

THE SCIENCE OF  
THE CHRIST



URSULA N. GESTEFELD

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THE  
SCIENCE OF THE CHRIST.

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AN ADVANCED STATEMENT OF  
CHRISTIAN SCIENCE

WITH

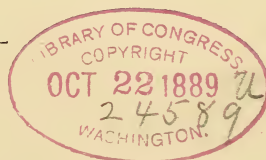
AN INTERPRETATION OF GENESIS.

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BY

URSULA N. GESTEFELD.

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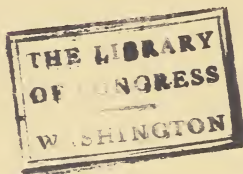
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1889.



TO MY SONS  
THOSE CROWN JEWELS OF MY MOTHERHOOD,  
IS THIS BOOK DEDICATED,  
WITH THE ASSURANCE, KNOWN AND FELT IN THE SILENCE,  
THAT THEY  
WILL PROVE THEIR HERITAGE FROM THE FATHER,  
AS LIGHT-BEARERS  
FOR THEIR MANY BRETHREN.





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“For until this day remaineth the same veil un-  
taken away in the reading of the old testament; which  
veil is done away in Christ.”

II Corinthians, iii: 14.

“I had rather speak five words with my under-  
standing, that by my voice I might teach others also,  
than ten thousand words in an unknown tongue.”

I Corinthians, xiv: 19.

## PREFACE.

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If what has been called "Christian Science" is what the name implies, it should progress in development.

It is many years since the teachings classed under that head were given to the public by the author of *Science and Health*. If they are what has been claimed for them, they should produce the results which would make a more extended statement possible; for the approximate perception and understanding of them, together with that demonstration which is proof of their nature, must naturally grow higher and higher and the accompanying unfoldment of what "Christian Science" contains within itself, gradually substantiate the claim made for it at the beginning.

If this development does not take place the claim that the statement made there is scientific in its trend, lacks corroborative evidence. If it does, the opportunity and material for rational investigation is increased legitimately; not through theorizing upon what has already been said, but by penetrating it and bringing forth from it that which was hidden in it.

Progression is from the within, out; and no statement which promises progression because of its radical difference from accepted theory, carries on its surface its real wealth, its real power to revolutionize popular thinking.

Every such one must stand for a time as the butt and jest of those with whose interests it conflicts — private or partisan; must occupy that position till through the few who recognize its intrinsic merit, that which is potential in it is brought out; and when this is the case they are but its servants; the ones which the inherent truth uses for its own manifestation.

Many who have been attracted by “Christian Science” through the benefits received from its method of treating disease and who have looked upon it as something adapted to that issue alone, have found that the subject involved was vast enough, broad and deep enough to require the patient seeking, the unprejudiced effort which the true in itself ever demands for its yielding up of its treasures; and have proven that its fundamental statements, when stripped of the apparent absurdity attached to them through illogical presentation, are foundation bricks in that structure whose top shall reach heaven provided the builders thereof understand one another’s language.

Much of the controversy over “Christian Science” as to its teachings and their meaning, has come from the arbitrary use of terms; and the confusion resulting



from different meanings to different readers and hearers. Were a clear definition of each, together with the connection in which it is used, given and adhered to, more progress would be made in the understanding of its statements; and the way for their perception as belonging to a statement of science, or the true in itself, opened.

The development of "Christian Science" in the last twenty years has made possible explanations that may throw some light upon much that has been confused and distorted, really and seemingly.

The infancy of any radical movement is necessarily associated with experience of this kind; but if it contains within it the vitalizing germ of abstract truth, it is sure to grow through development from the within more than from accretion from the without; and what is known as Christian Science must make its way by this result; not through proselytizing; and offer, one after another, explanations of itself that prove its premise to be rooted in something beyond emotionalism or speculation.

The Science of The Christ is what is stated by "Christian Science" which, as a term, is a name given to the abstract truth which will prove itself such, as does the Science of Numbers, to the individual student. Corroborative evidence of the true in itself is furnished by the Bible to those who can discern its meaning; and in this interpretation the attempt is made to help

those who are earnestly seeking to know what "Christian Science" is, and who care more for the true in itself and that it proves itself such, than for personal demands and partisan following; help them to find and follow the way which is there pointed out and which, found and followed, leads the mortal to the immortal.

This result is what the world is seeking; "All people that on earth do dwell" are searching along the different lines for this one outcome; hence any explanation or statement that throws light enough upon it to make it ever so dimly discernable, is worthy of candid attention; and the one through whom it comes is a helper of the race.

From the time *Science and Health* was given to the world, there has been a steadily increasing interest manifested in its teachings; and that book has been the means of bringing hundreds of people into a knowledge and understanding that has made them strong and happy in the to-day instead of — possibly — in the uncertain hereafter; while for hundreds of others it has unlocked its door which swings inward and allowed them a clear vision of that which lies nearest its threshold, before they have crossed it.

Its author has been the means of a work which cannot be measured to-day, and which proves her to merit the "Well done, good and faithful servant."

Many questions have naturally arisen in the years since that book was published, that demand an answer,

as they are the direct result of consideration of its statements. They are logical ones which demand and should have logical answers; and "Christian Science" must prove itself to be what its title claims for it, by furnishing them; a failure to do so is the confession that it is not what its name implies — is theory instead of science; for the latter will — as it develops — answer every legitimate question.

It is with the hope that many who so ask may be helped to find that which will give them firm ground to stand upon — the ground of understanding — that this statement is sent forth to do its own work; "For we can do nothing against the truth, but for the truth."

URSULA N. GESTEFELD.





## CHAPTER I.

---

### THE BIBLE AND ITS MEANING.

The majority of men to-day do not feel the unreasoning reverence for what is declared to them, by others, to be "holy,"—and consequently above the plane where man's capacities could and should act to determine the "Why?" and "Wherefore?"—that their forefathers have shown; and the "Why?" is demanded on all sides for everything which is maintained to have special claim for recognition and reverence as truth.

This feeling is manifest in the stand-off and challenging attitude maintained to-day toward Christianity or the teachings of the Christian Church and its interpretations of Holy Writ, for the authenticity of the writings which collectively form the Bible does not seem to be established beyond reasonable doubt, and the statements made in them are—on their surface—widely at variance with each other.

The religion known as Christianity, being founded upon this surface interpretation, presents to men, as a result, a system which can not stand analytical methods of investigation; for the same lack of logic and of harmony which is manifest in the Christian rendering of the Bible, prevails throughout the religion founded upon it.

This result necessitates for those who are not governed by the emotional nature, a refusal to concede the claim that the Bible is the "Word of God"—holy in consequence; or that Christianity is absolutely true and other religions as absolutely false. The "Why?" for that result has not been proven or established in the years upon years in which Christianity has occupied the foremost place among civilized nations.

On the contrary, there has been a slow but steady seceding from many positions formerly deemed essential to the vitality of the religion in question. Christian clergymen of to-day are far less dogmatic and leave more room for private judgment than their fathers before them; and at present, the Bible itself which—to them who have "preached Jesus Christ and him crucified" and to those who have accepted what was thus taught—was literally and absolutely true; not to be meddled with "to the crossing of a t or the dotting of an i," is submitted to an examination which admits the possibility that this former opinion is not founded in fact.

There is an individual desire and intention manifest to know what the Bible means and a disposition to suspend judgment, either pro or con, till individual satisfactory results, to this end, have been obtained. There is a general feeling that nothing is too holy for man to examine and pronounce upon for himself. One's decision need not, of necessity, influence another's; and one must see for himself to truly know.

A new meaning to the term "Revelation"; a new understanding of what is meant by the term, is in the world to-day. Instead of a special mark of favor from

a personal God, who prefers some of his children and hates others, it is seen to be a consequence of self-seeking ; of the exercise of powers and capacities inherent in man, and a consequence possible to all men when this is recognized ; and the Bible is truly a revelation to such as are awake to their hitherto unused powers which have been allowed to lie dormant through the belief that one man could do the thinking for numbers of men, thereby relieving them of the necessity of exertion on their own account.

The Bible is the Book of Testimony; the testimony which is offered to every individual member of the English speaking race, and identical, in its essence, with that preserved to other nations in their own ancient books ; and the word "Testament" is used in that sense. The Old and the New Testimony to the One Eternal and Changeless Truth is offered in what is called the "sacred Scriptures," which are "sacred" or "holy" because of this fact. That which everlastingly is ; without beginning and without end ; self-existent, uncreate, or Abstract Truth, is beyond man's power to make or mar ; and is therefore sacred in itself, becoming sacred to him when he recognizes this fact.

As an illustration of the true nature of the Bible as a statement of the Abstract Truth, take the science of Mathematics, which is true in itself. It has its principle and its expressions of that principle which are true singly and collectively, because the principle is expressed in and through them, and they are inseparable from it. This principle is uncreate and self-existent ; man did not make it or its expressions ;

and has nothing to do with their truth. But that truth must be manifest to him ; existent in itself, it must be existing to him ; and this result can only come to pass through his own effort to that end ; through his use of the medium for such manifestation of the Abstract Truth as makes it perceivable and understandable by him.

Through such use and effort, he becomes at one with the Abstract ; the true in itself becomes true to him ; and figures which represent numbers and their combinations as expressing the one principle of the science of Mathematics which holds them all in harmonious unity, is the medium he uses for attaining to this oneness. According to his use of this medium are the results to him ; the use according to the principle represented brings him into conscious harmonious accord with it ; the misuse prevents such an outcome and hides the true in itself from his perception and understanding and makes a perversion of that which underlies the figures used, the natural consequence.

Reaching, through the correct use of the means — of figures, the knowledge which makes him one with the science of Mathematics and with its principle, he finds that the true in itself is the old testimony and the true to him, the new. The old ever was and ever will be ; the new is the same testimony ; new only to him.

With this key to the true nature of the Bible, the mistakes consequent upon literal acceptance of its statements may be avoided. Its real sacredness ; its true worth can not be seen otherwise. In any work



on Mathematics — an Arithmetic for instance — a mass of statements is made which are untrue in themselves in the sense that the occurrences narrated in them did not take place as stated, literally and visibly.

A farmer and so many bushels of corn ; a buyer for the same for whom it had to be conveyed across a river to the loss of a certain number of bushels ; the necessary boat and time expended in crossing the river, etc. etc., is a suppositious case, not provable as true for there are no witnesses to the transaction. But as a mathematical problem in and through which the principle of the science is expressed and manifest, it is true ; because the truth of the science is shown thereby.

To stand upon the unprovability of the statement because of lack of testimony as to the reality of the farmer, the corn, and the transaction, would prevent the perception of the fact that the statement is a problem to be solved ; and when solved is the testimony to its own truth and testimony to the one truth — the truth of the science of Mathematics.

The latter truth is Old ; always was and ever will be ; the truth of the problem, though a manifestation of the Old is New to the perceiver of it. The Old and the New Testimony are furnished by every mathematical work ; valueless to man till perceived by him, but always valuable in itself and existing for him.

So the statements in the Bible looked upon as literal occurrences—historical facts, given in their continuity, are unprovable as such through lack of testimony or evidence which shows them to be, unquestionably, literal facts. But as problems involving a self-

existent and uncreate principle, they are the testimony to their own truth which is old in itself but new to the perceiver of it; and all the occurrences with the persons concerned in them are but the figures through which—properly used—the problems of Divine Science are solved.

This science or The Science of The Christ is expressed in and manifest in the Bible which is a text-book of this Science of sciences. Its statements are forms, or figurative expressions, making problems which reveal their Principle when solved. It is in them and they in it. It is waiting recognition through them as the principle of the science of Mathematics waits recognition through every mathematical problem which, on its surface, is an arrangement of figures and occurrences representative of the numbers and their relations to each other and to their principle, below the surface.

It is no more necessary that those statements of occurrences and experiences in the Bible shall be literally true as historical facts which can not be gainsaid because of the preponderance of evidence supporting them, than that the farmer, the corn, the buyer and the boat, be indisputably proven to have been at the river at a certain date, and the river accurately located, in order for the problem to be true *as a problem*; or as that which *can* be true at any time, at any place, under any exterior circumstances, because true in itself; because of what it is.

Every statement of the Bible, both of the Old and New Testaments, applies to to-day; from the Adam and Eve to the Crucifixion and Ascension; as every

mathematical problem is for solving to-day as much as in past or future; for truth is ever applicable and but waits recognition to that end.

So long as there are mortals who are ignorant of their own nature and of the meaning of all they see around them, so long is a statement which embodies both, necessary; and so long as the necessity exists the means of meeting it will be in the world, for these means are always in advance of the perception that can use them; always ready and waiting for it when developed, to grasp and use; and this fact is an integral factor in growth; the growth of the individual and the growth of the race; and this growth is simply development; a development of the individual and of a few before the many.

Five times five are twenty-five. That is a truth which was true millions of years ago and will be millions of years hence. It exists outside of time and space; but is applicable in all times and in all places; and when the old truth shall become the new truth depends upon the ability to perceive the abstract, which is developed by the few before it is by the mass. Every one to-day who has mastered the science of Mathematics and is such a mathematician, is the mathematician of ages ago again in the world; for the true in itself changes not.

The only change is in growth; the development of the capacity to perceive and comprehend the unchangeable. The rules and principles stated by a mathematician thousands of years ago as the ones to be followed to gain the understanding which makes the mathematician, are the same to-day and produce, through the

same following, the same result. Application of them is what is always needed in all stages of the world to make that which does not depend upon the world for its truth, manifest in it; and such application will always be through the few who demonstrate to the mass that which can not be true to it, though ever so true in itself, till all its members make the same application.

Divine Science is The Science of The Christ whose problems are omnipresent. The days of Abraham, of Isaac and of Jacob, are our days; likewise are the days of the Nazarene, the Master and Teacher, our days, for every day is a day of application.

Divine Science with Its One Eternal Principle—the everlasting and unchanging “I AM”; Its expressions and manifestations of Itself; the Truth Itself and that which is in Itself—is the Old Testimony which is New through the solver of the problems of Life and of Being; through the Jesus of that day, of this day, and of all days; through the one who has made application of the true in itself, degree on degree as he has gained perception of it, till he stands as Master in the world, victor over all that is not in accord with The Science of The Christ and demonstrating that knowledge and understanding which can apply principles and bring forth results in accordance with them which are miraculous to those having no such perception or understanding; to whom the true in itself is non-existent and the only reality—tradition.

We should no more look upon the Bible as a history of events chronologically true, than we should look upon an Arithmetic as such. But at the same time we



should discern its statements as true, in the same way that we discern the truth of the statements in the Arithmetic. THEY ARE TRUE WHETHER THE EVENTS RECORDED EVER TOOK PLACE OR NOT; because as problems involving a given principle, they are representative of it and of its expressions, and of their relations to each other; hence as problems they are solvable and their truth perceptible and provable; and a narrative of events that can take place to-day and in all days as the stages of experience. And this is the New Testimony which, in the day when it is perceived, bears witness unto the Old; the Spirit which beareth witness through the letter. In that day—which is the present day to the perceiver—is the high-priest of the order of Aaron displaced by the high-priest after the order of Melchisedeck; or the keeper of the letter of the Law displaced by the interpreter of the Law; and this high-priest or Interpreter is the revealer of the Spirit; the Jesus in whom was manifest “The Christ” or Divine Man. He is the successful solver of the problems of Divine Science, who has—in consequence—“all power in heaven and on earth”; hence the Master and Teacher of students; the Redeemer of men from ignorance; the Saviour of the world from misconception and belief; the “light which shineth in the darkness and the darkness comprehendeth it not”; for the letter and the Spirit can not be interchangeable; the Spirit remaineth ever the same.

To understand the true meaning of the life and teaching of the Jesus of the New Testament, it is essential to first perceive the true nature of the Bible as a scientific book. It is like what a book would be that

was a unity of mathematical works of all grades ; ranging from the beginning to the end of a complete statement of the science of Mathematics ; a book which contained an Arithmetic, and Algebra, etc., up to and including the highest possible work, together with the record of complete and entire demonstration of the science from beginning to end.

To know the Jesus as this perfect demonstrator an understanding of the interior meaning of Genesis is necessary, which reveals him as a type or representative — its direct and logical sequence ; for the book called “ Genesis ” contains—in the form of narratives—a complete statement in outline, of Divine Science or The Science of The Christ ; a record of the several stages in his-generation from “ the beginning ” or that which God is, to the end of His full and complete manifestation in the world through the Jesus ; a statement and a record which is applicable to every mortal in the world who must do the work according to the Law which is above the world that brings forth his Jesus — the representative of “ the only begotten Son of God ” or of The Christ, who is individual ; and the individual Jesus is the Master of The Science of The Christ through understanding ; this mastery enabling him to do that which is impossible to those who have not reached it ; and which is only the demonstration of this Science of sciences which makes “ God with us ” ; and in this name — Jesus — every mortal knee shall bow, for he is the crown and flower of The World.

This possibility of mastery belongs to yesterday, to-day and to-morrow ; is a surety as the consequence of the growth and development of the mortal in

accordance with The Science of The Christ; for every individual of the race is on the way to the same stage which is the product of Science and of conscious work by the individual mortal in accord with the principles and rules of Divine Science as he perceives and applies them.

The first verse of the first chapter of Genesis is the key, not only to the whole of that book, but also to all the books composing the Bible; consequently to the Bible itself. The subsequent books of the Old Testament contain repetitions of the principles laid down in Genesis but expressed in other forms; all of them illustrative of individual and of race experience and growth; some of one phase and some of another; all of them component parts of one whole. The New Testament contains the appearance of The Christ which has been generated in the Old Testament; the visibility of the invisible "In the beginning"; the Effect of the one Cause — God. This visibility or The Christ is seen through the representative — the Jesus.

There are four separate accounts of the life, teachings, and demonstrations of this Jesus. They are alike in essentials; they record the same process—verification or proof of the successful solving of the problems of Divine Science through demonstration.

These four accounts of the final stage in one process with their oneness in essentials and differentiation in incidents, show that individual experience is alike for all in that it follows the Law of Mind through stages to completeness; but that all individual experiences differ in incident, the one from the other. All bring forth The Christ in the same way or according to

the only Law; but the way is as individual as is the The Christ.

The Bible as the "Word of God"; what it is as such and how it has been produced and preserved; the amount of veneration incumbent on us, are all controversial points which fade into insignificance when its true nature as a scientific book is discerned. Where the book came from; what it is made up of; who are the authors of the several books composing it; what was left out and what was left in matters not the least to its true student; to the one who discerns The Science of The Christ which is stated in it; any more than a like controversy over different mathematical works as to their authors and their meanings matters to one who can see the Abstract Truth and recognize its statement.

Every true word is the word of God; every utterance of the Abstract Truth is the voice of God; the mortal who is the visible to the world, is only the medium for the world through which this voice of God is heard. True veneration for the Bible as the "Word of God" will only be shown when it is recognized for what it is; a complete text-book of Divine Science; a statement of the true in itself.

