing to be born. We have known of cases where the baby did not seem to be willing to be born, or glad to be born. Isn't the unfolding idea glad to appear on earth — always willing to unfold? Well, isn't that the unfolding idea that would do away with the belief that the baby wasn't willing to be born and did not enjoy being born? Isn't that the spontaneous thought-force, born spontaneously, naturally, normally, freely, without any labored action — glad to appear, glad to be ushered into human presence?

Is this all obstetrics? No. God's idea never refuses to be ushered into human presence — never refuses to appear on earth, if it is allowed to appear. But the belief would always keep it from appearing, from unfolding, if belief were believed — if belief were entertained. Wouldn't that seem to keep the idea from unfolding, appearing? Well, then don't entertain any prenatal beliefs to keep the baby from being born. The baby is doing its part — the unfolding idea is doing its part, and in a case of obstetrics the baby is doing it all because the baby is the unfolding idea of God doing it all — getting the beliefs out of the way — reducing all the beliefs to nothingness, taking them all back to their native nothingness. From nothingness the beliefs came, and back to nothingness the beliefs have to go — be reduced to nothingness.

Then know that no belief can keep the unfolding idea called a baby from appearing, being born; that no belief can hinder the birth, or keep the baby, the unfolding idea, from appearing on earth — being born. Mrs. Eddy says, every time "...a new spiritual idea is borne to earth [is unfolded] ...'Unto us a child is born, ...'" (S&H 109:24-27).

Phil. 2:5-13

S&H 254:22-23; 325:26-29; 69:2-16

All that is being born — the child being born — is the spiritual idea unfolding, being borne to earth, being brought to earth, appearing on earth, being carried to earth by unfoldment — brought to earth by unfoldment.

S&H 463:5-20

So man has no such traits, or tendencies, or beliefs at all, such as family characteristics, because God does not have any such traits, or dispositional quirks, or tendencies, or proclivities.

S&H 478:23-29

So they don't belong to man, because they don't belong to God. They are not man at all, and they never belonged to his ancestors — either to his grandfather, or mother, or father, or uncles, or aunts. Those beliefs never belonged even to those ancestors. That belief never belonged to that uncle any more than to that little boy which was healed. And consciousness doesn't consent — the God-Mind, God-consciousness, everybody's consciousness — doesn't consent to any such beliefs.

Consciousness doesn't consent to any such beliefs that might seem to be believed by anybody else — even before birth — or after birth — and therefore refuses to believe, refuses to objectify it. Then that belief is not what he is, or what they are. In healing the boy of the belief that his uncle had — that his uncle had seemed to pass on with because of not reducing it to nothingness — in healing it for the boy, wouldn't that reduce it to nothingness for the uncle as well, provided the uncle was receptive? It reduced the belief to nothingness. Then there was nothing left of the belief to be objectified. Then shouldn't that, and couldn't that, and don't you think it did, heal the uncle as well as the boy? (Passing on doesn't heal anybody of anything.) The unfoldment is the only thing that does anything. Then reducing the belief to nothingness for the boy should have reduced the belief to nothingness for the uncle — should have healed the uncle. And I believe it did heal the uncle as well as the boy.

I Peter 3:18-20

Jesus went and preached unto the spirits in prison. Now I Peter 3, verse 18, says that Jesus was put to death in the flesh — but during those three days in the sepulchre he was quickened by the Spirit, by his unfoldment, “by which also he went and preached unto the spirits in prison” (I Peter 3:19) — those which were in bondage to the beliefs. What spirits in prison? Those who were in bondage to the beliefs. Why, those “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. . .” (I Peter 3:20). They were those who were disobedient during the time before the flood. In Genesis the flood means that the earth was filled with violence — the beliefs just flooded the earth, and it says in Genesis, that God was sorry that he ever created anybody — any man on the face of the earth. The beliefs had seemed to overpower

the unfoldment, the unfolding idea, to such an extent that they seemed to destroy the unfolding of the reality, and the beliefs underwent self-destruction — and that was the flood, wasn't it? Yes, and Noah stood for the better, improved belief, and so was saved. He didn't undergo destruction, but found a way of escape from the cataclysm.