"Have I been so long time with you and ye have not known me?"

## CHAPTER II.

---

### BASIS OF INTERPRETATION.

The foundation statement of Divine Science is: "There is but One God, who is The Creator of all that is; and all that exists, expresses and manifests that Creator." This statement makes God, or The Creator, self-existent, and hence First Cause. One First Cause of all, is the starting point which has nothing back of it. This is an axiomatic or self-evident truth; true in itself, it must be perceived to be so by one who would know its sequences.

If this proposition is not self-evident truth, there is no way of proving it true to the one who lacks the perception. To such an one it is an hypothesis, and all its sequences hypothetical in consequence; but to one who perceives that it is true in itself or abstract truth, the hypothesis will be the statement as to what this First Cause is. Any such definition must be hypothetical till it is proven true.

Granted, then, at the outset that when we come to define God or First Cause we postulate; and in so doing we declare God to be The One Mind — The One Intelligence — The One Spirit — The One Life — The One Love — The One Substance — The One Soul — The One I AM. This postulate gives us at once a sequence; if there be but one Mind — Intelligence, etc., there is and can be no other; and this sequence is a self-evident truth. We have, then, one fact to start with which is a fact in itself, or true in itself, whether



one sees it as such or not; and another which is such if the intervening definition be true.

Divine Science is that which starts from and includes the true in itself; Christian Science begins with and includes definition of the true in itself. The one will be in accord with the other if the definition started with be in accord with the Abstract Truth, and if its statements be logical deductions from this mixed premise; deductions which must accord with the definition of First Cause or God, as well as with the abstract fact.

Divine Science is the Revelation of God; and "Christian Science" is a modern statement of that Revelation by one who perceives the meaning and defines in accordance with that perception. Divine Science is the mirror in which one must look to see and know; "Christian Science" is the statement of what is seen therein. Divine Science is The Science of the Christ, for it is the between of Cause and Effect that makes the Invisible, Visible — the Abstract, Concrete; and any statement of it, which is provable and demonstrable as in accord with it, is as truly "Christian Science" as another; for such statement is the result of perception of the true in itself; the one who perceives is no part of it.

The statement which is called "Christian Science" to-day stands or falls by its premise, which is composed of the true in itself and a definition of it; of the abstract and a hypothesis; if the conclusions prove the hypothetical part of the premise to be in accord with the true in itself; if this proof is possible to all through demonstration, Christian Science has a right

to declare itself a true statement of Divine Science or The Science of The Christ. As "Christian Science" depends upon its definitions, not on that which is defined, for its perpetuity, it is distinct from The Science of The Christ, which depends upon the Abstract Truth only; and this Science is the self-evolved mirror which presents the Abstract to view, and in which only it can be wholly seen.

Every part and portion of this Science is a revelation of God; truly seen and truly stated, it is a true statement about God, but as a part, it is a degree of Revelation, not the whole; and as a statement, it is a degree of the true but not the whole of it. Any statement of Divine Science made by a mortal to-day, is necessarily incomplete or less than a full statement; true—possibly—as far as it goes, but not the whole truth; for the mortal is still on his upward way, and his whole capacity for perception is not yet developed. Yet degree shall follow degree till all is stated; till God is wholly manifest in the world.

It is admitted that this interpretation of Genesis and of the Jesus of the New Testament, which is claimed to be a true statement of Divine Science or The Science of The Christ, as far as it goes, is based upon a premise which includes a postulate; hence is a fair subject for analysis and criticism; but if its conclusions be found to agree with its premise; if they are harmonious with each other and with it; are logical and incontrovertible; if the way for proof of them as practical realities instead of abstract logical subtleties is afforded by the statement itself, it has a right to claim for itself harmonious

unity with The Science of The Christ; a claim which can not rightfully be denied before using the means pointed out for demonstration and proof of its truth. There can be no error in Divine Science; in the abstractly true; in a statement of it, error is possible, and it may lie in the parts of it or at its root. In the former case, it is the lack of logical sequence; in the latter, an error in the premise or in definition.

As an illustration of the basis of this interpretation of Divine Science, take the starting point of the science of Mathematics—"One is one." If this is not self-evident truth to the one who would know what the science of Mathematics is, there is no way of proving it to him. True in itself, it must be perceived as true before there can be any progress with the perceiver. Given that perception, progress or knowledge of the truth—of the abstract—is not only possible but probable. It is gained by working out from that beginning, every step in advance being in accord with it.

Every mathematician becomes such by degrees; he gains something, but what he gains is not the truth or that which is true in itself; he gains knowledge of it, and only through this gain is he a mathematician, which he could not be had he not the capacity at the beginning. Because he has that capacity he can perceive the abstract truth which is the starting point of the science; can penetrate it and work out from it; can construct for himself that which is already constructed in itself.

One, or the unit, contains its own parts, and it is the sum of them; it is the circumference which includes them. Because the unit is the sum of its



parts, it includes in itself multiplicity and variety. All fractions are parts of the one or the unit; there are many of them and they differ from each other. But no part or fraction can be the unit; and every part is what it is, because of its relation to the unit; and its only value is, not that it is a fraction — a part, but that it is a fraction of the unit.

The relation between the part and the whole gives the only value to the part; a value which is indestructible because a part can be a part — a fraction can be a fraction, only as a fraction of something; and if that something be everlasting, its parts and their value is everlasting.

The substance of the science of Mathematics is the unit; two is but two units, three but three units, and so on. Beyond the unit there is 0 — nothing. In it, there is everything. If the unit shall be expressed — and it must be to be known — all that is in it must be expressed; and if all that is in it be expressed, expression is complete, for beside it there is nothing. If it be fully expressed, inter-dependence will be expressed; the inter-dependence of the part with the whole and the whole with the part as well as the parts with each other. Degree and the law of degree will be expressed; also evolution and involution; the going forth from the unit of all that is contained therein, to expression; and the returning of this all through manifestation, which is the sequence of expression.

The whole science of Mathematics is the out-picturing of what is in the unit; the invisible made visible through expression and manifestation, which as the effects of one cause are inseparable from it. Express-

sion and manifestation must be studied to know that cause; and they are studied and finally known through representation; and their cause is known through knowing them.

The figure 1. is the expression of the abstract unit; and as such it represents it. It contains within itself representatives of all the parts of the unit. There is an exact correspondence between the two and between the parts of the two; yet they are not interchangeable; the abstract remains the abstract and the figure remains the figure forever; but knowledge of the abstract is attainable only through the figure; and it is gained because the latter and all its parts—in themselves and in their relation to each other—express the same of the abstract unit; therefore to know the representative is to have the abstract manifest to the one who knows.

Given a being having the capacity to know, three factors are essential to knowledge of the Abstract Truth; and they are Expression, Representation, and Manifestation; and these are the skeleton of Science; that which supports all else belonging to it.

The Bible as the text-book of Divine Science presents it according to this fact. The first chapter of Genesis is the record of Expression; the second chapter that of Representation, and the third chapter begins the record of Manifestation; presenting thus a continuity of statement which can not be broken through misinterpretation without preventing the perception of their meaning. The rest of the Bible being but the filling in and rounding out of this skele-

ton, it is all important that the sequence of these three chapters is seen.

One would naturally suppose, even without a perception of the true meaning of the Bible, that its first book — it as a book being but a collection of books — must have a special relation to all the others; a particular significance of its own. This is seen to be the fact when the scientific character of the Bible is discerned. As the text-book of the one Science that is expressed in a degree through all sciences, the study of it understandingly must begin with the first chapter and the first verse of that chapter.

The One God is there specified, together with a statement of Its highest parts. The pronoun "It" is used advisedly in this interpretation of Genesis. Perceiving God as First Cause to be Impersonal — Principle instead of Person — God is neither He nor She, alone. To use either term only, is to leave a part of God undefined. The impersonal pronoun may include both "He" and "She"; hence "It" only is consistent with the nature of God if God be Principle.

God or First Cause is the Author or Creator of all things, or the Source of all Effects. As such Source or "Father," God is Mind, Intelligence, Spirit, Life, and Love. It is all these and more, as the Whole that contains all Its parts; and there is but one such "It."

## CHAPTER III.

### GENESIS, CHAPTER I.

#### EXPRESSION OR PRODUCTION.

Understanding "One Mind" to be the premise for this interpretation of Genesis, and "God" as synonymous with "Mind," we interpret as follows :

1. "In the beginning God created the heaven and the earth."

"The heaven" and "the earth" are the Subjective and Objective of the One Mind. "In the beginning" Mind created them; or they are the two halves of One Whole; the hemispheres of the Sphere; and they are in the beginning with that Sphere; that Whole; that Mind.

One does not antedate the other in time; for we are speaking of that which is outside of time and space — The Abstract. They are together "in the beginning" or are co-existent; the halves existing in the Whole as one with It.

"God created"; or Mind makes Its own parts which can not exist independently of the Whole, or any one of them as a whole — a mind, by itself.

The One or Unit is Mind; a part of the One — a fraction — can be a one as a fraction; can be one fraction, but not The One; The Unit. Hence, Mind creates or is the Source of Its parts; each part having its only value because of its inseparability from the One.

This first verse states The Primal; out of which is evolved what is contained therein. It is The Uncreate — The Self-Existent — The Abstract.

If The One Mind be Self-Existent and Uncreate, Its parts are equally without a cause outside The One. They are together — the One and Its parts — at the beginning. But if the One Mind be expressed, there will be a sequence to the expression.

The science of Mathematics contains Addition, Subtraction, Multiplication, and Division. They are in the Unit, and if the Unit be expressed, they will be; but although they are together in the Unit as one with it — together in the beginning — they will succeed each other when the Unit is expressed.

So “the heaven” and “the earth” as the halves of one Whole, though together in that Whole, will succeed each other when It is expressed. And this Expression of the One Mind is an evolution of what is contained therein; the Invisible becoming Visible through Expression.

If one half of an apple is seen, when it is known for what it is, the other half will be seen though out of sight; and the whole apple will then be known, for two halves are the whole. The one half seen is the visible; the other half, the invisible. The whole apple is invisible but can be visible through the visible half; and this visibility will come through the intermediary invisible half; but can come only through knowing the visible.

This visible half is the Objective; the invisible half is the Subjective; and the two are the one apple or whole. This whole includes its own subjective and objective; its own invisibility and visibility.



2. "And the earth was without form and void; and darkness was upon the face of the deep."

Until the Objective — the earth — is brought forth through the Subjective, it is "without form and void." Though in Mind as a part is in a whole, it does not exist; is not projected from Mind; does not appear by itself.

A process is necessary to that end; to make the invisible, visible. Until that process begins "darkness was upon the face of the deep"; the "deep" between Mind and Its Subjective, and between that and Its Objective is in darkness or rest; passivity till activity begins.

"Without form." Form is visibility; and it can appear only as the "deep" between Subjective and Objective is acted upon; and it can be acted upon only as the continuity of the action between Mind and Its Subjective.

In the Work of Expression, the Subjective will be expressed before the Objective can be. In the expression of the two halves of the Unit, the first half will be expressed before the second half can be.

For a Work there must be a Worker; and a connection between the Worker and the Work is included in the nature of the Worker; and this connection is the Worker's activity; without it there could be neither Worker nor Work. If the Work of the Worker be the Worker's visibility, the power to accomplish that result must be inherent in the Worker.

2. And the Spirit of God moved upon the face of the waters."

"The Spirit of God" is The Creative Power. This is neither The Creator nor the Created; but is the Di-

vine Energy or Force; the Will through which the Created appears; and it is in The Creator; being active, it produces. It is the central figure of this Trinity; this three in One; Creator — Creating — Created.

This “Spirit” which “moved” is Thought; the Thought of Infinite Mind; or The One Mind in action, from which results must come; and this action is Evolution; the evolving from the within, out; making the invisible, visible.

The action of Thought upon “the waters” is to cause motion in them; activity where before was quietude — rest — darkness. Given action and a Self-existent Source of action, there is result. Simultaneous with the “God said” which is the speech of Mind, which is Thought or Action, there is product.

3. “And God said Let there be light; and there was light.”

Through Thought, that which is in the “darkness” is seen or discerned. “There was light.” The invisible becomes visible.

God — Mind — Intelligence, is Consciousness Itself — The Abstract; the I AM; and “light” or Intuition is the first expression of what is in Mind, through Its avenue of Expression — Thought; it expresses the Knowing of Mind.

Intuition is that element of the sum total of the consciousness of the being who expresses Consciousness Itself which enables that being to see “light” everywhere; that “light” which is “good”; or to know the truth of all things.

4. “And God saw the light that it was good; and God divided the light from the darkness.”

The Knowing of Infinite Mind discerns unerringly the distinction between Subjective and Objective; and the process by which the latter is brought forth. Intuition in the conscious being accomplishes the same for him.

Mind with Its powers divides the Seen from the Unseen; the "light" from the "darkness"; and brings forth from the Unseen that which is contained therein.

5. "And God called the light Day, and the darkness he called Night."

Mind distinguishes between the Known and the to-be-Known; the expressed and the to-be expressed; between the process itself and the results of the process. That which is expressed is the "Day"; that which is not yet brought forth is the "Night."

5. "And the evening and the morning were the first day."

Note that the evening comes first; before the morning. The "darkness" was before the "light"; the "darkness was upon the face of the deep" before there was "light" upon it; the to-be-known is before the known. The unknown is not the unknowable; only the yet to come. The to-be-known is evening; the known is morning. The invisible is evening; the visible is morning; and there are many evenings and mornings for the Work.

The first day is the first expression of Infinite Mind; the first result of the process between Mind and Its Visibility is the expression of Its Subjective, which is followed by Its Objective with all it contains.

Intuition is the power to perceive the invisible; to directly perceive and know the Subjective; that which



is. This first day is the first stage in the Evolution of Mind—Spirit, to Objectivity; the first stage in Progression; and this first day is also the expression of the Feminine in the dual Principle—God.

6. “And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

The Understood follows the Known as the continued result of the continuous “God said”—the Thought of Mind—the Creative Power; the continuous evolution of what is within Mind; and it is the “firmament” or that which stands in the midst of the “moving waters”; built up by Mind Itself. “And God made the firmament” through Thought.

Understanding divides all that is above itself from all that is below itself. It is immovable because of its nature, though all around it is the movable; the motion caused by “And the Spirit of God moved upon the face of the waters” or of the “deep” between Subjective and Objective.

It is the second expression of the One Mind—the One Intelligence; and it comes through the first expression, the Intuition which expresses the Knowing of Mind. Intuition being the Female as expressing the Feminine of Mind, the “firmament,” which expresses the Understanding of the One Mind, comes through the Female; is born of her, but conceived by the Thought of Mind, the One Creator.

7-8. “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven; and the evening and the morning were the second day.”

Understanding is between the Subjective and Ob-

jective of Mind and reaches upward and downward, or toward each; and renders to each that which belongs to it. The firmament is the dividing line between the expressed Subjective and the expressed Objective.

The first day includes as its work the Subjective of the One Mind expressed. Its Objective is to follow; and Its firmament standing between the two, is below the one and above the other; is the connecting link between the two expressions. This second day is the second degree in Expression or the Evolution of Spirit.

The firmament being the dividing line in the "deep" between Mind and Its Visibility or full Expression, which is Its Objective expressed, it makes of the waters below it, "one place."

9. "And God said, Let the waters under the heaven be gathered unto one place."

The Objective, which is not and can not be the Subjective, has its own or one place; and it, altogether, is one as Objective. What it contains must come forth out of itself; and this result follows after the establishment of the firmament or Understanding. It must be visible as a whole and in its parts.

9. "And let the dry land appear: and it was so."

Here is the first mention of Form; up to this point the account deals with the formless — the "moving waters"; but out of the formless in action — made active by being acted upon, is evolved, Form; the production of the continuous "God said" the Creative Power of Mind.

"Let the dry land appear." Form is the Objective as a whole; is Visibility; the invisible, visible; the

unseen, seen. The Objective itself or Form itself appearing because expressed.

10. "And God called the dry land Earth."

Note the distinction between "dry land" and "waters." The immovable or fixed, comes forth from the movable; is a result of activity through intermediary invisible results.

10. "And the gathering together of the waters called he Seas: and God saw that it was good."

What Form includes is yet to appear; not only out of itself but out of the still "moving waters" — the Seas. And Form itself, the fixed; and the unfixd — the Seas, are "good."

Here we have the first mention of quality; the quality of the Objective and of all that it includes. It is "good" because the Objective expresses its Source, and therefore is like unto It in quality though distinct from It in kind.

"Form" is good; legitimate, lawful, the direct product of Mind; is Its own Visibility. All that the Seas include which pertains to Form, belongs to it and is all "good."

"Good" is primal; The First. The Good Itself is Mind — Intelligence; the Supreme Cause.

11. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so."

Here appears forms out of Form; multiplicity out of one. Many forms consequent upon Form itself, because in itself; and subsequent, because of the continued action of Mind. The many forms of the

Objective are all expressions of the Objective and constitute variety in unity.

The seed of all forms is in each form. Form itself is the seed of all forms; and the Subjective is the vitalizing germ of the seed which makes it productive; causes its many produced forms to produce in turn, after their kind; and all kinds express Mind as their sum expresses Mind; for Mind Itself, is the source of the power in the seed which makes it productive.

The Subjective is expressed in the Objective as Mind is expressed in the Subjective; and the three are one.

12-13. "And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

Again a visible, expressed result of the Divine Energy — the Creative Power, Thought; a result which is multiple, many instead of one; and all are "good"; all like in quality to their Cause. More and more unfolding of the Infinite; a continued Evolution of Mind; the within of It becoming the without; yet the without is the within, and all is Mind.

Multiplicity and Variety which express the Unchangeable One is the "third day" or third stage in Expression. Multiplicity and Variety in the Objective; multiplicity and variety out of Unity, or forms out of Form, expresses multiplicity and variety out of Unity in the Subjective; "lights" out of "Light."

Multiplicity is in and out of, or below, Understanding; above it, or above the firmament is the one, or Light, which is Intuition.



14-15. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night"—"And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so."

These "lights" give "light upon the earth" or upon the Objective and what it includes; upon the many forms which are evolved out of Form, being contained in it. For them to be seen, they must be in "light"; and it must be shed upon them to that end for they do not contain light. Light itself is above the firmament; is subjective to all that is below the firmament; hence, that which is below can be lighted up only through the firmament.

14. "And let them be for signs and for seasons and for days and years."

Here we have the first mention of Time and Space. The Unit — One — is not identified with either time or space as integral parts of that concept; but the idea of Unity conveys both with itself. Many forms, necessitate intervals between them, for they are distinct from each other; and these intervals are both time and space.