But all these beliefs before the flood had never been healed, according to the reference in I Peter, because there had never been an unfoldment to heal them, and they were never healed until Jesus preached and perhaps healed among them in those days immediately after he had passed on, just as they had passed on. He was in their presence, and so he was preaching to them. God was unfolding, always unfolding, omnipresence — determining better beliefs, and Noah stood as the better belief.

Haven't we all wished we could have had Jesus' teaching? Yes. Peter knew a lot of things that we are just now seeing.

When Jesus was in the sepulchre that was the time when he went and preached to those "spirits in prison." He was on their level — in their presence. That was after he had passed on, on the cross.

Mr. Kimball one time pointed out that after Jesus rose from the dead, he appeared on earth again, after the resurrection, and talked with the disciples, and at one time as many as five hundred people saw him. But Mr. Kimball pointed out that we have no record that he ever healed anybody. We have no record that anybody ever came to him for healing. They couldn't get to him. He had so overcome the beliefs that the beliefs couldn't get to him. He said to Mary Magdalene, "Touch me not; for I am not yet ascended . . ." (John 20:17). He had not yet ascended above all the beliefs. He had not yet made his demonstration of the ascension and he didn't want any of the beliefs imposed upon him.

Then this so-called inherited temperament or disposition is only a prenatal belief believed, and therefore imposed, objectified, on the baby, because somebody didn't deny it. Somebody has to deny it, and the moment the practitioner was called and it was denied, the baby was healed — the belief was healed. I believe that that uncle was healed too. I believe that treatment went and preached to the belief that was holding that uncle in bondage — in prison.

So Love, the unfolding idea of God's allness, ever-present Love, is perpetually unfolding its own temperament, its own disposition, its own traits, its own characteristics, its own nature — the one nature that is altogether lovely. That is the one and only inherited trait — the one and only inheritance. It is the only inheritance, and that is what we inherit from God, the God-Mind, and we inherit it by way of unfoldment. Those qualities and traits exist as unfolding ideas, and, as they unfold, we inherit them unfolding as our

consciousness. There is only one inheritance, the God-inheritance, inherited by way of inherited unfoldment, and no false belief of any sort can be inherited if denied. Belief denied is nullified — reduced to nothingness.

S&H 384:11-12 only

Un. 52:7-11

I Cor. 15:10 to :

By the grace of God — by the grace of my unfoldment, I am what I am — and you are what you are.

There is only one temperament — one God-temperament, only the one disposition — the God-disposition. It is everybody's disposition, and it is the only disposition that anybody does have — and it is a good one.

If the baby gets to the age of forty years and the claim of rheumatism appears, sometimes it is said to be inherited because his mother had it. It is said to be hereditary rheumatism because some of the ancestors objectified that belief. Because it seemed to be visibly manifested by some ancestor, would you treat the phenomenon of the belief called rheumatism, or would you treat a claim of prenatal influence? The patient had accepted the belief called prenatal influence, and she was believing that she was manifesting rheumatism because her mother manifested it. But was that the reason? No. She was manifesting so-called rheumatism, because she believed that her mother had rheumatism, and so she believed in rheumatism. Then isn't it evident that the thing that needed to be treated was the belief that her mother had rheumatism? All that needed to be treated for that woman was her belief that her mother had rheumatism. In other words, the belief that the ancestor had manifested that belief is the only belief that needed to be treated. Mr. Kimball used to ask the question, "Where was the rheumatism all those forty years, from the time of her birth until the time she was forty years old?" Where was the belief? Well, it had not been reduced to nothingness, so when the fullness of the time seemed to come for people to manifest rheumatism, why, of course, the belief said that the woman had to manifest it. It was only belief imposed upon the woman as God's perfect creation — belief imposed upon God's unfolding idea, which the woman was. But it was not denied by the woman. Therefore, it was objectified on her.