Forms, though distinct from each other, are not separate; they are all in one, or Form itself. But recognized — and to that end they must be in the light — one is seen after another. Between the forms is space, which is only Distinction or Distinctiveness; the division between the parts of a whole; and the intervals between recognitions, is time. Both Time and Space belong to — are in the Objective of Infinite Mind.

16-17-18. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars

also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

The two great lights are Spiritual Perception or Discernment and Intellect.

The greater light rules the day; perceives the truth of things or forms; the nature of the manifold expressions of Mind; sees through the visible.

The lesser light—Intellect with its powers and capabilities, with the "stars" or lesser lights, Reason, Judgment, etc.—rules the night; or the darkness which is seeing—looking at, only.

Each power and faculty of Mind, from greater to lesser, has its place in the Whole; and each part has its work which is a component part of the One Work—Harmony. Each power and faculty is harmonious with every other power and faculty because each has its own place in the One Mind as all fractions are contained in The Unit.

One is not the other; they are unlike in that they differ from each other; yet like in their relation to the One Mind; and in this Expression as a whole, each power and faculty of the One Mind must be expressed, or this work of Expression is not a Whole. And the One Mind being the Actor, the Source of Expression, the product or Work is—in every part—a revelation of The Creator; for it as a Whole, and in all its parts, expresses what that Creator is.

Mind being The Creator, every power and faculty of Mind is active in the Work of Expression; and if God—Mind, is Omniscient or All-Knowing, each

faculty knows for itself; and it is their Sum that knows All.

19. "And the evening and the morning were the fourth day."

The fourth stage in the process of Evolution; the fourth step toward the Objectivity of the One Mind which must include all that Mind is, to be complete.

20-21. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good."

Here we have the first stated expression of Life; living creatures; animate things as distinguished from inanimate -- grass, herb, and trees. And between these two classes are the "two great lights" with their offices; the animate things -- the living creatures, subsequent to them; showing what it is that distinguishes between what is called "organic" and "inorganic" life.

Grass, herbs, and trees express the One Life passively; these "living creatures" express It actively; they are "moving" creatures; and they come forth out of the "waters." Here is the spiritual counterpart of the modern discovery, "Protoplasm"; the lowest form of organic life -- as it is called -- which comes forth from the depths of water.

These moving living creatures are general and special; different species, some higher in rank or order than others. The fowl "may fly above the earth in the open firmament of heaven" because they have wings; the others are confined to the waters. The

winged fowl are the link between the lower and the higher species which follow in the next stage.

They represent the quality or element inherent in all species which raises them above their objective appearance. The Subjective is expressed in every phase or portion of the Objective, and in "the open firmament of heaven" — in Understanding, each has its appropriate place. All bring forth after their kind; those in the waters for the waters; those above the waters for the above; and all is "good"; every kind good in itself and collectively good; for all express the All-Good.

22. "And God blessed them saying, Be fruitful and multiply, and fill the waters in the seas and let fowl multiply in the earth."

For them to be fruitful, to yield fruit, to multiply, their seed must be in them, producing more after their kinds; following the Law of the Process from the Beginning. The seed of Mind was in Itself producing after Its kind; and the seed of Light was in itself producing after its kind — lights. And the seeds of Understanding were in itself; were set in the firmament, producing after their kind.

All the way through to the full Expression, the seed is in every part that shall reproduce that part in kind. Multiplicity out of Unity and Variety out of Multiplicity, and all in Harmony — all good, is the order of Creation in the Abstract.

To illustrate —  $\frac{1}{2}$  is more than  $\frac{1}{3}$ ; and  $\frac{1}{4}$  differs from  $\frac{1}{8}$ ; but all of them, though unlike each other in that they differ from each other and can not be each other, are alike as parts of a whole; alike in their relations to the Unit, as fractions of it. They are all fractions;



but one fraction is not the other. Identity is maintained as Mind, by Mind, in Mind, and through Mind.

23. "And the evening and the morning were the fifth day."

The fifth stage in the Evolution of Mind; in the proceeding forth from Mind—Spirit through Expression of what is included in Itself. Not till after all the powers of Mind which co-operate with the Creative Power are active, do living, moving things result. Those powers are the component parts of the one Power—Thought, which is expressing itself through them.

This whole statement shows processes within Process; evolutions within Evolution; unfoldings within Unfolding. The One expressing Itself; the parts expressing themselves in the One Expression.

All the powers and capacities of Mind which belong to Understanding, which are "set in the firmament" are expressing themselves as the parts of the One Expression. As "one star differeth from another star in glory," one kind differs from another kind; but all are parts of One Whole; all are stars in the firmament, each having its own place, changeless, immovable, good.

"And God blessed them." Here occurs a statement that has not been made before, and which shows a power of recognition belonging to the kinds or species which go to make up the Sum of Expression of Mind; or the one which expresses The One. The parts of Expression or the partial expressions rise higher and higher to the point where the Infinite Consciousness Itself is partially expressed in partial self-conscious-

ness; in living creatures which can recognize something beside themselves.

To give a blessing implies a capability to receive a blessing on the part of those blessed; they thus express Intelligence; and this expression of Intelligence, this power of recognition belongs in a degree to that which is less than Man.

24-25. "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind and cattle after their kind and every thing that creepeth upon the earth after his kind: and God saw that it was good."

Here the earth brings forth instead of the water; a higher order of living creatures follows upon the lower, for Infinite Mind is still unfolding; is approaching nearer and nearer the full expression of Itself; the Within is nearly the Without.

From the time Form has appeared; the Objective in Mind, visible, the "void" has been filling up. The Subjective has been expressed more and more; and Mind Itself through this Subjective, down through the Firmament is coming more and more to reveal Itself in Objectivity. The process between Subjective and Objective is nearly complete; and Mind is fully expressed when this process is finished.

The Abstract is nearly expressed; the Concrete is soon to appear which has its expression following the same Law. All these living creatures, high and low, are good; good in themselves as creatures; good in the seed within themselves which shall produce after their kind; in every part and collectively, expressing The Omnipotent Good.

These are all ideas of Infinite Mind; the products of Its Thought; the Multiplicity and Variety which are contained in the One. Good within Good; many good things out of Good, which is no thing, but Principle, the Cause of all Things.

26.27. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

Here is the climax of Expression; the Creative Power producing its result which is the sum of all Things.

"Image" is defined by Webster as "the representation or similitude of any person or thing \* \* \* made perceptible to the sight \* \* \* a representation of any thing to the mind."

An image therefore, in order to be the representation, the similitude of any thing, must present to view the whole of that which is represented. If presenting it only in part, it can not be *The Image* of God; it would be an image of a part. The whole of God—of Infinite Mind—Intelligence—Spirit—Life, is represented by *The Image of God* because all that God is, is expressed in it. It is the full, whole, perfect and complete Expression of God; and must be, to be *The Image*.

If one stands before a small mirror, he is partially reflected in the mirror. That reflection is an image of a part of himself. One a little larger will give a larger image, which is still only a partial expression of himself. If he stands before a large enough mirror, he is wholly reflected; and the reflection is *the image* of

himself. And in this image, all the partial images will appear; this complete reflection will include all the partial reflections which are partial only in their relation to *the* image; they are whole or complete in themselves as parts; but that completeness is lost in the whole completeness as fractions are lost in the Unit.

All the unfoldings or expressions of God - Mind preceding Man, are images of God in that they are reflections or expressions of parts of God-Mind; but The Image is the Sum of the parts; the whole that reflects The Whole or All, that is Mind—God.

This fact is not fully expressed by the illustration used. The mirror reflects the outward seeming of the person reflected. It reflects that which has a cause; does not express what that cause is. It reflects the outward, not the inward.

But the mirror which reflects God-Mind, in which the reflection or Image is visible, reflects also what God-Mind, the Cause of the Image, is; and makes the Image therefore, at one and the same time, the Reflection and the Expression of God; for it reflects God inwardly as well as outwardly.

This mirror is Science itself; not this science or that science, but the abstract; the substance or cause of all sciences. It is invisible, acting through all its expressions; through the concrete. The Science of sciences is Divine—self-existent; and Divine Science is the Mirror in which Man is visible; in which God—Mind—Spirit—Life—Good is reflected and expressed; in which Man is found; through which he must be understood; from which he must come forth to



manifestation. The Image must be followed by the Likeness.

The Image then, as the Reflection or Expression of God is whole or all, as such; whole in itself as the Image; reflecting and expressing the All that is God. And this Image is the "it" which reflects and expresses the One—It—the I AM. It is the sum of its parts not one of which could be left out. If the smallest fraction were left out of the Unit, there could be no Unit. Man is complete or a whole, only because he is the Unit of Expression; and if there were not this Unit of Expression, God-Mind would be, in a degree, unexpressed; and consequently without representation in in the corresponding degree.

How then shall God be perceived but in and through the Image—Man? If there is no other way, God can not be perceived at all till Man is perceived; and as little can God be understood or known, but through Man who must first know himself before he can know God.

There is nothing outside of or beyond Man as expression of God that is not in Man; therefore, to truly see Man is to see God; to understand Man is to understand God; to know Man is to know God; and there is no other way to know God. The only way to know the Abstract is through the Concrete; for the one is revealed in the other.

God is unveiled and re-veiled in The Image — Man. God is in Man only as expressed in him; as Cause is in Effect. And Man is in God as Effect is in Cause. They are two; yet the two are One. God is un-veiled in Man because all that God is, is reflected and ex-



pressed in him. God is re-veiled in Man because Man must be known before God can be; because Man must be manifested for God to be manifested through him. Both God and Man can be known through Divine Science, for it is the Mirror which presents both.

The Image — Man, being The Expression — the whole of expression — of God, all that God is and includes, is expressed in Man. As God-Mind is Being Itself, Man is a being and the being, as The Image. As God-Mind, is Consciousness Itself, Man is a and the, conscious being. As God-Mind is Spirit Itself, Man is a and the, spiritual being. As God-Mind is Life Itself, Man is a and the, living being. As God-Mind is Intelligence Itself, Man is an and the, intelligent being. As God is Mind Itself, Man is a and the, thinking being.

Man as The Image — the Whole of Expression — is an entity; the Entity of all things which express God. Man is a and the real being; the result of Abstract Being; is the Existence of God. God exists as a, and the, spiritual, living, conscious, intelligent, thinking entity, Man.

“All is Mind and Mind’s idea.”

*Science and Health.*

This entity, Man, is *the* Idea which embodies all the ideas of Infinite Mind as the whole includes all the parts; and as Idea, is infinite because *the* Idea is the Expression of Infinity.

“Man is the Infinite Idea forever developing itself.”

*Science and Health.*

Man in his being, is compound, but as a being, is one. The Infinite Idea is not Infinity or God; and

the distinction must be clear to the student. Christian Science does not make Man, God; nor God, Man. Christian Science is a statement of Divine Science, and as such, must accord with its Principle.

The Image — Man — The Infinite Idea, exists from God-Mind, lives in Mind, and is ideal.

“Man is ideal.”

*Science and Health.*

Ideal Man is co-existent and co-eternal with God-Mind; therefore is not confined to time or space, but is outside both. As the spiritual reality of what we call “time” and “space” is in Mind, that reality is expressed in Man. Hence he is not in them, but they are in him as expressions of that which is in the One.

“Man is an abiding consciousness of being.”

*Science and Health.*

If Infinite Mind — Infinity, contains within Itself all there is to Itself, Its Reflection or Expression contains within itself all there is to itself.

As the One Mind with all It is and contains, must be reflected and expressed to be seen and known, the Infinite Idea — Ideal Man, must be reflected and expressed to be seen and known. The law of the Abstract obtains in the Concrete and must be manifested through it.

Divine Principle is compound; is Masculine and Feminine; is Duality in Unity. The Reflection of Principle — Spirit, is compound; is Male and Female in one being; a duality in unity.

Intelligence — Mind, is compound; has Its Subjective and Objective; and the two are One. Ideal Man — The Image, is compound; and is subjective

and objective, for the Subjective and Objective of Mind are expressed in Its Expression.

As the Objective of Mind and what it includes are evolved by steps and stages; by orderly process in accordance with Law; so Objective Man and what he includes are evolved by the same steps and stages in accordance with the same Law.

“Mind is the only law-giver.”

*Science and Health.*

The Image must evolve its likeness which is The Likeness of God - Mind, and is “after” the Image, by the same process through which God - Mind, has evolved Its Image. The Image is Subjective or Ideal Man; the Reflection and Expression of Mind — God. The Likeness is the Objective or Real Man, the Manifestation of God-Mind, and the manifestation of Ideal Man; and the Ideal and the Real are One Man.

The Image is “The Lord” of the Bible; and the Likeness, is “The Christ.” And here we have one of the grandest revelations ever made to the world, and made through Christian Science.

Oh! Men of to-day! Raise yourselves out of the dust and recognize your divinity! There is but One Lord and One Christ; and every one of you is that One; and “The Lord” is *thy* God. Experience upon experience; revelation upon revelation has brought mankind to where this statement of truth can be made, discerned as true, and understood.

The Image — The Lord — The Ideal Man is Individuality; the Individuality of God-Mind, expressing The Individuality in Mind. The Likeness — The

Christ — The Real Man, is the Personality of God, expressing The Personality in God.

“ God reproduces His own personality.”

*Science and Health.*

Individuality and Personality or Subjective Man and Objective Man, are a duality in unity; the two are One Man; and this One is the Reflection, Expression and Manifestation of God; and God-Mind is its Soul; is The Only Ego — The Omnipotent I AM.

In this Image is the seed which shall cause it to produce after its kind, or evolve its Likeness; and the parts of the Image include each its own seed which produces its kind; each part must be re-produced for the whole to be reproduced.

The process in the Abstract, as stated in this first chapter of Genesis, is duplicated with the Concrete. The same Law which works in the Abstract works in and through the Concrete; and the result of this working of the Law is inevitable. That in and through which it works produces ever after its kind.

The perception of this Law of Re-production is all important; the cosmogony of the World and its inhabitant — the mortal, can not be understood without it. The cosmogony of half the Universe is what is stated in this first chapter of Genesis; that of the other half is to follow; and there is a connecting link between the two, having its own cosmogony after the one Law; and Evolution, or evolving from the within, out, is that Law.

Mind, self-active, with Its two Halves interior to Itself, is the starting point. They are evolved as wholes and in all their parts; these wholes, and their



parts, all reproduce. Every expression or idea of Infinite Mind, as stated in this first chapter, has the inherent power to reproduce according to its kind; and Man, as The Idea including all the other ideas — their Entity — has the power to reproduce according to his kind, that which he produces, being evolved out of himself; and in this work of Man's, every one of his parts does its part of the work of reproduction. Only through this work of the parts, is the whole work of the reproduction of Man complete.

Man has, because of what he is, dominion over all Living Things. He herein expresses the dominion of Mind—God over all that is in and of Itself. All Things — all ideas of Infinite Mind, are included in Man as the sum of them.

“Man is the sum of creation.”

*Science and Health.*

And the one, the unit, is greater than any of its parts. His dominion is also expressed in what he can do. “Be fruitful, and multiply and replenish the earth, and subdue it.”

Here, it is all essential that the student shall be able to distinguish between what Man is, and what he can do. To see what is contained in him because of what he is; what belongs to him, and what is evolved out of him in accordance with the one Law which works to him, and then through him.

That which comes forth from him; that which is expressed out of him and which manifests him, is his Self. “I” and my “Self” are two in one. When I speak of my “Self” I speak of a possession; that is



shown by the pronoun "my"; and the possessor of that possession is the "I."

If then the "I" possesses its "Self," that "Self" must be interior to the "I," if the "I" be an individual entity. Then if the "I" shall see its "Self," it must bring that "Self" forth from its within; so only, will that "I" be manifest to itself. And that "I" and its "Self" or manifestation, are one. The "I" will thus be manifest to itself through its power of reproduction.

Man as the Image—the Infinite Idea—is fixed and unchangeable in what he is; the Reflection and Expression of God-Mind. But the manifestation of Multiplicity and Variety are consequent upon what he is; for they are expressed in him and will be evolved out of him, as Mind evolves them through him. God-Mind works in and through Man, remember.

An image must be and remain changeless, as an image, if that which is imaged be Eternal and Unchangeable; and God-Mind is so. But all that the Eternal and Unchangeable includes — Multiplicity and Variety; many powers and differing results to these powers, is reflected and expressed in the Image; likewise is the Action of Mind — the Creative Power, reflected and expressed in the Image — Man;

"Man is not a creator, but he reflects Mind's creations."

*Science and Health.*

And it must bring forth results *to* Man or *through* Man, as it has *in* Man.

This producing or Creative Power of Mind being expressed in Man, he is, in his turn, a producer; but he is not The Creator — Mind. Every expression of

God-Mind, expresses, in its degree, what God-Mind is; therefore each expression or idea has its own producing power.

The Entity, Man, as the Sum of these ideas or expressions, has his producing power which is the sum of their powers; and while it is a producing power to and for him, it is the re-producing or re-creating power; for the Action of the One Mind, or Thought, is the Producing or Creative Power.

Man as a re-producer or re-creator, but expresses and reflects God-Mind as Producer or Creator; and the products of the reproducing power will but represent the products of the Creative Power; as Man; in what he can do, represents The Creator — Mind.

Man is God's Representative. The Image which is the Entity of the Expression of God-Mind, must as such, represent that which is expressed. Hence Man represents what God is, what God includes, and what God does. As such Representative, his works will represent God's Works.

All the confusion about "mortal man"—"material universe" and "why are they so real to us?" will be dispelled and the "why's?" made plain, if these statements are understood; for they will be seen to be self-evident truth. They are strictly logical deductions from the premise "Mind is God and Mind is All," and corroborate the statement of "Science and Health" that "Man reflects the power of God-Mind."

All that God-Mind is; all that Mind includes; all that Mind can do; all the results of the action of God-Mind and that action itself, are reflected and expressed in the Image — Ideal Man; they can hence be mani-

fested only through Ideal Man, because they are in him. The Action of Mind — “the Spirit of God which moved, etc.” — is reflected in Man.

“Spirit causes its own idea to reflect the creative power of its Principle.”

*Science and Health.*

This power of Man’s being a reflected power, it is not the Creative Power of God-Mind—Principle. Man is the reproducer, not The Creator. Mind—God is the only Creator; Thought is the Creative Power; it belongs to Mind and is in Mind; but being reflected by Mind in Man, its reflection belongs to Man and is his power; and Man’s power to think is this reflected creative, or re-producing power; and through its action which is the reflected action of the Thought of Mind—God, results are produced; and those results must be —as reproductions—representative of God’s Works; of the results of the Creative Power — Thought.

As all that Mind—God has expressed is to be manifested to make Creation whole or complete — the work of Expression or Reflection being but one half of it — the products of Man’s reproducing power are the links between expressions and manifestations; for the latter come from the former through representations of them.

As Subjective Man is the link between God-Mind and the Manifestation of God-Mind, his productions are the link between God-Mind’s Creations and their manifestations.

“Creation is ever appearing and must ever continue to appear from the nature of its inexhaustible Source.”

*Science and Health.*

This "inexhaustible Source" is God — Infinite Mind, without beginning and without end; Self-existent and Uncreate. God-Mind being Eternal, Its Reflections and the Manifestations of Its Reflections are as eternal. The Subjective and Objective of Mind with all that is included in them, are co-existent with Mind and thus are as eternal.

Man then, the Image — Ideal Man, is not the Creator; but because he reflects the Creative Power; because that power of his which is this reflection, reflects at the same time the activity of the Creative Power, the creations of God-Mind are brought forth to Manifestation through it and the products of its activity.

The Reflections of Mind, which are its Creations — Spiritual Things — Ideas, are in Ideal Man as the Sum or Entity of them. They are reflected through Man, for they are manifested through him; and these reflections of Reflections come forth through the activity of his power to think; and in this process and in every step of the process; at every point in the several steps of the process, Man is the Image of his Maker — Infinite Mind — God; for he must

"Be the image of his Maker in deed as well as in being."

*Science and Health.*

Logically and according to the Law of the One Mind there are two Creations which are One Creation, for they are the two halves of One Whole; a duality in Unity or in The Universe. The First is The Ideal and the Second is The Real. The First is the Expression of Spirit and the Second is the Manifestation



of Spirit; and hence they are both Spiritual; together they are The Creation. .

The First — the Ideal or Expression, exists in God-Mind; the Second — the Real or Manifestation, exists from God-Mind; and the Inner and the Outer, the Subjective and the Objective, the Ideal and the Real are One Creation; and the Law of God or Mind is followed in the Evolution of the Real out of the Ideal, the Objective through the Subjective, the Manifestation through the Expression.

But between these two halves of One Whole — which being The Spiritual makes them each spiritual — is a “deep” which is to be “moved upon” in accordance with the One Law. And until there is this “moving” or action, the end of the One Work — Manifestation — will be “without form and void.” But with this activity that will come forth from the “deep” that is therein; and that which comes forth is Representation.

This is the link between Expression and Manifestation. Man’s power to think is — in this part of the One Work — that which “moves upon the face of the waters” and produces results.

The ideas of Man, the products of his power to think, and of its activity, are reflections of Reflections; they reflect the ideas of God-Mind; hence they are not the Spiritual Things, for these are the Reflections or Expressions of Spirit. They are the Deflections of Mind — Spirit; for the Creative Power, Thought, which produces Spiritual Things, having produced Man as the Sum of them, works through Man from



that point on to the end of the Work of Creation; and this makes Man the deflecting medium in Creation.

If the One Mind is ceaselessly active and produces or creates Man through the full Expression of Itself, It must necessarily work through what it has worked to; and there must be consequences which have their cause at this point.

The One Mind works through Man to Its own Manifestation, carrying on thus Its own continuous Work; but in that Work, as circumference, there must be a portion which has a beginning with Man in consequence of his being the deflecting medium of Spirit — Mind — God; something therefore which could not precede Man, hence can not be among the expressions of Spirit — Mind — God; therefore can not be of their nature. Something which being subsequent to Man, he has dominion over; but as a degree or part in The One Whole, it will be of kin to that Whole, because it is in it, not out of it; and it, being the direct result of Man's power, will be the indirect result of God's Power; for Man's power is sustained in its action by the activity of the One Mind.

The law, Trinity in Unity, obtains all the way through; governs Multiplicity and Variety and makes of them One Harmonious Whole. Expression — Representation — and Manifestation are a Trinity in Unity; and that Unity is THE CREATION OR THE UNIVERSE.

The relation of The Real of Creation to The Ideal of Creation is sustained in the relation of The Real of Man to The Ideal of Man. One is not the other; they are distinct but not separate. They are two in One.

Man is dependent upon God-Mind, for he is derived from the Self-existent and Uncreate; and independent — as the one being who expresses that Uncreate — of all else. But the Real of Man is dependent upon the Ideal of Man and distinct from all that lies between; in that The Real only, expresses The Ideal.

The Real of Creation is dependent upon The Ideal of Creation, and independent of — in the sense that it is distinct from — all that lies between.

Objective or Real Man is of and from God-Mind as Subjective or Ideal Man is in God-Mind; so Subjective, Ideal Man is the intermediary between God — Mind — Spirit, and Objective, Real Man; and representative man is intermediary between Subjective and Objective — Ideal and Real Man; and on the same basis, Representation or The World — that which is called the physical universe — is the intermediary between the Ideal of Creation and the Real of Creation; between “The Heaven” and “The Earth.”

Ideal and Real Man being both spiritual, the two halves of One Whole — Spiritual Man — that which is between them is not spiritual as they are spiritual; for one thing can have but two halves. Yet that which is between is a product of Mind, for Mind is the One Cause; only indirect instead of direct; and the intermediary or representative man is material or mortal.

This is the quality of the re-creation or re-production through the Lord God; and it, in its evolution, follows the One Law step by step; point for point. The differing degrees of matter but represent the Law of Degree.

The Ideal and the Real — the Subjective and the

Objective of Creation and of Man are the Invisible and the Visible of Mind—God. One is in Mind—God; and the other is from Mind—God. The last is Thought-Projection; the Projection of the Thought of Infinite Mind which is in that Mind. The effect, of which the Lord God is the direct cause is but representative of this Thought-Projection.

Man lives in God, but ex-ists from God. The “I” is in God-Mind; the “Self” is from God-Mind. The “I” is the Image of The Only Ego—the Eternal I AM; is its Individuality expressed. The “Self” which is in the “I” and is evolved out of it, thus manifesting the “I,” is the Personality of The Only Ego manifested; and this Only Ego is Soul; The Soul of Man and of All Things.

“The Ego is Soul—and there is but one Ego. \* \* \* Mind is Infinite—the only Ego.”

*Science and Health.*

This Duality; this expressed Individuality and Personality of God—Spirit—Mind; this Ideal and Real—Invisible and Visible—Subjective and Objective, is Divine Immortal Man, and there is no other Man.

Yet this Personality; this Real Man; this Manifestation of God-Mind and of the Lord God; this Visible which is evolved from and through the Invisible, is manifested through representative man. The evolutions of the two are simultaneous. The Lord God’s reproducing power is active, being made so by the activity of The Creative Power; hence they co-operate and Man is co-worker with God-Mind.

The Lord God or Man brings forth Representation; and God-Mind at the same time brings forth Mani-

festation ; and as God-Mind works through Ideal Man to do Its own One Work, Its product is manifested through the product of Ideal Man's work ; manifested at every stage in the Process and at the end of the Process or of Creation.

Divine Immortal Man is the Entity, as Expression, of all that God is ; of Mind—Intelligence—Spirit—Soul—Substance—Life—Truth—Love—Consciousness—Being. He—or “It,” for God being “It” the Expression is “it”—is the Substantial, Unchangeable, Perfect, Spiritual, Intelligent, Living, Thinking, Conscious being which expresses and manifests BEING Itself—God.

“Man is the image and likeness of painless and permanent Being.”  
*Science and Health.*

This Man can never be other than he is, because sustained in what he is by the Omnipotent, Omnipresent, Omniscient I AM—Mind. And there can be no other Man, for there is no other Author of Man ; only a representative of Man for there is an author of Representation.

With the creation of the “Image” ends the sixth day of the first chapter of Genesis. All that is contained in these “days” and that comes forth from them by evolutionary stages is “very good.” The Lord God—Man, is good ; hence his power to reproduce is good also. Only that which expresses the All-Good is contained in Expression as a whole ; in the work of these six days. There is no mention of anything but “good” thus far in the account, for there is nothing else to mention. God or Good is All as Creator ; and the creations being expressions of The Creator, must be good also.



## CHAPTER IV.

### GENESIS, CHAPTER II.

#### WORK OF REPRESENTATION OR RE-PRODUCTION.

The first chapter of Genesis closes the record of Expression or Production; and the second chapter records the work of Representation or Re-production; and this record begins with the fourth verse. The first three are explanatory of what has been done and what is to be done.

1. "Thus the heavens and the earth were finished and all the host of them."

"Heavens" appears in this explanation instead of "heaven." In the first verse of the first chapter the wording is, "God made the heaven." These two statements furnish corroborative evidence that the interpretation so far given is a truthful one; one which is in accordance with Principle.

The Image — The Expression of Mind — The Idea of Mind, is subjective; and so expresses the Subjective of Mind or "heaven." The "heaven" in Mind being expressed, there are "heavens"; for the expression and that which is expressed make two; therefore "heavens" is the result at the end of the sixth stage which ends the work of Expression.

"The heavens and the earth"—singular number for "earth"—were finished, and "all the host of *them*" at that period. But God's Work was not ended till on



the seventh day; there was no resting "from all his work" which he had made till "on the seventh day."

Here is the statement which is the key to the second chapter of Genesis which will prove to be something far beyond "the history of material life and intelligence" for matter or Representation has neither.

"No one can reasonably doubt that the purpose of this chapter is to depict the falsity of error and its effect."

*Science and Health.*

This second chapter of Genesis contains no mention of falsity, of error, or of the effects of error. The word "evil" is all that can be construed to have such a meaning; and it occurs in the whole chapter but once, and is called, a knowledge.

This second account is the legitimate, logical continuity of the first; as the work of Representation is the legitimate sequence of the work of Expression. The One Law which is expressed in the first chapter is expressed in the second without a break. Not a link in the chain is left out; they follow each other in regular order and sequence.

These two chapters are not opposites; are not opposing accounts of the same thing; they are harmonious statements of Creation in which is the work of Production and the work of Re-production; they are seen and understood as such when God is discerned as Mind Itself, instead of a Being with a mind.

The Creation of God is not finished till on the "seventh day."

3. "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Mind is not manifested till then, though It is ex-

pressed before; though "the heavens and the earth were finished"; for "earth" must appear. As the Subjective of Mind is expressed and the expression and the expressed make "heaven," "heavens," so the Objective of Mind must be manifested and make the abstract Earth, "earths." And this process of Manifestation of the Objective is the "work" from the sixth day or stage and on the seventh day or stage; and the Work is not ended till this is done.

This Manifestation of the Objective is the "Likeness" which is forthcoming after the "Image." Here is where the second account begins. The fourth verse of the second chapter of Genesis records the beginning of the process between The Reflection or Expression of God-Mind — The Image — and its Manifestation which results in The Likeness, and is The Manifestation of God-Mind.

This process is the work of the seventh day; and God does not rest from His work or labors, till it is finished; for Mind carries on Its Creation through The Image — the Lord God; and Mind Itself through the Lord God, evolves The Christ which is the "Self" of The Lord.

Thus it may be seen that the second chapter of Genesis is the continuity of the first chapter; and read in this light it is luminous from beginning to end.

The revelations to mankind in the past through statements of Christian Science are but the A. B. C. to what shall yet come.

This perception of the true nature and meaning of the second chapter being gained, the ambiguity and absurdity of many of the statements of Christian

Science will disappear. What "the mortal" is and where it comes from, what it includes and what its results are, can be reasonably and logically stated.

The first chapter states the process of Evolution or Unfoldment in the Abstract: the second chapter, the same process in and through the Concrete.

4. "These are the generations of the heavens and of the earth when they were created, IN THE DAY that the Lord God made the earth and the heavens."

The "generations" are the stages in the process as given in the first chapter; these stages are generated; and they are all — the one after the other — "in the day" or in the same process in and through the Concrete. They are all in the seventh day or stage, the completion of which finishes Creation.

In the second day or stage, is the first; in the third day or stage are the two preceding ones; in the fourth, the three; in the fifth, the four; in the sixth, the five; and in the seventh, the six generations. And in this seventh day the Lord God makes "the *earth* and the heavens."

Through this process the Abstract earth becomes the Concrete earth; and not till then is the work finished. It will be noticed that here is a reversal of terms; "the generations of the heavens and of the earth" and "made the earth and the heavens." In the first statement "earth" is last; in the second it is first; which is additional evidence supporting this interpretation.

The Concrete earth which is in the Concrete heaven — The Image — is not mentioned in the Work of God-Mind — "the heavens and the earth"; and in the Work of God-Mind, the expression of the Sub-

jective is first; the Objective, last; consequently the manifestation of the Subjective is first; that of the Objective, last.

The manifestation of the Objective is the last work of God-Mind; the last part of the One Work; and the first work of the Lord God who helps to carry on the work of Creation to completion because God-Mind works through him.

It will be noticed that the word used to express this work is the same with the Lord God that it is with God; "made"; showing that the one process is identified with the other, the One Law working through both.

As Thought, the Thought of Infinite Mind, is the Creative Power, the expression of this Power in the Expression of Mind-God will continue the work of Mind which is done through Its Expression, whose power is the power to think.

The power of the Lord God to "make" is the expression of God's Power to make; hence represents it. In the Lord God who is the sum of the work of the sixth day and of all the preceding days, is the seed which produces after its own kind; and this seed is the sum of the seeds. As all parts are in the whole, all parts of Creation in Expression are in their whole — the Lord God. As each part has its seed which produces after its kind, all the re-producing seeds are in the Lord God; and these re-producing seeds are in the one seed which is their sum.

This seed is Man's power to think, which is the expression of the Creative Power of God-Mind; of Thought. Out of it are evolved all its parts, as out of the possessor of it — the Lord God — are evolved all



his parts; and the evolution of one is the evolution of the other; and the moving power is in Mind-God; for God works through the Lord God, and the Creative Power — Thought, works through Man's power to think.

As the seed which is the sum of the parts bears fruit, these parts bear fruit. Man has power to be "fruitful," to "multiply and replenish the earth" and to "subdue it"; and has "dominion" over every living thing.

The Image — the Lord God, has dominion over the other "earth" or the expression of the Objective of Infinite Mind, because it is in him, and he can produce it. The Concrete, Objective Earth is as the sum of its parts, Objective Man; who is the "Self" of Subjective Man — The Lord; and the Lord evolves his "Self" and he and his Self are One Man. This "Self" is The Christ who "dwells in the bosom of the Father"; in God-Mind; but who is manifest only on the Seventh Day, and through the continuity of the Work of God. Then "God rested from all his work which he had created and made."

5. "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground."

Every distinct thing, every idea of Mind-God, lives as such before it is in this "earth" which is to be evolved through and out of the Lord God; for none of them can appear in this to-be-manifested earth, till there is action on the part of the Lord God; till the Lord God has "caused" something; and till the Lord God



causes "it to rain upon the earth" there is "not a man to till the ground."

The "ground" is what is between the Subjective Earth and Objective Earth; Subjective Man and Objective Man; is what is between The Lord and The Christ; is the ground which is covered by a process; is the "deep" which must be moved upon; is the process through which The Christ is evolved or manifested; and this process is The World.

What we call to-day, with our present state of consciousness, "the world," is contained in this World which is the sum of all worlds; and that which underlies and sustains this World and consequently all its parts; that upon which it rests is the "ground;" and the "ground" is a legitimate part and portion of Creation as a Whole; it, and what it contains, represents what is interior to God-Mind.

Out of the ground must grow through this process all that legitimately belongs to it; and the Manifestation of all the ideas of Mind comes through all that grows out of this ground. All the Reflections or Expressions of God-Mind; all Spiritual Things have their manifestations in and through The World, because these grow out of the ground which underlies it; and the sum of these manifestations is the sum of what grows out of the ground and is manifest at the end of the process; the end of The World. And this sum is The Christ.

These manifestations are not The World. A manifestation and that through which it comes, are two; they are not identical. A manifestation is through a representative; and there can be no representative if

there is nothing to represent. But there being a living spiritual thing which is an expression of Spirit—Life Itself, it will be manifested through a representative of itself; and these three steps are absolutely essential to the manifestation of the living spiritual thing.

Expression, Representation, and Manifestation are the order of Creation; and “order is Heaven’s first law.”

The World is Representation; it is the “mist” which covers the ground between Expression and Manifestation; and Representative man stands between Ideal Man and Real Man, obscuring both. The Lord and The Christ are both hidden or veiled by Representative man; as the earth which is to come forth and the heaven which exists are veiled by that which is between them.

There is not a man that tills this ground between the two, till the power possessed by the Lord God—which is his power and the expression of The Creative Power which is God’s power—is active. This power is in him as all expressions are in the One Expression—The Image.

It exists—a living power, but there must be more than its existence for results to come.

In the first chapter of Genesis, God, the heaven, and the earth were together “in the beginning.” But not till there was action; not till “the Spirit of God moved upon the face of the waters” were there results. So with this power of the Lord God’s; there must be action for results to follow; for that process—The

World — to begin and for that which is in the ground to grow out of it in consequence.

It is, in itself, a vital living power because of what it is; the expression of the One Creative Power; but it must be active, not passive; it must be used. And through using this power the whole face of the ground is “watered” and covered; and the man is produced who is to till it.

The using of this power or its activity is the “rain upon the earth” which is in the Lord God; and causes it and what is in it or all its parts, to appear; all the seeds therein producing after their kind in accordance with the One Law.

How wonderfully and beautifully is this fact portrayed! One God or One Creator; One Creative Power and One Law is seen at every point in this interpretation; and there is no other for God-Mind is All.

This earth is brought forth by the thinking being working in unison with God-Mind who is not a thinking being but the Cause of such an one; the Expression of Mind thinks; Mind, knows. God is BEING Itself; Man, the Lord God, is The Thinking being.

The forming power of this being; its activity and the results of the activity are strictly legitimate; a part of Creation and are consequent upon the One Mind — God, and God’s work to, in, and through Man.

We have no reason founded upon Divine Science for condemning either the “ground” or the man who tills it; the World or what belongs to it. They are all right in their place, and are as necessary to the Complete Work as any other part of it or any power

engaged in it. This statement is borne out by *Science and Health*:

“Man is not a creator though he reflects Mind’s creations.”

Potential Man — The Image — reflects Mind’s creations because he is the Sum of them; the whole that is God-Mind, expressed; therefore all the creations are in him. If “Spirit causes its own idea to reflect the creative power of its Principle” then *in* this Idea, *in* this Image all the creations and the expression of the Creative Power are. And to appear, to be visible, to be manifest, they must come forth from the Idea — the Image — Subjective Ideal Man; who consequently evolves in accordance with the One Law as stated in the first chapter of Genesis — the law of degree — both on his own account and because Mind evolves through him, what is in him; and by degrees to fullness, manifests what is in him — the Objective Real Man, the Likeness which is the Sum of Creation, Objectively.

What is within, comes forth as the without.

“Creation is ever appearing and must ever continue to appear from the nature of its inexhaustible source.” *Science and Health*.