*Materia medica* perpetuates the beliefs — it keeps them going. It says, "You will have something if you do not do thus and so." Isn't that all there is of *materia medica*, or false medicine — many medicines? The world has been learning something about the one medicine, so the many medicines are losing ground.

Unfolding ideas, God's thoughts, are the one medicine, and, as the world is learning something about medicine as Spirit, unfolding ideas, the beliefs of many medicines,



material medicines, as something besides Spirit, called matter, are not quite so popular. There is every reason why they should not be popular. It is all a claim of ignorance, isn't it? It is ignorance of the unfoldment — ignorance of the God-Mind. It is ignorance of the God-Mind originating all the beliefs and claiming to perpetuate those beliefs.

So ignorance of God is all there is of the claim of a curse. It is the claim of the absence of God. But right where matter seems to be, as a claim of God's absence, right there, God is — omnipresence — the God-Mind, unfoldment, awaiting recognition. It has been awaiting recognition ever since it spoke to Adam, and has been shining through the beliefs, unfolding more and more, as it shined away the beliefs. It was always there in all its glory, just as the sun is always there in all its glory — a symbol of God's glory shining through the clouds, shining away the clouds until there aren't any clouds. God's glory, the unfoldment, is shining away all the beliefs until there aren't any beliefs left, and there is only the glory of the unfoldment. That is heaven — our ascension. So there isn't any curse on anybody. It is only the claim of a curse, only a belief imposed. That is the claim of a curse — a false belief imposed.

But you don't accept it, and therefore you don't have to believe, or objectify it. You don't have to have rheumatism because your mother had it, and your baby doesn't have to have any trouble because some other baby had it. Even if all your ancestors seemed to have rheumatism, you wouldn't have to, would you? That belief wants to be healed. It wants to be translated into the unfolding idea. That belief wants to find somebody to reduce it to nothingness. So the belief has traveled all down through the ages to find somebody that could save it from itself — save the belief from itself.

Doesn't Mrs. Eddy say the belief has to come either through suffering or Science? Well, the belief does not want to be saved through suffering, if it can be saved through Science. So the belief has been looking for somebody all down through the ages to save it from its own self-destruction, through suffering — trying to find somebody to save it by Science, the unfolding thought.

S&H 472:30-15; 471:13-20

Beliefs often look harmless. In fact, they often look quite good to us.

So, the God-consciousness, the unfolding consciousness, has never consented either before it was born or after it was born — either before it was ushered into human presence or afterward. At no time did it consent — even after it got to be forty years old. It was already ages old. So the claim that it had gotten to be forty years old would be only a mistaken sense. Where was the rheumatism during the forty years? It was awaiting recognition as a lie. It was awaiting the practitioner's recognition of it as a falsity, and

when it receives that recognition, the belief is saved from itself. Nobody ever had rheumatism.

So, go and preach to the spirits in prison — the beliefs that have never been reduced to nothingness and which have claimed to be objectified still further.

Do you believe in capital punishment? Mrs. Eddy says that the murderer, though slain in the act — though passing on in the act of murdering — finds out after passing on that he hasn't died, and that while his body has seemed to have died, his cruel mind died not. And it won't die until it dies through unfolding ideas. Well then capital punishment is a cowardly action on our part. Instead of enlightening the murderer on our own level and educating the murderer out of his errors and beliefs, giving him something of unfoldment, saving him from his ignorance of belief, we decree that he shall have his head chopped off, and pass him on for these other dear people that have already passed on to do it. Instead of redeeming him, we resort to killing him so that he is passed on for the other people to redeem.

Science teaches us that beliefs must be educated out of their ignorance. Then that is our work, isn't it? That is the world's work — to educate the belief out of its ignorance. The world may not have the unfoldment, but it can educate the bad beliefs out of their badness into better beliefs called good beliefs.

So we are loving the beliefs into their native nothingness.

There is so much seeming delinquency among the youths today. The belief is more active than the idea is, and you and I are to blame for it. We are letting the beliefs get ahead of our unfoldment — we are letting the beliefs be more active than we are. That is the only trouble with the world today, and that is something we are going to talk more about.

That is the trouble — the good beliefs are being put to sleep by the bad beliefs, and the good beliefs don't know enough to handle the bad beliefs. The unfolding ideas (called you and me) are not as active as the beliefs are — as the bad beliefs are seeming to be. And so the bad beliefs are claiming to determine the outward and actual called juvenile delinquency, the delinquency of youth, or just plain delinquency — and false theology, Zeroism, is doing a lot of it. Isn't it trying to get the Protestant religion, and the Zero religion, and the Jewish religion — trying to get them all together for the child to come out of the schools so as to listen to them? The child has the privilege of leaving school and going to any church he wants to once a week. Is not that the belief claiming to get hold of the children to instill or impose upon them those false beliefs, to get them to accept those beliefs that look good — but which are bad, not good? Isn't all this world-evil just the active evil belief claiming to put us to sleep just so we won't be active? In other words,

the belief claims to be smarter than we are — smarter than the Protestant people are. All of the purpose, as we saw it the other day, is the hatred of the God-consciousness — the hatred of the Christ, and which attempted to crucify it in the time of Jesus, and would attempt to crucify it today on a bigger scale — a worldwide scale. Are we going to be asleep, or are we the sentinels of the world? Sentinels have to keep awake at their post of duty. They have to keep awake. Sentinels have to awaken the world, or the other people. Then we are the sentinels that have to keep awake and have to awaken the rest of the world so that the rest of the world will not be put to sleep by these bad beliefs.

The argument is, of course, to overcome the Christ — the God-Mind. Each one of us must recognize ourselves as sentinels and keep awake, and then keep everybody else awake.

Jesus said in one of his parables, "...the children of this world [meaning the material beliefs] are in their generation wiser than the children of light" (Luke 16:8). The belief has put us to sleep and has taken the Bible out of our schools.

I John 3:9; I John 5:4

So God is the only creator of the baby. God is the only creator of man. Man is born of God; the baby is born of God, and, as the Bible says, "I was free born" — born free, free of the beliefs, free of false beliefs. That is what makes the baby so sweet and loveable.

So it is important always to know God as the only origin — man's only origin. There is only one origin and that is the God-Mind — the one and only origin of the whole universe. There are not many origins, and the claim of many origins is the claim that everything exists as something besides God, called matter. It is the belief that origin is material — the claim of a material origin.

S&H 463:6-20

Then, would you say, as the Bible says, that anybody — that man — is conceived in sin and born in iniquity? Is that true, even though you read it in the Bible? That is the belief about it, isn't it — born in material belief — conceived in material belief?

Believing beliefs is the only sin there is, the only iniquity there is. There is no iniquity, no sin. But believing beliefs is all there is of the claim of sin, and all there is of the claim of iniquity. Then man is not born that way. That which is born doesn't come through anything, nor is it born out of anything called matter. But it is God's infinite unfolding, the God consciousness, and that is all that is born, because that is all that God gives birth to. God gives birth to the unfolding idea, doesn't He? And that unfolding idea we know as man and the universe. We know it as the universe including man, and we also know the unfolding idea as man including the universe. Then man is the radiance of God's unfolding. He is the unfoldment. Man is God's own outward and actual spiritual

phenomena, apparent only to the God-consciousness, apparent only to itself, the God-consciousness — to me in my unfoldment and determining the outward and actual as it transforms the beliefs of so-called universe and man. “I and my Father are one” — not two. You and your Father are one. God is both noumenon and phenomenon. God is phenomenon as well as noumenon. God is both cause and effect. God is effect as well as cause.

So I and God exist as one and the same unfolding consciousness.

John 10:30

S&H 254:22-23 only

Man exists; I exist; the baby exists, as God’s eternal presence, omnipresence — as God’s eternal power, omnipotence. The baby exists as omnipotence and omnipresence. It is not just an isolated point in space, but is the omnipresent thought-force unfolding, reducing the false belief to nothingness.