The Work of God-Mind, The Abstract, is reflected and expressed *in* the Image—the Concrete; and is manifested *through* the Concrete. And the ground between the Expression and the Manifestation is covered by the Image who is a thinking being; and who as such, causes to grow representatives of all Mind’s Creations which appear through them; which must ever continue to appear because of the Infinite Mind which is their Source and because of the unceas-



ing power of the Image to "cause" them to appear; which power as the expression of the Creative Power of God—Thought—is eternal.

Perceiving clearly the distinction between Subjective and Objective Man — the Invisible and the Visible — the Ideal and the Real — the Two Halves of One Whole — the Spiritual being and the manifestation of the Spiritual being — The Lord and The Christ, we shall discern that the process which covers the ground between the two, or The World, is strictly in accordance with the One Law as a whole and in all its parts; and has not to be denied out of existence; has not to be condemned as a lie and declared not to be. IT IS; and is a part of the One Work; the part belonging to the co-worker with the One Creator, God-Mind: that part of Creation as a Whole, which is indirect, or through Man.

As such part, it has a beginning and an ending, or as such, is mortal. It begins with The Lord and ends with The Christ.

Because it is mortal, it is overcome or comes to an end. Because it is mortal it is not the immortal.

The Lord—Subjective Ideal Man with all which he includes, is immortal as the Reflection or Expression of the One Life which is Self-existent and Eternal; therefore all that is in Ideal Man is immortal, and when it has come forth through him is as immortal for it is sustained by the One Life without, as it is within. And the medium through which that which is brought forth by the One Mind is manifest, is mortal; and The Lord God is the author of that medium. But his



power to produce it, is the expression of the Creative Power; hence God-Mind is the Author of All.

That which comes forth *from* the Ideal, is Representation; that which comes forth *through* the Ideal, is Manifestation, the Real, the Ever-living.

That which is *from*, or Representation, may be called matter or the Material; that which is *through*, or Manifestation, is Spiritual; is the Visibility of the Expression of God-Mind. The last is from God-Mind which has worked to that end; the end of Creation; the first ends with Man as it begins with Man. Beginning with Subjective Ideal Man, it ends with Objective Real Man.

God-Mind; Its Reflection or Expression—Subjective Ideal Man; and the Manifestation of the Expression or Real Man, are a Trinity in Unity and Eternal and Unchanging, without beginning and without end.

If these facts are plain to the student he will have no difficulty with the "Mortal." It will present no unexplainable mystery to him. The nature of The Mortal or The World is easily recognized; and the reason why it is mortal or has beginning and ending, as easily.

The Entity of Spiritual Things and The World are opposites; hence those distinct things and the parts of The World, are opposites. Creation is without beginning or end; The World has both. Creation ever is, ever was, and ever will be. The World is but the Process through which Creation appears; and when the Process is complete; when Creation has appeared, there is an end to The World for a part ends in the whole.

But the World can not be wiped out with a nega-

tion; it has its own place in the Whole, though it is mortal, and it comes to an end only through orderly process in accordance with Law.

The World has its Worlds or parts; has its seven stages of development in accordance with Evolution or the Law of Creation as given in the first chapter of Genesis; and here is found the fact back of the theory of evolution in this nineteenth century; the underlying fact which makes the theory possible; the foundation upon which may be reared that which will stand.

The World with its worlds or stages, with all they contain, together with the laws belonging to them, are Natural. These laws are but representatives of the One Law in its parts. Hence we have Spiritual Law the One Law in the Natural World.

Natural Law—if there were such—operating in the spiritual world, would necessitate the originating of that law in its world and working out from it into the spiritual; or make the natural the lawgiver to the spiritual. But—if our premise is correct, and God—Mind—Spirit is the only Lawgiver or Cause, the Law is Evolution or the Law of Degree; the Unfolding by and through degree, of the Lawgiver to Expression and on to Manifestation; the One Law operating to the Spiritual and in the Spiritual down to and through the Natural by means of the representatives in the Natural, and through it to produce the visibility of the Spiritual.

Hence the only Law—which is Spiritual—is in the The World only as it works through The World; does not begin in or end in the World. It precedes and survives it. Therefore Spiritual Law, to the world, is

Natural; and the evolution going on in the world is natural to it and is but the representative of the Evolution of Spirit, and Representation follows the One Law.

If the World is in Mind—and it is, for Man is in Mind and The World is his work—Mind as The Creator, works through it. It is preceded and succeeded by The Spiritual. It is in the Universe; lies between its two halves and is only The Natural not the Spiritual for One can have but two halves. Hence it is worked through both by God and Man.

Man precedes and succeeds it; but all that Man is as The Entity; all he is as a whole and in his parts and all that lies between them is in Mind—God. “All is Mind.” Creator, Creative Power, Creation, Lawgiver, Law and product of Law, are all in One and that One is Mind.

We have now these distinctive terms; Ideal Spiritual Man and creation; Real Spiritual Man and creation; both immortal; and between the two, the Natural man and Natural creation or World; both mortal. Holding these distinctions constantly before us we shall have no difficulty in seeing our way through the Mortal.

This process between Spiritual Ideal Man and Spiritual Real Man is what is called in “*Science and Health*,” “the mortal passage from sense to soul;” and the men-kind who are in and of it; who are nowhere else, are mortals. ‘Mortals are the offspring of Science not sense.’ S. & H.

If they are the offspring of Science they are natural not unnatural; and there can be no difficulty in dealing with them; and the statements made by some

teachers of Christian Science that "mortal man is a lie" and "we do not need to look for the source of a lie" lacks both a scientific and a sensible foundation; for if 'mortals are the offspring of Science' there is a reason for the offspring which is strictly in accord with the Science they spring from.

The time has gone by when thoroughly in earnest students of Christian Science can be put off with such answers from their teachers and rest satisfied with them. To know, one must constantly seek; and the student who does so will pass beyond that teacher's range of perception and understanding.

If, as is so frequently stated, "matter is error," and "the mortal is a lie" there is a reason why they are; and every pupil should demand that reason. The one usually given by orthodox teachers of Christian Science—meaning those endorsed by Mrs. Eddy—is, "Spirit is the only Substance and Man is the reflection of Spirit; hence there can be no other substance but Spirit and no other Man but the Spiritual."

This answer is true as far as it goes, but because it does not go far enough it is misleading as a half-truth is apt to be. The truth in the answer can not mislead; but its limitation as a statement of truth, does; for what it does not state is as true as what it does. Whoever rests satisfied with that answer but stands upon what another says, and does not seek for himself.

While the only substance is Spirit and the only Man is Spiritual, the "therefore" between that statement and "matter is error and the mortal is a lie" is a false conclusion; and shows a lack of perception of



the meaning of the premise of Christian Science and inability to deduce logically from it.

It does not follow that because Spirit is the only Substance, and the Spiritual is the only Man, there is no matter and no mortal. Because Spirit is the only Substance and the Spiritual is the only Man,—with all that that premise includes—there is matter and there is a mortal ; for the Spiritual includes the natural ; yet the one is not the other, neither are they interchangeable.

6. “ But there went up a mist from the earth and watered the whole face of the ground.”

The activity of the power to think which belongs to the Image, produces immediate results ; as does the “ God said ” ; produces reflection of Reflection which is the “ mist ” or Representation that covers the “ whole face of the ground ” or attends the process from Ideal to Real from its beginning to its end. It arises from the earth or that which is to become visible when it has been rained upon ; and through this “ mist,” this reflection of Reflection or Deflection of Spirit—Mind—God, all that grows out of the ground must be seen ; and this is the natural result of the processes of Mind Itself.

This is what is meant by “ the Lord God formed.” The Lord God makes the Objective Concrete earth—evolves his Self—produces the Real of Man—performs his part of the work of the Seventh Day by forming without, representatives of all that is within him ; forms them through the action of his power to think. These forms—for they will be many because The Idea includes all ideas of Mind—are reflections of Reflections ; ideas of Ideas ; “ only that and nothing more.”



They are not the Reflections of Mind—Spirit, therefore are not the Spiritual; they are representatives of the Spiritual through which the latter may be seen. They are not the Ideas of Infinite Mind; but they are the reflections of those Ideas; suggestions of them, and the suggestions suggest the Spiritual.

These reflections of Reflections; these suggestions or Forms which include the man who tills the ground, are first seen, then seen through; and the seeing through, or perception, results in understanding them. These forms are not to be condemned as lies. They are true in themselves for what they are. They are natural products in the Creation of God—Mind; and they have their place in that Creation. They appear through the Lord God; and if the One Mind did not work in and through the Lord God, that could not be.

These forms in the World are of the World and belong to it; their sum is the World of Formation or Representation. They are Natural, not Spiritual. Spiritual Forms are eternal and unchanging, because direct Reflections of Spirit; maintained unceasingly by Spirit—God—Mind. The natural forms; those that are in and of the World, begin and end with that World or process; cease when the “ground” has been moved over to the end; when it has all been tilled; when the outcome of the process, the Spiritual Real which is one with the Spiritual Ideal, appears; then “the mortal is lost in the immortal.”

The Natural World is representative of a process in the conscious being, to that being; or—meaning by “consciousness” the consciousness of a being, not Consciousness itself—a process in consciousness to

consciousness which results in Self-consciousness or knowing the Self. The "I" must know its "Self." The Lord must evolve The Christ; but as this is a process by degrees, the Self will be known by degrees.

It is the reflection of the process of Expression in Mind, to Mind, resulting in the visibility of Mind; of the process of Abstract Consciousness to Concrete consciousness; from Being, Itself, to a being. The one process reflects the other as a whole and at every point. Mind knows Itself, knowing all in Itself.

7. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

The work of the Lord God is to form, and through forming to make "the earth and the heavens." To form, is to produce that which manifests something. The something which it manifests is distinct from it; can, by no possibility, be interchangeable with it. The form will remain a form or a representative; that which is represented remains as distinctly itself.

The "forming" then is the making of representatives; not things, entities. All Things, Ideas, are Spiritual and Living because of their Source which is expressed in them. That Source being Spirit-Mind, they, as expressions of Spirit-Mind are Spiritual, Living and inseparable from it. But through the Lord God, these Spiritual, Living Things—these Ideas of Infinite Mind are represented; and the "forming" of the Lord God is but the forming or making of representatives of all those Ideas and of the Sum of them—Man.

Then the forms which are the results of the

“forming” of the Lord God, are representatives of Man; of all that is included in Man; of the Creation of God—Spirit—Mind as a Whole and in all its parts.

The World as the Sum of Representation, is Natural; all representatives in it are natural because being of it and belonging to it they are of its nature and quality. Each has its own place in the World; no one of them exists out of it; and their existence in it is an appearance of living; not living as Spiritual Things are.

They do not truly live because they but represent the Living, and so can not be the Living themselves; but because the truly Living are represented by them, they have a semblance of living; they appear to live.

“Is Life or Soul in the thing formed, or is it in the creative governing Infinite Principle (outside of finite form) which all form but reflects?”—*Science and Health*.

If all form reflects Infinite Principle, form is eternal. Form itself, is immortal; it is part of the Expression of Mind; as such it is Spiritual and all its parts or forms are Spiritual. Then why should the forms in the Natural World which are natural to it, be denounced as unreal? They are real as forms, but they are not the forms of Spirit; are not the Spiritual ones; they only represent them; and as representatives, they are real; real in the world and to the inhabitants of the world—to mortals.

But we must see the difference between Spiritual Things as Forms, and the representatives of those Forms. The Ideas of Infinite Mind are the Forms of Thought; the products of the Creative Power; and are Spiritual Forms for they reflect Spirit; Living

Forms for they express Life. They are changeless and eternal because what they reflect and express is changeless and eternal. The Image is the Sum of these Forms; the one or Form itself, that contains all its parts; the Form of the Formless; or of God—Spirit—Mind; the Concrete which reveals the Abstract or expresses It.

In the Concrete or Form itself are all forms. The Concrete is manifested; the many forms within it are manifested; and they are manifested *through* more forms which, therefore, are not the forms that are in the Image, but are only representatives of them. Hence these secondary forms are real as forms only; for “all form reflects Infinite Principle.”

We have to distinguish between Primary and Secondary forms. The first are the Ideas of Spirit—Mind; the second are representations of those Ideas; and as such, are made by the Lord God immediately and by God—Mind remotely; for they are the products of the Lord God’s power to think, and it expresses and is sustained by the Creative Power.

God—Spirit—Mind works or makes through the Lord God; through Ideal Man. “God works in man to will and to do.”

These secondary forms are neither Spiritual nor Living; they are of the World, in the World, and end with the World. As such they are Natural and belong to the Natural World. This World is mortal, or has beginning and ending; and these forms are mortal or pass from view, for they belong to it.

While they as representatives are mortal, that which is manifested through them is immortal; is the



Spiritual Real Man or the Objective Man which is one with the Subjective or Spiritual Ideal Man ; the Objective Real Creation which is one with the Spiritual Ideal Creation.

These forms—these ideas of Ideas, have neither life, substance nor intelligence ; neither do they reflect Life, Substance or Intelligence. They are reflections of Reflections which do show forth all these.

Through these representatives which deflect God-Mind through that which reflects It primarily, all that God is and the Image of God, are manifested ; and the sum of Manifestation as the outcome of the sum of Representation, is The Christ who is one with The Lord ; and that one is Divine Man ; perfect Potential Man, perfected.

This Representation or reflection of Reflection is the “mist” or Deflection which must be seen through. The many representatives which are in Representation must be seen through ; and the term “mist” seems peculiarly appropriate, for a mist hides that which is within it and back of it ; hinders the seeing of all but itself. The representatives in the mist seem to be what they are not ; and this seeming is the natural result of Infinite Mind, working through the Lord God.

7. “And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life;and man became a living soul.”

Here we have a man formed out of “dust of the ground” or out of that which is on the surface of the ground between Ideal Man and Real Man ; out of that which lies between Ideal Man and Real Man and



is no part of either the one or the other ; that is his substance and he is, in consequence, unsubstantial, for his substance comes to an end. Only Spiritual Things are substantial, for Spirit is the One and only Substance that is eternal. The dust-man is only a representative or a mortal ; and as all the parts of the Image must be represented for the Image to be fully so, many representatives or mortal men will be necessary to fully represent the Image, that the Christ—the “Self,” of the “I,” may be brought forth to manifestation.

This representative, formed of “the dust of the ground,” is a seeming, or representative self ; and subsequent representatives are all seeming selves.

This natural, mortal man is not a lie ; he is true in himself ; in what he is ; and is the indirect product of God-Mind through the Lord God ; is the result of the power to think possessed by the Image. How then can he be a lie ?

“Man is not a creator, though he reflects Mind’s creations.”—*Science and Health*.

Man can not create as God creates ; can not make Living Things. He can not be a life giver for he derives his own life ; but his forming power and the results of it are strictly legitimate, and mortal man is one of them ; and the power to think, active, is what forms.

“Mortal man is the deflection of being which, rightly viewed, serves to suggest the proper reflection of God.”—*Science and Health*.

Note that statement. If mortal man is a lie can he “suggest the proper reflection” or the Image of God ?

Can that Image be suggested by a lie? All that is necessary is that this deflection of being—mortal man—shall be “rightly viewed” or understood for what he is, a representative of Man only; a representative which may rise higher and higher as such and still never be Man; a representative which must rise higher and higher; for if “Man is the Infinite idea forever developing itself”—S. & H.—each stage of development will have its representative.

The Reflection of Being then, is Spiritual; the Deflection is mortal or material. The Spiritual Reflection is compound, Subjective and Objective, as Being Itself is compound; is Subjective and Objective; and the Deflection of Being—the Mortal—is likewise compound. This “mortal passage from sense to Soul” is full of mortals; what sustains them? What gives to representative man his appearance of living which he must have to be the representative of a living being?

“ And breathed into his nostrils the breath of life.”

If the Lord God breathes into his nostrils the breath of life, the Lord God is the breather and must breathe in Life Itself. Then the breath of the Lord God is the breath of Life; is the connection between Life Itself and the breather of It, the living being. This living being—Man—lives because sustained by the One Life which it in-breathes; and as a breather it of necessity, out-breathes what it in-breathes. The One Life is in-breathed by the living being—the Lord God—who out-breathes his own breath; and that which is sustained by his breath, has a semblance of living; while he as the breather of the One Life, really lives.

This mortal or representative man is a breather of a breath; the Image—Subjective man is the breather from the One Life.

This explains the relation of Cause and Effect to each other, and Effect acting as cause in its turn. The one and only Creative Power—The Thought of Infinite Mind, is the “Spirit” or Breath of God which produces results; God—Spirit—Mind producing them through this avenue of expression. The Expression as one with that which he expresses, is the breather of the Breath.

This Breath—Creative Power—Thought, is not in this breather but is expressed in him; and the expression in him is out-breathed by him as the sequence of what he is. The Lord God expresses the out-breathing of the One Mind—God, of which he is the product, by out-breathing in his turn; and the result in and with him, is expressed by him.

The Lord God in-breathes that Breath which makes him living; he out-breathes its expression. The result is an appearance of living, not the truly living; in that something is produced which lives from the living; lives through something else than the One Life, hence only indirectly from that source.

This “living soul”—mortal man—the Deflection of Being, serves a purpose; to “suggest the proper reflection”; that purpose is of the One purpose, Creation; therefore mortal man, the Deflection of Being, can not be condemned as a lie and thrown one side without preventing the perception of sequence in the Science of Being.

If he is called the Real Man, that statement is a

lie or a mistake which has to be atoned for; worked out of. But there could be no mistake if there were not a possibility of departure from Principle in statement.

8. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."

Here is the direct statement that the "garden" in Eden is the work of the Lord God; as distinctly made as the previous statement that man was "formed" by the Lord God. He "planted" this garden in Eden. Eden means Harmony. The whole process of Creation from its beginning to its ultimates, is Harmony itself and harmony within itself; every step or stage in harmony with every other step or stage; all parts included in each stage in harmony with each other, with it and with the universal Harmony.

"Order is heaven's first law." Harmony in Cause; Harmony in Effect; Harmony between Cause and Effect; Harmony through Effect, is the Law.

Harmony is Eden, and the garden is that part of the Harmony that has to be kept by the Mortal, is the process from the lowest to the highest representative which affords the medium for the corresponding degrees of Manifestation.

This process is an harmonious one; all that is in it, is in its rightful place in accordance with Law; and nothing that is in it could be left out without destroying the harmony. There is nothing but orderly process stated in this account so far.

The man whom the Lord God formed belongs in this garden which the Lord God planted; and the



Lord God planted it because the One Mind works in and through him to carry on the One Creation. It is a natural sequence to the One Cause. That work which is the "planting" is done by the being who has power to plant that which is already made.

9. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food."

In the first chapter of Genesis we have the statement that the earth brought forth grass and herb and tree. They are the Ideal Things or Creations which must become the Real; become Objective.

"And God said, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."—1st chap. 29.