So the unfolding idea is omnipresence, omnipotence — always appearing, always unfolding, determining a better outward and actual human phenomenon as the visible idea. But as it acts upon the belief, it determines the human phenomenon, which is only the phenomenon of that better belief. But we see them all as visible ideas because that is what is visibilizing the better phenomenon, and therefore everything exists as those ideas being made visible as they unfold. The visible idea is the phenomenon — a human phenomenon, a thing seen humanly, but seen for what it really is.

S&H 560:18-19 only

So this omnipresent unfolding idea is apparent as the phenomenon which we would call the visible idea — the human being, the baby, forever unfolding — strong, intelligent, happy.

In speaking of Jesus, the Bible says, “And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.” (Luke 2:40).

The very first year, when Miss Church came out of medical school in order to practice Christian Science (she began to practice Christian Science almost immediately), one case she had, had been to many physicians and hadn’t been healed. It was a chronic case, and was healed by absent treatment through the fact stated in that reference above (Luke 2:40). Miss Church’s practitioner had turned the case over to her and the family called her to heal the child, about two years old. In appearance, the child was as big as a barrel — so bloated with what was called dropsy. Miss Church went to see this little child every day for one month and at the end of the month the child was perfectly healed.

It had been through all sorts of treatment before, but everyday Miss Church went to that house and talked with the baby and with the parents, and the healing was all done with the use of that verse from Luke 2:40.

She recognized the baby as the child of God, just as Jesus was — the perfect child of God, the unfolding idea, and it was the first treatment that did it. The child grew and waxed strong in Spirit, filled with wisdom and the grace of God was upon him. It was considered a miracle that the case was healed. It was a miracle to the ignorant, mistaken sense. If anyone says that Miss Church, as a human phenomenon, but really as an unfolding idea, has never healed anything, we know better.

Christian Science — divine Science — Christian Science treatment, never has in it any sense of a person, never has in it any sense but the divine fact in reality before the thought. “For right reasoning there should be but one fact before the thought, namely, spiritual existence.” (S&H 492:3-4) — God existence.

This is the basis for all our reasoning, proof and evidence — vision. So a Christian Science treatment never has anything in it but the divine fact and reality which is unfolding its thought-force — its mighty spontaneous thought-force — the mighty idea unfolding with mighty thought-force — such force that it denies and melts away the false belief until the nothingness of the belief appears.

Well, I am that visible idea; I am that unfolding idea. So always reverse the lie with the counterfact, the counter reality.

S&H 233:28-29

Reverse the belief until the lie or false belief yields to the unfolding idea, fact, reality.

S&H 267:24 only; 462:23-25

It is self-evident to me that I am divine Science unfolding. I am God’s unfolding, and that is what divine Science is — God’s unfolding — infinitely, ceaselessly, infinitely.

S&H 109:24-27

Then would you say that unfoldment is birth, going on hourly?

S&H 548:15

Well, we know that man is the manhood and womanhood of God unfolding — God’s twofold nature unfolding as man’s nature. God’s unfolding is man — that is what man is.

S&H 69:6-19

So it is self-evident why we reverse the beliefs. It is because the beliefs are the reverse of the scientific fact or idea — reality. Therefore, the scientific fact, or idea, or reality, reverses the false belief and is law to it — always law to the belief about it. The truth about anything is always the law, isn't it, to a mistaken belief about it?  $2 \times 2$  equals 4 is the law to the belief that  $2 \times 2$  equals something else. So the visible idea — me, or Jesus, or anybody — is inseparable from its divine source — inseparable from the unfoldment. The visible idea is inseparable from the unfoldment, God, Christ, the Holy Ghost, or Holy Spirit, because it is determined by it. The unfolding idea is the Holy Ghost, the Holy Spirit. The spiritual idea is what the Bible calls the Holy Ghost.

So everything exists as unfoldment — Christ, God, Holy Ghost, Holy Spirit, man, woman, everything (universe) exists as unfoldment.

S&H 482:19-25; 490:20-25; 331:30-3

Col. 3:4, 11-16

So, lack of healing is a claim that God, good, is not able to manifest Himself, evidence Himself. But God, good, all-power, omnipotence, is all-able to manifest Himself having within Himself the power of accomplishment. Therefore, demand the evidence of your unfoldment, of your treatment. Demand evidence, because your treatment is the unfoldment unfolding itself — it is omnipotence unfolding. Your unfoldment has within it its own power of accomplishment. Therefore demand evidence. Omnipotent thought-force that we know as Soul, the Will of God, the God-Will, the God-Mind, has within it the power of accomplishment. In other words, noumenon has within itself the power of being phenomenon. The point is, therefore, to demand evidence.

God's idea exists once. It will never have any beginning, and it will never have an ending. It existed before it was unfolded. We know it as the visible idea after it was unfolded. We know it as the baby, the child, the man, the woman, the tree, the flower, the universe — the idea unfolding. We know it all after it unfolds in its ways concretely.

But where was the idea before it unfolded? It existed before it unfolded. Where do all ideas exist? In Mind — in the God-Mind; that is the reason it unfolds as evidence. In other words, the idea existed before the belief about it seemed to exist, before the belief about it appeared. The idea existed in the God-Mind as Mind's idea before it was unfolded as a visible idea and before the belief about it claimed to exist.

“...Before Abraham was, I am” (Ref. John 8:58). Or, “I was before Abraham.” Yes, Jesus was before Abraham appeared on the earth. He existed as God's unfolding idea, and the unfolding idea existed before it was unfolded as a visible idea, a visible phenomenon called Abraham, or called the sun, moon, stars. Before anything appears as a visible idea

it must exist as idea in Mind; otherwise it never would appear as visible idea, would it? If it did not exist in Mind, then it wouldn't be there to be unfolded.

Gen. 1: All  
Misc. 181:25-28  
S&H 476:32-4

When little children are imposed upon by the belief of rheumatism, it is regarded as one of the worse of beliefs.

So this is self-evident to me: that right where the visible phenomenon appears as the belief about the reality — as the phenomenon — right where the visible phenomenon appears called a baby, or person, that which appears as the visible phenomenon is only the belief about the reality. Right there, the reality is. Right where the visible phenomenon appears as the belief about the reality, right there, the reality is — God's presence and power, omnipotence, infinitely unfolding is as the baby and as the flower, the sun, the moon, and the stars.

S&H 477:26-29

So don't try to become well, but declare that you are so already. Thank God that you are well already, no matter how you seem to be.

Do not try to become spiritual, but know that you are so; you are spiritual already. The Science of being says you are; the scientific statement of being says so. Thank God that you are so, that you are Spirit.

I am not God. Spirit is God's activity, and I am God's activity, expression, unfolding that which we know as Spirit. So I do exist as Spirit; but I don't exist as Principle, Cause. God is Principle, noumenon — but as phenomenon you reflect noumenon, God, and so act as God.

Mr. Kimball quoted Mrs. Eddy as saying, "You do not need to fight; you do need to struggle; you need only to know." You need only to unfold.

Then value yourself. Self-valuation is my slogan — not self-effacement, not self-depreciation. Self-effacement is a false sense of myself. It is the belief about myself. So know yourself. Who was it, which ancient philosopher said, "Know thyself?" And Mrs. Eddy said, "Always remember what you are."

Always know what you are. If I seem to forget it, then I seem to have to remember what I am. Separate yourself from the false beliefs and find yourself. Unfolding means finding yourself. Unfolding yourself means valuing yourself. What is it we are told? That the

world will take you at your own valuation? So if you want the rest of the world to value you, you must value yourself. You must value yourself as the unfolding idea, and you couldn't overvalue that, could you? But don't overvalue the belief that is claiming to be yourself.

Know that God made you good and complete and happy within yourself, and that you cannot be anything else than what God has made you to be.