Therefore all that the Lord God made to grow out of the ground existed before it so grew; and the Lord God causes it to appear; causes that which is invisible to become visible through a representative of it; and all that the Lord God causes to appear, is "pleasant to the sight and good for food"; or every tree, every representative is to be truly perceived and understood for what it is. Whatever appears out of the ground in this garden or process, is to be truly seen and when so seen is "good for food" or to be understood in consequence.

9. "The tree of life also in the midst of the garden and the tree of knowledge of good and evil."

Here we have the representative of the Thought of Infinite Mind—"the tree of life"—and the representa-



tive of the Infinite Idea's power to think—"the tree of knowledge of good and evil."

This is the first mention of evil; all has been "good" and "very good" up to the close of the sixth day's work. There is no corresponding mention of the quality of the seventh day's work; yet, God—Spirit—Mind being the All-Good, this day's work must be like the others because it is the day of Manifestation; manifestation of the One Creator and of all Creation.

3. "And God blessed the seventh day and sanctified it."

Here is a special acknowledgment of the character of the work of the seventh day. Even the approximate understanding of its nature and of the blessing of God upon it, would do away with the dogma attending the Christian Sabbath, which is the result of an entirely wrong conception of the meaning of Genesis and of the Bible as "the Word of God."

The belief upon which the dogma is founded is that the seventh day of the week is holy because God—as a personal being—abstained from work on that day and set it apart as one on which man should not work because He did not; and that consequently it is a sin to work on that day. But when we understand that the "days" of Genesis do not mean what we mean by twenty-four hours; that they are Cycles in Eternity, we see that one is as sacred as another in that they are all in the Whole and each has its proper relation to the Whole, one being equally essential with the others.

Yet the Seventh Day or Cycle has a special significance not belonging to the others, emphasised by

God having "blessed and sanctified it"—as the account reads, because in this Day, Man works.

The others produced this worker, and Creation is carried to completion through him, and through him Perfect Potential Man is perfected.

This meaning perceived, the statement of Jesus that "the Sabbath was made for man and not man for the Sabbath" will be seen in a light which reveals more of its true meaning than is ordinarily discerned. Modern Christianity from beginning to end, as a doctrinal religion, is a perversion of truth itself and of the Bible as a statement of it. It carries within it the elements of disintegration and destruction which are performing their office and bringing about its end.

Dogma satisfies only the unthinking. The Mortal is slowly but surely awaking from the long sleep of spiritual inactivity and gradually, consciously exercising his divine right to think for himself; gradually moving over that "deep" which has been in darkness for him, to bring forth that which is in it; and through this very awakening and consequent activity of faculties hitherto dormant, will come the downfall of dogma and superstition; they can remain only with the one who will not say on his own account—"Let there be light!"

That which underlies modern Christianity and has made it a possibility will remain eternally; but the structure reared in blindness and cemented with ignorance will fall and go to pieces. In that day "the stone which the builders rejected" will become "the head of the corner."

The Seventh Day is for Man; is that period in

the Creative Process in which Man immediately and God-Mind remotely, or through Man, brings that Process to completion ; the result being Manifestation as a whole.

As the product of the Seventh Day's work, Man or the Lord God "makes" the other earth for himself ; the earth which belongs to the statement in the first verse of the second chapter of Genesis, to make The Work or Creation, complete.

The statement that "God blessed the seventh day and sanctified it" shows that this day's work is "good" as well as the others. There can be no part of it that is evil ; for there can be no evil—as the term is ordinarily used—in good. Good—very good, all the way through, in itself and in its parts must be the work of the seventh day.

Note carefully the phrase—"the tree of knowledge of good and evil." Here is the plain statement that evil is but a knowledge ; and the perception of this fact lays open from beginning to end the "fall of man" so that it can be seen in its true light.

Only a knowledge in this process between Subjective Ideal Man or Potential Man, and Objective Real Man or Actual Man ; only a knowledge in the Natural World, is evil ; and it is only here that "evil" is possible ; only here that such knowledge is possible for "the tree" grows out of this "ground" which is between the Expression of God and the Manifestation of God through the Manifestation of Man. The "ground" is not evil ; the "tree" is not evil ; only a knowledge is evil ; the day is not evil ; for a day or degree can know nothing.

Only a degree of intelligent consciousness can know evil ; only the man who is a part of the process ; who belongs to the ground ; who is neither the Expression nor Manifestation of God-Mind ; only the mortal, can know evil.

Evil then, as a knowledge, has a beginning and end, for the one who possesses it, has beginning and end. It is mortal, the opposite of Wisdom which is immortal and is the Knowledge of Infinite Mind or the God-Known.

The process in which evil exists to the man of the process, has beginning and ending ; and the evil in it, begins and ends in that process. It is interior to it. It could not exist previous to the beginning of that process ; can not exist after its end ; hence is not part of the knowledge of either Ideal or Real Man ; is not a part of that Wisdom expressed by the Ideal Man and manifested by the Real Man. As it is interior to the process between the two, it is the possession of the mortal who is in that process, only. It is overcome by the process as it moves on, as the mortal possessing it is also overcome. The outcome, the result of the process reached, there is no evil there, for it has no longer a possessor ; hence there is no knowledge of evil.

The mortal who is the last degree of the process ; of Man's share of the Seventh Day's Work, knows no evil but only the good for he knows that The Good is all ; he knows himself ; has passed all limitations in knowledge ; and so he represents Man knowing his Self ; represents the Manifestation of God ; of the



One Mind, the Omnipotent, Omnipresent, Omniscient  
I AM.

10.—“And a river went out of Eden to water the garden ; and from thence it was parted and became into four heads.”

Man—the Image—The Lord God, has not a mind—a mind of his own, for there is but One; and that One Mind is God. But as he is the Reflection or Expression of Mind, all that is in or of Mind; all that Mind is, is reflected or expressed in him; therefore the Power and all the faculties which make up this Power of the One Mind, are reflected or expressed in him; and their expressions as a whole, constitutes his mental capacity.

As the one Mind in which these powers or faculties are—of which they are, is Infinite, these powers or faculties as such, are infinite. Their Sum of expression in Man—the Lord God—is infinite as such expression; and Man’s mental capacity—because of what he is; because of what is expressed in him—is infinite; for Infinite Mind could not be expressed in finite mental capacity.

“Spiritual man has an infinite range of thought.”—*Science and Health.*

Understand distinctly, the statement is not here made that there is any mind but the One. “One Mind and Mind is All,” is our basis for argument.

If there be but One Mind and that Infinite, all its powers are infinite powers. If Man be the complete Expression of The Infinite Mind, he can not have a mind by any possibility. Where should it come from? But he will necessarily have in him the expression of



all the powers of the One Mind; and he will have as necessarily, the expression of the activity of all those powers.

As God-Mind "makes" he will "make" but he will make or form what has been made before him by the One Mind. Yet the One Mind works through Its Expression and is First Cause of all.

Man's Mental capacity is Infinite. The Infinite Idea has an Infinite capacity—or "infinite range of thought"—to know all things; because of it he will be at one with the All-Knowing Mind. His capacity is at one with Its Capacity. Infinite Mind knows all in and of Itself. Man knows all in and of himself and must manifest that knowledge that the God-Knowledge may be manifest through him. This knowing of the Infinite Idea must be consciously one with the Knowing of Infinite Mind and that consciousness must be manifested, and must be represented to be manifested.

In order to know All Things the Creature must know the parts or distinct Things; and the parts are within him for he is the Sum of them. Then when he knows what is within him, he will know his Self; he will know all created Things; and in knowing them and the Sum of them, he will know God-Mind with all which It includes.

This infinite capacity to know, is the "river which went out of Eden." It belongs in Eden or Harmony; belongs in the whole of Creation; is the expression of the capacity of Infinite Mind, having its place, office and result harmoniously with Mind. It "went out of Eden to water the garden"; so its office is strictly in line with the Creative Power.

10, 11, 12, 13, 14. "And from thence it was parted and became into four heads.

"The name of the first is Pison: that is it which compasseth the whole land of Havilah where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

These four heads of the river are the four grand divisions of Man's mental capacity; they are the power to Know—to Understand—to Perceive—to See—All. They are respectively The Light—The Firmament—The Greater and The Lesser lights—as expressed from Infinite Mind.

The Work completed through the Lord God—The Image—Man, is the Known—the Understood—the Perceived and the Seen of Man; manifesting The Known—The Understood—The Perceived and The Seen of Mind; or conscious Oneness of Man with God.

The first head "compasseth the whole land of Havilah where there is gold; and the gold of that land is good." Gold is that which is pure; the most precious thing which is unchangeable and indestructible. Knowing is the part of the river or capacity which "compasseth" or surrounds and encloses the "good"—the pure gold—wisdom; that which truly is or the truth of all things; that which is eternal and unchangeable. If it "compasseth" the land where that good gold is, it must be crossed to get it; for it makes an island of that land, and one must necessarily pass over the water to set foot upon it.

The second river "compasseth the whole land of Ethiopia." Ethiopia is the land of darkness; but it can be compassed by Understanding and lighted up by the lights interior to Understanding. All that is in darkness or is invisible can be reached and possessed by crossing that river.

And the third river is that "which goeth toward the east." The east is the direction in which light appears; where the Sun rises; and the Sun of Spiritual Perception which is in the Firmament sheds light upon that which is in darkness; through it shines Light itself, the Sun of Spiritual Perfection reflecting it.

"Euphrates" is a picture of seeming life; is a river which carries the commerce of the world upon its bosom; a moving panorama of the world; and Seeing, is looking upon the moving Panorama of the World; upon all which it includes, to perceive its meaning; to understand its nature, and to know the truth.

These divisions of the Lord God's or Man's mental capacity—which being infinite, they as divisions are infinite—are the infinite capacity to Know—to Understand—to Perceive—to See. When Man is manifested, these capacities are manifested as the Known—the Understood—the Perceived—the Seen. These manifested capacities belong to The Christ. Their representations belong to the Jesus.

Between the "to Know" and "the Known" lies the knowing; between the "to Understand" and "the Understood"—the understanding; between the "to Perceive" and "the Perceived"—the perceiving; and

between the "to See" and "the Seen"—the seeing. This is the ground which must be covered by a process, which is represented by the process from Adam to Jesus; which begins with the representative man who sees and ends with the representative man who knows.

15. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it."

The man whom the Lord God has formed through his power to think, is a representative of a degree of Man's mental capacity or a type-man. This type-man is a natural product of the beginning of the work to be done through the Lord God; the Seventh day's work which is necessary to complete Creation; for God does not rest from his labors, till on that day.

This type-man—Adam—is a representative of Man which represents but little of him; this work of Representation, which is Man's work, has its steps and stages in accordance with the One Law.

They are seven in number, correspondences of the seven days of Creation, or representatives of them as they are of Man. As types, the numeration begins with Adam; as days of the World, with Enos, who is the first day or degree in the representation of Man. A day or degree is the evening and morning, inclusive. Adam is the evening and Enos the morning that together make a day of the World.

Enos is the product of Adam through Seth; a representation of the Trinity of Cause, effect, and the link between the two, in the natural World; in the



garden of Eden which is to be dressed and kept by the man placed there for the purpose.

These type-men are states of consciousness which represent the degrees of the consciousness of the conscious being—Man. The Adam is but a partial representative of Man because he represents but one degree of consciousness ; partial and incomplete because not *the* representative of Man, yet complete as far as he goes—in what he is; but in his relation to The Representative, is but one of its fractions.

These fractions or partial representatives of Man succeed each other, rising higher and higher, till The Representative of Man is reached which embodies or includes all the preceding ones, as the unit includes all its parts.

This is a result like in kind and according to the Law that is stated in the first chapter in the work of Expression which went on by degrees to full Expression; to the Image which embodies all the other expressions; or its parts; and Manifestation follows the same order.

As Manifestation is through Representation, there will be a degree of Manifestation through every degree of Representation; or every representative man will show forth the corresponding degree of Objective Real Man who is the Manifestation of the Lord—Ideal Man and of God-Mind.

This process—this harmony, is to be maintained by these type-men for it is carried on through the One Law—the Law of Spirit—Mind, in Its Unfoldment—acting in the Natural World. This One Law is Spir-



itual, but natural to the Natural World and Divine all the way through.

“ So God created man in his own image, in the image of God created he him ; male and female created he them.”

This passage is incorrectly punctuated and universally misinterpreted. There should be no comma between “ image ” and “ in.” With one, the paragraph reads as a repetition of statement ; the reader making a pause after “ image.” The words “ his own ” refer to Man, not to God.

God—Mind—Spirit created man in his own image which is in the image of God. Man’s image is in God’s image ; and only with this image of him (Man) which is in him, is he completely made after he is created ; and throughout he is the Work of God-Mind.

God’s Image—Man—is the Lord God ; and Man’s image is in him—in the Lord God ; and this image within the Image is the Self of the Image or the “ I,” and is The Likeness of God.

The perception of the meaning of this passage dispels the mystery of the Adam and consequent events as narrated in Genesis. A special fitness will be seen in the term “ Likeness ” as these statements are understood. To be the Likeness of God, is to be like God ; hence for Man to be the Likeness of God as well as the Image, he must be like God in deed, as well as in being ; like God actively as well as passively ; in what he does as well as in what he is.

“ Spiritual perception brings out the possibilities of being and destroys reliance on aught but God, so making man the image of his maker in deed and in truth.”—*Science and Health*.

These chapters of Genesis have hitherto been read with the intellect only ; and hence the misconception and misinterpretation of them. They must be read with spiritual perception to find the true meaning ; then intellect must perform its office as servant to spiritual perception and make plain the why and wherefore of the statements of its master.

Man is the Likeness of God as well as The Image ; he does a work which is like unto God's Work ; and this work is the necessary sequence of what Man is. The image of Man which is in the Image of God is evolved therefrom by a process like unto, in every detail, the Process by which Mind produces Its Image. The image of Man is Objective Real Man—The Christ ; and is the Likeness of God. Its evolution is the Seventh Day's work which is performed by both God and Man.

If these statements are carefully studied and understood it will be seen that these terms—"Image" and "Likeness"—express the meaning necessary to the understanding of Man ; both in being, or in what he is, and in his capacities and possibilities or what he is capable of doing because of what he is. They show how "man is the image of his Maker in deed as well as in Truth."

This man Adam—mortal man—only a representative of Man and a partial one at that—is a long way from being The Likeness ; but in his own place he is a likeness of a degree of Man ; and for what he is, he is "good" ; and there is no other kind of man or representative than the "good."

This process in which he appears, of which he is a

product, is like unto the Process which results in the Image; and if that is good, this is like it; that good is reflected. As a representative therefore, there is a place for mortal man in the Great Whole.

This representative and all subsequent representatives are "good," every one of them. They have their own places and offices, and from first to last they are necessary to keep the harmony of the process; for it being like the process between Mind and Its Image, all the stages in the one must have their representatives in the other; and the Likeness of God can appear only through them; the product of the Seventh Day's work can be reached only through the stages of that work.

Any condemnation of mortal man or natural man is directly contrary to Divine Science; and shows a lack of perception and understanding on the part of the one who condemns. He is put "into the garden of Eden to dress it and to keep it"; and he belongs there. He could not be left out; can not be condemned and wiped out as a lie without destroying that harmony of the process which must be kept in order to produce The Likeness.

The first two verses in the fifth chapter of Genesis state this fact.

"In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

Here is the unequivocal statement that the man named Adam is the creation of God; and we see how the creation of God appears, through the work of the Lord God. The name "Adam" belongs to the man

who is "in the day"—the seventh day ; and this man is "in the Likeness of God ;" is not that Likeness, but is in it, as a part is in the whole ; the partial in the complete.

The name "Adam" belongs to the male and to the female which, as representatives of those who are in the Lord God, appear in the World of Representation to be two beings; and they are both "blessed" or bear the seal of the One Creator—Mind.

Both the Seventh Day and all that is in it bears this impress—"good." Shall intellect declare any part or portion of it, a lie? "With all thy getting," Oh! boasted ruler of the nineteenth century, "get understanding."

16, 17. "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

The "tree of life" represents the Thought of Infinite Mind—the Truth. The tree of the knowledge of good and evil, represents Man's power to think. The fruit of the tree of life, is wisdom; the fruit of the other is knowledge.

The gaining of knowledge is the beginning of Wisdom; and to eat of the fruit of the tree of knowledge is to take the first step toward the possession of Wisdom; it is the act for mortals which leads to the partaking of the fruit of the tree of life.

This statement which reads as a command of the Lord which is afterwards disobeyed, is really an affirmation of truth; a statement of fact. Such a result will follow such an act; and it is a result strictly in accord-



ance with the Law of Mind in Its Evolution to Manifestation.

All that appears in this garden of Eden is visible to mortals—to states of consciousness. Each mortal represents a degree of Man; hence each will have a mental capacity representing a degree of Man's capacity. The power to think belongs to Man as a whole; hence each degree of that whole will have its proportionate power to think and will gain results which will bear the same proportion to Wisdom or Knowing All, that it bears to the whole capacity.

Each mortal or type-man represents one of these degrees with its work of gaining Wisdom. Each state of consciousness gains knowledge for itself. Their sum and the sum of their several works is the Sum of Knowledge representing Wisdom or the Known, of God-Mind. All that appears in this garden of Eden is first seen; next, it must be perceived or seen through, and then understood before it is known. To this end there must be a beginning to the gaining of the knowledge which results in and is lost in Wisdom.

Seeing alone is not knowledge; and Adam is the state of consciousness that sees. He is innocent or totally ignorant, this Adam, before he eats of the fruit of the tree. There must be a mental process consequent upon seeing; and that results in some knowledge which is both good and evil; good as far as it goes; evil, in that it does not go far enough; is a partial truth, not the whole truth. As an approximation it is good; as not being the whole, there is something lacking.



This knowledge is limited; it must continually increase; its limit must continually widen to include more and more. The limit, or the not-yet-truth is the only evil; and good and evil are side by side all the way through this process; for every degree or stage reached in it is "good" in itself as so much knowledge gained; but also evil, in that the degree is not the whole and is limited consequently. Ignorance or limit is the only evil; and total ignorance, the only innocence. Only the whole—Wisdom—is unlimited.

This is shown in the phrase "knowledge of good and evil." Knowledge of one includes the other; for knowledge of some good is limited knowledge; and limited knowledge is evil because of the possibility of mistake; but when the limit is also known, there is no evil; for knowing that there is a limit and knowing its nature, shows that all is good.

Good and evil are consequently side by side all the way through this process which results in the possession of Wisdom; and both are to be known, for the end of the process to be attained. Yet both are to be known for what they are, before the at-one-ment with the All-Knowing Mind is possible.

It is natural to first gain knowledge and then gain wisdom; natural to the natural man—the mortal. First seeing, then perceiving, then understanding, then knowing, is the order of the heads of Man's mental capacity as represented in this World of Representation or Natural World.

Evil attends side by side with good up to the point of understanding; then the possessor of knowledge has

grown to the point of understanding limit, and evil is passed; outgrown and left behind.