S&H 490:14-16

Handle (reduce to nothingness) the belief of old age. What would that belief be? What would the claim of old age be? It would mean an accumulation of beliefs — believing more and more beliefs as you went along — a belief that beliefs accumulate as age goes on. So the claim grows into the belief that beliefs can eventually destroy man. It is a claim then that, as age progresses, man degenerates — believes more and more beliefs and so is undergoing destruction, even if he doesn't know it. In other words, he is disintegrating. But didn't we see a long time back in our work that nothing exists as organization? If substance was organized, it could be disorganized — broken down, disintegrated. Well then, Mrs. Eddy has said that added years, or age, should mean growing young — should mean more wisdom, more unfoldment. Then don't you think if we could heal that belief for the world that the world would lose its belief that it was undergoing destruction — self-destruction — by growing old? But instead, by growing old, it would demonstrate that that meant more wisdom, more of good, more strength, vigor, harmony, health, and we would have the outward and actual manifestation called growing young. The unfoldment would be unfolding more reality, perfection, harmony, happiness, joy, rest, peace. Wouldn't that result, then, in man being deathless? He would demonstrate living forever — not living as a material phenomenon, which must pass away like all the rest of heaven and earth. But it would be the demonstration of the ascension. Of course, that is what is going on actually — not before passing on (although Jesus did it), but at any rate, after passing on.

You know, God is the most stubborn thing there is. God is determined to have His own way. It is the Will of God determined to have its own way — determined to demonstrate His own allness, perfection — and not only its own perfection as noumenon, but it is determined to demonstrate your perfection as phenomenon. It is all perfection as your perfection unfolding. Unfolding determines the outward and actual that we know as the visible idea.

So the thought of pre-existence means existing before you were born; and coexistence means existing as one with God. So you are the God-unfolding idea always — before you were born and after you were born. Pre-existence — the unfolding idea of pre-existence —



– existence as the unfolding idea before you were born, and coexistence — coexistence with God, at one with God after you were born, heals the claim of old age.

Heal the claim of old age for the world. It is the whole world’s aggregated beliefs — all the beliefs added together — determined to destroy by way of old age. So destroy that universal belief for the whole world. Heal it for the world because the world does not know enough to heal it for itself. Heal the world of its ignorance. It is unfoldment that is healing the world of its ignorance. God’s unfolding in divine Science is healing the world of its ignorance, and the whole world is getting the benefit of this unfoldment here and now in this class work. So consciousness of God-coexistence means renewing one’s youth — maintaining one’s youth — and renewing it if you seem to have lost sight of it.

My 177:9-15; 146:26, 23-32

Unfoldment is called the coincidence of God and man. You could use the word “co-existence.” Unfoldment is the coexistence of God and man. You would use the word coincidence because in the unfoldment, God and man coincide (coexist) and that is the only coexistence there is, and it is everybody’s coexistence with God.

We want to bring in the millennium, and we are bringing in the millennium, for the whole world.

S&H 561:16-21

Un. 52:4-11

Misc. 100:19-22

So we put off the old man. We are putting off the false beliefs — that is, the old man, and the old woman. We are putting off the false sense by putting on the unfoldment of the reality.

II Cor. 5:4

We do not wish to be unclothed (deprived of anything that is good, that we are; we don’t want to be robbed of our good beliefs) — not unclothed but clothed upon — covered by more unfoldment.

Doesn’t God feed man, and clothe him, and make him happy? So we must use the good beliefs. Mrs. Eddy says that Science is not evolution from the human to the divine, not evolution from the belief to the reality, but it is the putting off of the false sense, the old man, and the putting on of the new man. The belief never becomes the reality. It is not the evolution from the belief to the reality — although it may seem that way. That is what theosophy believes. We must distinguish between what theosophy means and what divine Science means.

The putting on of the new man doesn't mean the absorption of the beliefs into the unfoldment as theosophy believes. It is not the belief becoming God's perfect idea, but it is the recognition of having been always, and therefore being now, God's perfect idea. This unfolding perfection melts away the beliefs of imperfection, and thus God's own unfolding individuality, identity, comes to light as the reality.

We are not becoming anything. It is the recognition of what we have always been — God's identity, God's perfect individuality.

S&H 135:9-10

So thank God that you have always been perfect, and are perfect, and that you don't have to become perfect. Then, we are not taking on perfection — we are throwing off imperfection. We are not taking on unfoldment, really — we are throwing off beliefs because we already exist as the infinite unfoldment. But to human sense, as John 1:1 says, "In the beginning," everything seems to begin — universe, man — and it all begins with the unfolding of the idea.

Therefore, seek God (unfoldment, the unfolding of the idea) first, and all these things shall be added unto you. All these manifestations, demonstrations, as visible ideas, visible phenomena, shall be added, determined as the outward and actual.

Matt. 6:33

S&H 254:22-23

Everything exists as eternal unfoldment, and has always pre-existed before it was unfolded as visible idea. It has always existed eternally before it was unfolded, before it was born, and after it was born, and even after it might seem to pass on. Everything exists as God's unfolding idea, perpetually unfolding, always unfolding, everlastingly unfolding, and exists as law to all of the beliefs.

Misc. 82:15-19

The man God unfolds has all things. The more we find out what we are, the more we are finding ourselves. Always remember what you are, and what everybody else is.

No & Yes 26:13-25

So the only evolution is the progressive unfolding. It is the evolving of God's ideal — the fulfilling of God's purpose. So there is only one evolution — the progressive unfolding, evolving, of God's idea, and this is the only temperament, disposition, quality or characteristic that anybody has or ever has really had. There is only one temperament — God's temperament. Unfoldment is the only disposition that anybody has or ever has had.

Then you don't have to get rid of something; you only have to get rid of the belief about something. You don't have to get rid of a bad temperament or disposition; you only have to get rid of the belief that you had a bad disposition, or that somebody has had a bad disposition.

So handle the claim of being temperamental. Handle this belief — reduce it to nothingness — by knowing that there is only one temperament — the God temperament — and that is the only temperament that you ever had. The claim, then, of being what is called temperamental is only a claim that there is more than one temperament — something besides God's temperament.

Handle the belief of claim of prenatal influence in every case you treat if you have any difficulty in meeting it. If you have any difficulty in healing a case, handle that belief — reduce it to nothingness — that false claim of prenatal influence.

If God's individuality were absorbed, as theosophy believes, it would not be evidenced; it would not be unfolded, manifested. Have we not seen that if God did not have manifestation He would lack something? And if God lacked something He would be undergoing self-destruction, and would not exist at all. So theosophy is a claim of destroying God. While it claims to be a claim of absorbing everything into God, actually it is a claim of destroying good itself — destroying Spirit itself, because it is a belief that everything exists as something besides Spirit, called matter.

If God's manifestation, individuality, were absorbed in God, it would not have manifestation — it would not be evidenced — God wouldn't have phenomena, manifestation. Cause would have no effect, and cause without effect would not be cause. God would not have phenomena, and noumenon without phenomena would not be noumenon. In other words, God without individuality, manifestation, identification, would not be God. So that would destroy God, because God would lack identity, individuality, manifestation, unfoldment.

So unfoldment is identity; unfoldment is God's individuality — God's identity unfolding as my identity, my individuality. So keep on unfolding.

That is the distinguishing point between divine Science and theosophy. Theosophy is a perverted concept of divine Science — a perverted belief about God's revelation. Theosophy would rob God of everything. Theosophy would rob God, and it doesn't stand for individuality at all — not anybody's individuality. It is trying to lose individuality. It is trying to make everybody seem just alike. So the theosophists all wear the same kind of clothes, eat the same kind of food; they all think the same kind of thoughts; they are all trying to be absorbed into God and not have any individuality — whereas God is infinite

individuality. God would not be infinite if His individuality were not infinitely diversified. Without infinite diversity of manifestation, or individuality, God would not be infinite, and so would not exist at all — would not be God.

So don't try to be like anyone else. Have we not seen all the way along that there are no two alike? That ought to teach the theosophists something. You never saw two birds, two trees, two anything alike. You never saw two rainbows exactly alike. You never saw two humans, or two animals, two dogs or two horses alike. There aren't any two alike because God is infinite in His diversity of individuality.

Unfoldment is the unfolding of God's infinite individuality. So keep on unfolding.