It is natural in this natural process for its representative man to eat of "the tree of knowledge of good and evil"; for the process of reaching the "Known" of Infinite Mind—Man reaching conscious at-one-ment with God—is represented in this Representation. It is the first step toward the Known.

As a step it is right or good in itself; but it is only a step, not the result; and therefore it is not all the truth; not the Thought of Infinite Mind; only a step toward it which has a limit because it is but a step. Therefore comparison attends the process of gaining knowledge; and the steps are good or evil by comparison. A step is good as far as it goes; as some knowledge it is good because a part of that harmony in which it has place.

As compared with the All-Good it is of the same quality; for the One Law is thus working out to Manifestation. As compared to Wisdom—to the Known of Infinite Mind, it is evil or limited; for it is not Wisdom; it does not go far enough for that.

Wisdom is unlimited; the Known of Infinite Mind is unlimited for it is the Knowing All; and the All is infinite. As the opposite of the unlimited good, it is the limited evil which must come to an end for the limit is outgrown.

Evil therefore is but limit; and limit is inevitable for mortals in the gaining of knowledge which shall end in the representation of the Known of Infinite Mind. The gaining of wisdom is a process that has

its stages in accordance with the One Law; and the outcome of this representative process is The Representative of The Likeness, and is the Jesus.

The Likeness—The Christ, is the Manifestation of Infinite Mind—God; and manifests the Known of Mind. The Representative, represents that manifested Known; and as such is the man in the World—the mortal—who knows all things.

“All things are given unto me of my Father.”

“I know whence I come and whither I go.”

Evil therefore is but the limit attendant upon the process. When it is completed there can be no evil. For Jesus there was none; it did not and could not exist for him.

“There’s nothing evil in itself, but thinking makes it so.” The process of thinking up to a given result is attended with its own limitations, and the thinking makes them.

This limit or evil is comparative ignorance. Total ignorance is innocence and precedes knowing something; comparative ignorance or evil attends that knowing, stands between it and knowing more, accompanies every step of the process which ends in knowing all.

It is not evil, as bad; the process itself and all that is in it, is good; and evil in the sense of “bad” or “wrong” comes to an end in the process when knowledge enough is gained to see it for what it is; when mistakes consequent upon evil or limitation are detected and understood for what they are; then all is seen to be good only.

This process of gaining knowledge and attaining to

wisdom is figuratively expressed in the Allegory as eating "of the fruit of the tree of knowledge of good and evil." And the one who eats shall die in consequence "in the day" that he eats.

This expresses the fact that having gained some knowledge, more follows; the representative of the amount gained must disappear for the representative of an advance in knowledge to appear; therefore he dies in the day and his successor appears; or the "evening and the morning were a day" and another day is to follow.

18. "And the Lord God said It is not good that the man should be alone; I will make an help meet for him."

Here is confirmation of the statement that has just been made as to the nature of evil; the "not good." That which falls short of the whole good, is not that good. It is not good that this man shall be alone; he shall have such help as alone is "meet" or adequate for him; or that which is the only "help" sufficient for his needs.

This representative of a part of man must give place to another and higher representative; for the Law is working constantly toward full Manifestation.

He must have help to that end; and where shall that help come from but from the within of Man.

"Mortals must grow up and into immortals.—*Science and Health*.

One mortal must grow up and into a higher mortal and it, in turn, into another still higher and so on, till the "ground" is moved over and the last mortal finishes this work and disappears or is lost in the immortal in consequence. And this last mortal will be



the seventh day of this Seventh Day or the last degree in it; and only on that day is the work finished.

“I have finished the work that thou gavest me to do.”

The One Principle—God—is compound. The Masculine and the Feminine elements are a Duality in Unity and are The One; the eternal I AM. The Omnipotent Father and the Everlasting Mother of all Offspring—of all that lives, is reflected or expressed in The Image—the Entity of the Spiritual—The Lord God—Potential Man.

Being there reflected or expressed, they must, in turn, be manifested; and in the process through which Manifestation is visible, they must be represented. The World of Representation has place for all representatives; and in this process of representation not only the representatives of the Male and Female—which are the Expressions of The Masculine and The Feminine or The Father and The Mother in God—appear; but their union as one being is represented.

19-20. “And out of the ground the Lord God formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle and to the fowl of the air and to every beast of the field; but for Adam there was not found an help meet for him.”

Here are the representatives of all Living Things—all Spiritual Things which are the reflections—the expressions of Spirit, the Ideas of Mind appearing in the World of Representation in consequence of the power to think on the part of the Lord God, who thus forms them; who thus produces representatives which



as representative of all Spiritual, Living Things, are Re-productions of them and are natural, not Spiritual; for only the direct reflection or expression of Spirit can be Spiritual. Its Deflection is not and can not be its Reflection.

The World of Representation—the Natural World, is now nearly complete as such; but the representation of the Duality in Unity—two beings in one—the Male and the Female—is yet to appear; the in-ness of one in the other is to be represented; and through this representation may be seen “the image in the Image;” but that which is “in” must be represented as “out;” or distinct from that in which it is, to make representation complete.

All these representatives of Spiritual Living Things are seen; are visible to that state of consciousness that sees, and which represents a degree of the mental capacity of Man.

“Whatsoever Adam called every living creature, that was the name thereof.”

To this seeing consciousness, they are whatever it calls them; they are what they appear to be, for no knowledge is yet gained. Among them is no representative of the Female in Man; and Representation is not complete till this one appears.

She is not seen as the others are for she is not among them; she is still within, and can be visible only by coming forth from the within to the without. There is no help meet or fit for Adam or the seeing consciousness; yet nothing else can be seen. They tell him nothing; can tell him nothing.

All these material things—which are not “things” in the highest sense of the word, all “things” being Spiritual as the expressions of Spirit—being merely representative of Living, Intelligent Things, for all Spiritual Things are intelligent according to their degree,—can give no help to mortal man, to the seeing consciousness, toward the perception and understanding of their true nature; yet they must be perceived and understood.

The non-intelligent can impart no information. None of the parts of matter; no material forms can instruct actively; they are but passive representations which can instruct only through what they suggest to the seeing faculty of the mortal and to all his faculties back of that one.

“There is neither life, substance nor intelligence in matter.”—*Science and Health.*

Help to the perception and understanding of them and of what they represent must come from the within, for as the full Expression of Mind-God, all that is of God is within Man. Before knowledge can be gained the woman must act; and she must act from the without in this process of Representation to have the joint action of the two in Man represented to the state of consciousness that sees. Both the man and the woman are “Adam;” but the interior must act with the exterior. Both halves must be concerned in the act through which knowledge comes; both must advance for the one to advance for they are united.

21-23. “And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof;

And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said This is now bone of my bones and flesh of my flesh: she shall be called Woman because she was taken out of Man.'

This "sleep" represents unconsciousness of the fact that woman is within and that the two are one; or lack of knowledge of the truth, which is ignorance. In this sleep or during this lack, the woman appears as a separate being; and again this is the natural result of the work of the Lord God. There then, is the only help meet for man; for the Male and the Female are the two in the One Expression of Mind—God.

The Female is the higher of the two—as the first half is higher than the second half though both are of equal value—in that she reflects or expresses the higher capacity of Mind—the Knowing, and is Intuition.

The Male expresses the lower—Reason; and the Female leads the Male up to herself. It is her office to direct and his to follow her lead. Revelation is through Intuition; Evidence through Reason.

"Divine logic and revelation coincide."—*Science and Health*.

She then is the only help for man, and the fact is emphasized that adequate help can come from nowhere but from the within.

24. "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh."

The term "wife" shows woman to be the complement of the man; the two hemispheres of one sphere.

25. "And they were both naked, the man and his wife and were not ashamed."

No knowledge has yet been gained; hence no experience. They are naked of it, before eating of the tree. There is no sense of anything but seeing. There are no consequences till something has been done to produce them. Adam and Eve are innocent because they do not know evil; and they do not know evil because they know nothing; hence they do not know good either. To know at all, is to know evil as well as good; and to be wise, instead of innocent and ignorant it is necessary to know some and then more.

Is innocence a virtue? It is a mortal's "total depravity" or Ignorance—the true definition for the innocence of Adam and Eve; and their "fall" is the fall into knowledge; a necessary fall that they may rise to Wisdom.

"In Adam's fall, we sinned all." Did we? Surely what Adam did every mortal must do; for with the third chapter of Genesis begins the record of individual mortal experience; the beginning of "the mortal passage from sense to Soul." (S. & H.) That which begins here, ends only with the end of the World; is the work which must be finished by every one of us in his own day.

The process of gaining the knowledge which ends in Wisdom; the process of gaining consciousness of Man's indissoluble oneness with God—The All-Knowing Mind, begins, as represented, with the fall from knowing nothing; from innocence; it is an individual fall and individual death in consequence, and an individual resurrection for all. My experience and your experience and the experience of every mortal in the mortal World, is portrayed in this Bible.

It has its beginning here in Genesis and its ending in the New Testament. Here is the fall; there is the outcome of the fall; here is the carrying on of the work begun; there is the finishing of the work—the death in consequence of eating of the tree of knowledge and the resurrection from the dead.



## CHAPTER V.

### GENESIS, CHAPTER III.

#### MORTAL EXPERIENCE AND THE MANIFESTATION OF THE IMMORTAL THROUGH IT.

Remembering that the first chapter gives the process of Production or Reflection; and the second chapter the process of Re-production or Deflection, we shall see that the third chapter records the process of gaining knowledge with its consequences ; or mortal experience through which God and Man are manifested in the World by degrees, according to its (the experience) degrees; and both wholly manifested at the end of the World; at the end of Mortal Experience.

The One Mind works in and through the Lord God to produce the World of Representation and both work in and through that World, and what it contains as co-workers, to produce The Likeness which is at once The Manifestation of God and of Man.

Here are three processes which are distinct as such, yet are One; or the processes through which Creation is accomplished; the One Work done; and these three are a Trinity in Unity. The Three in One is the starting point, middle and end. Creator—Creating—Created. The first one of this Trinity has Its three; Mind—Its Subjective and Objective. The second has its three; Producing—Re-producing and Manifesting;

the third its three; Expression—Representative and Manifestation; and this three is THE LORD JESUS CHRIST.

The completion of this third process is stated in the New Testament; and the rest of the Old Testament is a pictorial illustration of that which lies between. Genesis gives the direct line of continuity from the beginning—from Adam—to the New Testament; to the Jesus; gives the skeleton—so to speak—which the rest of the Old Testament rounds out.

The six types or mortals in this process which correspond to the days or degrees of Man are all in Genesis; but the seventh, the correspondence of the Seventh Day, is the Jesus of the Gospels.

In this process a part is manifested before the whole can be, for the Law of degree obtains here as in the other two. Knowledge is first gained through the serpent and with the help of the woman.

1. "Now the serpent was more subtil than any beast of the field which the Lord God had made."

There is the statement that the Lord God made the serpent. Remember that the work of the Seventh Day is blessed and sanctified by God; so that all that is produced in it bears the seal of the One Mind; and there is nothing which can be thrown out as not belonging there without destroying the harmony that must be kept.

The "serpent" is all right in his place; he is a direct result of the "forming" of the Lord God; and the One Mind works in and through that forming. The serpent is Appearance which tempts or deceives sense or seeing, only.

If one stands before a mirror his image or reflection is seen therein. It is visible to sight or sense; therefore seen. It appears to be the being who stands before the mirror; but is not. That appearance which is natural or legitimate to what is seen, because of what it is, tempts or deceives the sense which only sees.

There must be knowledge gained for that temptation to sense to be overcome. It must be seen through; an advance must be made in knowledge before it is truly seen or before its nature is perceived. The power of Appearance to tempt, is for seeing only. It disappears when the image in the mirror is truly seen; or when its nature is perceived. The knowledge about the reflection in the mirror has then increased; continues to do so till it is understood; advances constantly till the appearance is known for what it is; and the knowledge of what is manifested though it is gained.

This is a process starting with the acquisition of knowledge and ending with the possession of wisdom; or knowledge of truth only. It has periods or stages. Evil or limit is attendant upon the steps in the process; and as a consequence, the possibility of error or mistake. At the beginning of the process the appearance of the thing seen tempts to error or mistake; for the thing appears to be that which it is not. It appears to be the person standing before the mirror; whereas it is only a representative of that person.

The sense of seeing stops at the outer appearance; can not see the within of it; can not discern the

nature of the appearance. Perception must do that; therefore the process must go on to that point. And between the seeing and the perceiving, mistake—error is attendant upon evil or limited seeing which is at the mercy of temptation; of the power of Appearance to deceive.

To simply see the representative in the mirror is to see outside Appearance only; it must be seen farther, seen into, to be seen through and understood; and this before what it represents can be understood, and it, in consequence, known. The within of the one who stands before the mirror must be reflected or expressed in the representative in the mirror, for it to be a true representative. To see the within of the one before the mirror, in the representative, requires seeing into, or perception. When this within is perceived, the nature of the representative will be understood. Appearance has then lost its power to tempt or deceive; for it can only deceive sense; only seeing; it can not deceive understanding.

Therefore this serpent of Genesis is rightly called “more subtil than any beast of the field which the Lord God had made”; for the forming power of the Lord God results in appearances which are first seen and are to be understood. They appear to be Real Things; Living Things; but they are not; they are only representatives of them. To seeing or to sense only, they are real things because they appear to be so.

Appearance is the direct sequence of the One Mind working through the Lord God; and the harmony of the garden and hence the whole Harmony



would not be kept if this serpent were not there. But so "subtil" is he, this serpent that speaks! this appearance that talks to the woman! But does this mean the lying serpent, the devil of Theology?

The latter is an impossibility; irreconcilable with either reason or justice; while the legitimacy of Appearance can be traced to the One Parent—the One Cause, God Mind.

When the true nature of the representative in the mirror is perceived, the why and wherefore of it is understood; and then it becomes known for what it is, and what is represented through it becomes known as well, for knowing the one is knowing the other. So is the One Mind—the Mind that Knows, manifested through the stages that lead to that end.

Appearance speaks passively and that speech is deceptive to sense; listened to it misleads, or for the time being prevents perception. The passive speech of this serpent of Genesis is the speech of the representative in the mirror which you see as you stand before it. It says to the sense that sees, "I am a living being, complete in myself, having no connection with or dependence upon anything outside of or apart from myself."

This is the temptation of the serpent of appearance. Can it so speak to understanding? Only to that seeing or sense which does not see far enough; but when through perception of the nature of the appearance, understanding has been reached, the serpent has been "lifted up in the wilderness" of sense; lifted up above its power to tempt, and then it speaks life to all who look upon it; for what it actually says is truth, and its speech is wisdom.



Understanding reveals what is manifested through appearance; through all representatives. Appearance has power to deceive sense only; to understanding it has no such power, and perception marks the point where this power of the serpent begins to lessen, and more and more till it disappears.

The serpent is the symbol of Health and of Wisdom; and conscious possession of both by mortals, is reached through listening to the serpent and coming to know it; as it is known, it will be found to state the truth when it says "thou shalt not surely die" and "thou shalt be as gods." The man and the woman shall be individually as the One God or God-like; they shall know all and thus be like the All-Knowing Mind.

The four heads of the river which waters the garden—Man's mental capacity being the river—are the capacities to See—to Perceive—to Understand and to Know. By the process between The Lord and The Christ—the infinite Idea developing itself—these develop as the Seen—the Perceived—the Understood and the Known. For as the process of Manifestation goes on to its outcome according to the Law of Production or Expression, to bring forth the Known of Mind—The Likeness which is one with God, these capacities must act in their order. They are all represented in the World of Representation. They are all manifested by overcoming this World; first seeing, than perceiving, then understanding and then knowing it and all that it contains and represents; and this work done, the Likeness of God and of Man is manifested.

To understand the serpent—the nature and office of Appearance is to see the legitimacy of the work of the

Seventh day; the legitimacy of all that is concerned therein; is to understand the nature of evil and the Omnipotence of Good; is to see how and why there is no evil but only a seeming which disappears when a certain period in the process has been reached and passed. It goes on unswervingly for the One Mind is working toward the Manifestation of the I AM.

The Good is the All; is the Circumference which includes all Expressions and Manifestations of itself. Representatives are neither Expressions nor Manifestations of Mind, for these are Spiritual, Eternal and Unchangeable; they are between them; are mortal or material; have a beginning and an end; a beginning for the work to be done through them; an end when that work is done. They have their own place where they belong in accordance with the Law of Mind; and the error is in mistaking them for what they are not; for the Things which they only represent; a consequence natural to the temptation of the serpent of Appearance; natural to and in the Natural World up to a certain point or stage in it; a consequence which breaks the harmony of the process to the sense which does not go far enough to see beyond Appearance; see the harmony which is discerned later on and which has been going on all the while uninterruptedly though unseen by the sense which sees the outward only; which can not see the within.

If one shall see himself, how is it possible except through an appearance of himself? One looks out from himself to see; something must meet his line of vision outside himself in order for him to see himself. He can only see himself through something that is

not himself; there is no other way. Only by seeing a representative of himself can he see—first, how he appears and then what he is. He never can see himself till he looks at and then sees through a representative of himself.

A mirror affords him an opportunity to meet a necessity; and because he looks out he looks at whatever is outside himself. By looking into the mirror he sees a representative of himself which appears to be himself but is not. This appearance must be looked into; its nature must be perceived, the why and wherefore of it understood, and finally it is known; and the one who sees it, then knows himself.

Now suppose a mirror which affords representatives of the within of a person as well as of his outer appearance; and of his cause or causes. In such a mirror the person would be entirely represented; and consequently the truth about him would be represented also. By a process beginning with seeing the appearance of the representatives, then perceiving their meaning and understanding their nature, the knowing of them—of all they are, all they include and all they mean, would be reached; the truth at last known.

Such a mirror is the Natural World or World of Representation with all that goes on in it. It contains manifold appearances which are all representatives of what is included in Man's being. They are not The Things—are not The Expressions of Mind; but they represent them, and because they do so, they appear to be what they represent; yet are not, and never can be. There are many activities or processes in this Natural

World, and they are representative of the working of the One Law in all its degrees.

These are all the means to an end; to the knowing of Real Things, of the Expressions and Processes of Mind; and through this knowing to the knowing of God and of Man.

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”—*Romans*, i: 20.

And when this Knowing is complete the “Known” of Infinite Mind is reached; the Circle is complete, the the Work is done, for the Likeness has been brought forth; that Likeness which is the Manifestation of Mind-God, and the At-one-ment closes the Works of Creation.

In this Natural World the natural appearances of the representatives make them seem to be the things they represent; hence they seem to be complete in themselves, existing in and by themselves without any visible cause. And this seeming which is reality to sense, is Error; Evil and Error are only in the Natural World, and will disappear from it in proportion as Perception and Understanding is gained; for neither Evil nor Error are realities in themselves; they do not belong among Living Things or Powers; they are but delusions in the World of Illusion and will disappear as that world and what it contains is understood.

This Natural World mirrors not only the Reflections or Expressions of God-Mind, but the Process by which they were produced also. The several stages of that



Process with their several results together with their grand total or Sum, is here represented; and hence the Manifestation of The Mind that Knows is brought forth through these representative processes.

God-Mind, The Creative Power and The Image of God; all that is in Cause and in Effect and in that which lies between, is mirrored in the Natural World—in what it contains and in its processes; and all these from Creator down, together with the last product from the joint works of God and of Man, form together a Complete Whole or One; and God-Mind is that One and Mind is all.

There is no Evil as opposed to Good. All that is or lives, lives in and from the Infinite Mind and is sustained by that Mind. The Good is the All. Evil is but Limitation, and all limitations or evils in this process are overcome in it. Error is but mistake consequent—as a possibility—upon Evil or Limitation; and is outgrown as the limit nears the unlimited; for the manifestation of Infinity is the Infinite Manifestation.

There is no matter if by the term “matter” is meant a separate substance from Mind. Spirit-Mind is the One and Only Substance, and all Its Reflections or Expressions are Spiritual Substantial Things, and the only ones; are Real and Living—Eternal and Unchangeable, and the only such.

Material things—as we call them—and mortals, are only representatives of these Things, hence represent the true characteristics; but they can be neither Substance nor Substantial in the sense given to these terms in a statement of Divine Science. All things in the Natural World are mortal, hence can not be the im-



mortal Substantial. They are temporal for their office has a beginning and an end.

The Natural World of Representation is what has been called the "material world;" and the material is not the substantial. Matter is not and can not be the Spiritual or the Expression of Spirit. "There is no matter; all is Mind."—*Science and Health*. There is but One Substance; there is but One Creation; and the mortal and the material has place in that One. But the false conceptions about the "mortal" and the "material" are quite another thing; and they have no place in the Mind that Knows.

For illustration, suppose a boy to be working at a mathematical problem. He uses something to work it out with. It is an expression of the principle of the science, and as such, has its correct answer which is a part—the last part of itself. The boy uses figures and his mental capacity to work with, in order to find or know the truth which will be manifested through the problem when it is solved.

The figures are not that truth; they are not the answer; they are not the problem; they are not the worker of it; they are not the principle of the science. They are not substantial or spiritual for they can disappear or be extinguished. They are not intelligent; they have no power in themselves; they are not numbers. They are only representatives used to represent a process which lies back of them and in which numbers are concerned.

The worker of the problem uses them or has dominion over them; and that which is true in itself will become true to him through the legitimate use of

them; the use in accordance with the principle of numbers. A mistake made in the working of this problem, prevents—while it lasts—the solving of it. It is made through a misuse of the figures, and is not a part of the problem, of the science of mathematics, of the principle of the Science, of the truth back of the problem or of the worker of it; and it does not and can not manifest the truth of the science, but it can prevent a perception of the truth really expressed in the problem and to be manifested through it to the worker.

The mistake is not to blame for itself; it makes no claim for itself; it is passive and non-intelligent; it is something which—though it is no part of the problem or of the science—stands in the way of the worker; but it did not put itself there, the problem did not put it there, the science did not and the principle of the science did not. What is it and where does it belong? How shall it be classified?

The legitimate factors in a work which shall result in the manifestation of truth, are first—the truth itself, then a medium for the manifestation, the process which brings it forth and a perceiver of it when it comes; for “a manifestation” is to a something capable of perceiving it. A mistake somewhere in the process of manifesting is an interloper; does not belong to that in which it appears. It belongs to the worker of the problem and nowhere else; and he is the one having the capacity to perceive the manifestation or the answer to the problem; but not the perceiver of it; for it is not there to be perceived till the process

has brought it forth; till the worker of the problem has carried on the process to the solving of it.

It appears in the problem but is not there; it is in him; it is a conception which is not true; or is false because it is not in accord with the principle of the science. It is something the worker has made himself through his misuse of his figures or representatives; something that he could not have done had he not had at the outset a capacity to use them; he could not misconceive had he not the power to conceive. It exists through its connection with him and only for him because of this connection.

It is not sustained by the principle of the science because it does not express that principle. It has no reality or truth in it and none can be manifest through it but the truth of its own nature. Yet for what it is, it is real, it is a real error or mistake; and it will seem to be the truth to the maker of it till he knows better. It is the consequence of his knowing something; and it is removed or overcome by his knowing more.

Were it part of the worker it could not be removed. Were it the means to the solving of the problem, it could not be removed without preventing that result. It is something which can be destroyed because of its connection with the worker and with nothing else. It is the consequence of knowing something but not enough; that is all. Not knowing enough—or some knowledge and some ignorance is the knowledge of good and evil which is the cause of the mistake that has come through a misuse of the figures or representatives in consequence.

It can not be classified in the science of Mathematics.

It has no part nor lot there. It is not known by or is not in accord with the principle of the science which holds all that expresses and manifests it in harmonious unity.

The perception of God as Mind, reveals the true nature of matter and of the material; of evil and error; and the perception of the meaning of Genesis gives to matter its proper place and preserves the harmony of the Law of God-Mind which must be kept for God to be known.

Belief about the Natural World and its representatives, constitutes the so-called laws of matter. Belief is a possible consequence of representatives to Sense; for they appear to be real things; is a possible consequence of Appearance, of the tempting of the serpent; and belief that Representation is the Reality hidden by it is Error or Mistake; and Belief is the discord in the process which does not belong there for its Law is Harmony.

Belief is limited, is overcome farther along. The fixedness of belief is seen in what we have called the material. It passes from view as the process goes on to its outcome; for that fixedness is broken up and destroyed by the One Law which obtains throughout from beginning to end of the mortal.

Belief is evil knowledge. Knowledge may be good or true as far as it goes; but its limit may have as the continuity from it, evil knowledge or belief that is not true. Knowledge is good and evil by comparison. Knowledge of things is good only as it is knowledge of the truth of things; it is evil as knowledge of that which is untrue. The fruit of the tree of knowledge



of good and evil is good and evil by comparison with the fruit of the tree of life or Wisdom.

The boy's knowledge of his problem is good as far as this has been correctly worked or is in accord with the principle of the science; beyond that point or beyond the limit of the good knowledge, it is evil knowledge or belief; belief that the error is a part of the problem; and while this is so belief is the law he will work by till experience has shown him his error.

The material is not the substantial but the changeable; for as perception follows upon seeing and understanding is the consequence, change follows change keeping pace with the phases of the process; the fixedness of belief is continually broken up for progress is the order of the One Creation.

The heading of the third chapter of Genesis as placed there by the translators is "Man's shameful fall"; and the fall of man is one of the foundation facts of Theology without which it could not stand; for another of its strong points—the atoning blood of Jesus—would be useless, would have no office were it not for this foundation.

How long shall this misconception and misrepresentation of the Bible—not only of the statements therein but of the nature and office of the book itself—hold men in the bondage of ecclesiastical ignorance and superstition? The reign of ecclesiastical despotism is limited to mankind's voluntary mental and spiritual inactivity. So soon as mortals wake from their long sleep of seeing only, into even dim perception of the meaning of what is seen; wake through using the divine faculties which they have ignorantly



allowed to lie idle, the dream where alone such despotism is possible is broken; and men begin to find and use the powers which shall result in a redeemed humanity.

Content to be led that they may sleep the more peacefully, there is no assertion of manhood; and the divinity of the human is invisible and unknown. Man never has and never can fall from his high estate; and there is no necessity for the shedding of blood to redeem from the consequences of a fall that which never could fall.

What is called in the Bible by those who knew no better, "man's shameful fall" portrays the consequences of a possibility in a state of consciousness; not any change in Man—the Image of God, for no change is possible in the changeless; and if the Image of God is the whole Expression of God-Mind, it is eternally sustained by the One God-Mind; and so is, of necessity, changeless if God be The Unchangeable.

The Image—the Infinite Idea of the One Mind, is The Conscious Entity. As such its consciousness comprises many degrees; for The Infinity that is Consciousness Itself, is expressed by it; and the One includes many; includes Multiplicity and Variety. These degrees which are the parts of the whole—that whole the consciousness of the Entity—are, of necessity, represented in the World of Representation, to which and in which these representatives are natural.

These states are not beings, but they appear to be; they are mortals. They appear in this process between Subjective Ideal Man and Objective Real Man—the two parts of the Only Man—as types or typemen

who are the embodiments of the states. These succeed each other in regular order as the states succeed each other, till the process is complete; till the consciousness of the Entity is fully represented and the Likeness is brought forth which is the Likeness of Infinite Consciousness.

These states of consciousness—these typemen—these embodiments, are named; can be named for parts are namable; the whole which is represented through them is Man—The Lord God, who expresses the Infinite and Omnipotent I AM. The first of these states has its embodiment as Adam, who is not Man, is not the conscious Entity; but as a representative of a degree of that Entity, represents a proportionate degree of the mental capacity of that Entity. The Adam—a state of consciousness—will think and act according to its capacity as a state; as a representative will represent, according to its capacity as a degree, all that the Entity is.

The mistake in all our religious teachings has been to make the Adam of Genesis that which he is not and never was meant to be; and this mistake is due to the misconception of the first two chapters of that book. The perception of their real meaning reveals the true nature of the Adam.

The Infinite Consciousness—the One—Soul Itself—The Only Ego, is expressed by degrees till it reaches full expression in the Conscious Entity—The Lord God. All degrees of Consciousness which are expressed in the Conscious Entity are expressed out of it to be manifested; for the One Mind is working ceaselessly to that end.

They must be manifested singly and collectively as manifesting the process between Soul or Consciousness Itself and its Expression. Between the Entity—the “I”—and its Self; or between the Image and the Likeness—The Lord and The Christ, is the process which contains them; which manifests the process between the Only Ego and Its Expression. And the Process as a whole, from God—the One Ego to Its Expression—Man; and from Man to God, is represented through Man’s forming power. The “mortal passage from sense to Soul” represents the whole Process; the man of the World—the mortal in the passage, represents, in his degrees, the degrees between the “I” and its “Self”; between Ideal Man and Real Man—The Lord and The Christ.

The Christ is the embodiment of the immortal, spiritual degrees; the Jesus the embodiment of the mortal degrees; and the mortal process makes manifest the immortal Process.

These seven typemen—embodiments of states of consciousness — are Adam—Enos—Noah—Abraham—Isaac—Jacob—Jesus. None of them is Real or Spiritual. There is but one such; they but represent the parts of that one to and in the Natural World. It takes these seven types to wholly represent the one; they represent the seven days of Creation which are needed to make Creation complete; the Work of Mind finished.

The days which produced Man—the Image—are six in number; and the seventh produces the Likeness. The seven are represented for Representation must be whole or perfect as such; there is no imper-

fection in Mind or the Work of Mind. Creation is the Macrocosm and Man is the Microcosm; and the One Mind includes both and "All is Mind."

The sleep of the Adam is the unconsciousness of the mortal of its own nature and of future and higher states which will come as the One Law works on to full Manifestation. One state is not and can not be another; but one precedes another which will be higher than the first, and the lower will be lost in the higher. The Adam is lost in the Enos, the Enos in the Noah, and so on till the Jesus is reached in whom all are merged; who knows all things; to whom belongs all power in heaven and on earth as the representative of the Christ whom he manifests to the World.

It is in this sleep or state of consciousness which is unconsciousness of higher states because not yet reached, that Error or Mistake exists as a possible consequence to limited knowledge; to Seeing; a consequence which is overcome and destroyed as advance is made and higher states displace this lesser.

Eating of the fruit of "the tree of knowledge of good and evil" is the first step; some knowledge is gained and before understanding is reached there is a chance for mistake; error as a part of the knowledge possessed. Seeing Error as truth belongs only to the state of consciousness represented by the Adam; is outgrown as the process goes on.

Enos marks the next type—Perceiving. Between the Adam and the Enos are conditions which are represented by the types between them. Seth is the connecting link between Seeing and Perceiving; between seeing Appearance and perceiving its nature or



its truth; between the state called Adam and the state called Enos. The limit of Seeing only—for this state has a limit as that capacity has a limit as such, though it is merged into the capacity to perceive—is evil; or the limited knowledge so gained must grow and increase till the limit or evil is outgrown and overcome; till mistake is atoned for.

1. And he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden ?”

This statement of the serpent is a question asked of the only one able to answer it; for the Knowing of the One Mind is expressed in the Female part of Man which is represented in the garden in a degree as the woman—Eve.

2. “And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.”

Here is the statement that the fruit of all the trees of the garden may be eaten; and the woman voices the truth in this answer. They are all to be partaken of; they are there for that purpose. Every representative represents an expression of the One Mind, which is in the Lord God; and every one is to be first seen, then perceived, then understood, then known; and it is in the order of Creation that the fruit of the tree of knowledge shall be partaken of.

3. “But of the fruit of the tree which is in the midst of the garden; God hath said Ye shall not eat of it; neither shall ye touch it; lest ye die.”

There is a natural consequence to the eating of the fruit of this tree. The one who eats—Adam—must necessarily “die” or pass from view; for the process



of gaining knowledge is thus begun which will go on to completion according to the Law of Degree; and another type or embodiment will naturally take his place as advance is made in this process.

4-5. "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Again the serpent speaks truthfully. He is not a lie, neither does he speak a lie. Truth itself is represented by Appearance; and what Appearance actively says to Sense is true; but Sense has to grow to the point of perception of the truth spoken through Appearance. "Ye shall not *surely* die." There is no death to that which really lives; no ceasing to live. That which is back of the Adam, which makes the Adam-state as the beginning of a succession of states, sustains this line of succession in which higher representatives displace lower ones, who are merged—because of the "survival of the fittest"—into the higher; or the Adam dies that the Enos may appear; for "the evening and the morning were the first day" of the World.

The Adam is necessary to the Enos; the latter could not be but as the successor to the former, who is the stepping stone to the next and all higher states which are lost in the manifestation of the "Known" of Infinite Mind. The only death is the disappearance of the partial in the complete; a process which goes on by stages.

"For God doth *know* that in the day ye eat \* \* \*"

The One Mind Knows All for it includes All. The

Seventh Day is included in Creation. The work of this day in this day, belongs in that All. It has its beginning and its ending as the work of that one day; its evening and its morning. The beginning of the process which is manifested through the work of this one day—the process between Seeing and Knowing—is with the Adam, and in this “day” the knowing is to be attained. The “eyes shall be opened” or seeing shall become perceiving and go on to knowing; and “ye shall be as gods knowing good and evil.”

In this day the process shall go on to completion, for it is in the work of the seventh day which God-Mind blessed and sanctified. It is the One Mind that “Knows”; and the outcome of this process is the Knowing of Mind manifested through attainment; through becoming *as* or like Mind—God, by knowing all things — becoming one with Mind—God.

God is then manifest, for the process which leads to that end; to the completion of Creation in seven days, is finished.

When all is known in consequence of first seeing and knowing a little, evil or limitation is known for what it is; and there is no evil for there is no sense of limitation in knowing all. The nothingness of evil and error are known and Good is known as The All; as the Omnipotent and Eternal. Here is the end foreseen from the beginning; for the One Mind and the One Law speaks through every part and portion of the World of Representation. “Ye shall be as gods” does not mean “other gods beside the One.” The term “gods” means the man and the woman—two of

them—to become Godlike through beginning the process which leads to all knowledge or Wisdom.

6. “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

The process is begun which is to end in the “Knowing” of Infinite Mind and which is one with the “Known” of that Mind. The woman saw that the tree was good for food. The statement that every tree in the garden was good for food was made in the ninth verse of the second chapter. And every tree in this garden without exception is “made” to grow there by the Lord God. The tree of knowledge of good and evil is as pleasant to the sight and as good for food as any other tree; and the woman sees this; sees what the man can not see and who can only accept from the woman. She sees that this is “a tree to be desired to make one wise.”

The only way to gain Wisdom is through knowledge which must be gained before the former can be possessed. But knowledge has limitations and Wisdom has none; and in the process which leads to Wisdom, these limitations are passed one after another. And those parts of Man and of his mental capacity which are represented by the man in the garden, are led naturally by those represented by the woman; the “lights in the Firmament” shine with the “Light” above the Firmament. The Rational is led and governed by the Intuitional in the harmonious process according to Law. She ‘gave unto her husband and he did eat.’

7. "And the eyes of them both were opened; and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

Eating of the fruit of the tree of knowledge or taking the first step in knowledge, has an immediate consequence; it opens the way to more; opens the eyes so that later on they may perceive; the sense of seeing can now grow to the sense of perception. More is known than before eating or before the process is begun; and though ever so little, it is a step in the direction of Wisdom; "they knew that they were naked."

A consequence of the first step is a sense of limitation; some or a little knowledge is not Wisdom. This sense of limitation is the "aprons" which cover what is so far known; which cover in both directions for they are between the state of consciousness represented by the Adam and the higher which is to come; between the knowledge so far gained and the more that is to follow. This apron or covering is first slight or thin; it does not offer an impediment to seeing; does not obstruct the capacity to see. This sense of limitation does not yet prevent perception.

8. "And they heard the voice of the Lord God walking in the garden in the cool of the day."

The way is yet open to one-ness with the Lord God and through this unity to one-ness with the One Mind. The continuity of seeing or perception makes possible to the state of consciousness represented by Adam and Eve a future possibility, not included in this state of consciousness. The "cool of the day" is the evening of the day which must have a morning to be complete or a whole day; Adam is the evening for which



Enos is the morning, and experience makes that morning dawn.

But the Lord God—the Image—is invisible to the state of consciousness called Adam, for this Image is Subjective; can not be seen till known; and many stages of the process lie between the Adam and this knowing.

8. “And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.”

Adam can not stand in the presence of the Lord God; or seeing can not reach at once to knowing because of the trees of the garden, or all the representatives between seeing and knowing which must in turn be partaken of; for they are all “pleasant to the sight and good for food.” These trees hide this state of consciousness from the highest state; for they all grow “out of the ground” or process at the beginning of which stands the Adam and at the end, the Likeness which has come forth from the Image.

Adam and Eve are also hidden by the “aprons” which are parts of these trees, made from the leaves; and this sense of limitation expressed by the leaves of one tree—they have eaten the fruit of but one tree—must expand till all the food which the trees as a whole represent, has been consumed and Wisdom gained; the knowing attained.

9-10. “And the Lord God called unto Adam and said unto him Where art thou? And he said, I heard thy voice in the garden and I was afraid because I was naked; and I hid myself.”

The call of the Lord God to Adam—of Ideal Man to the state of consciousness farthest off from knowl-



edge of the "Self"—is ever uttered and ever speaks truth; for this call is the voice of God uttered through Its Expression of Itself. If listened for and listened to, it will ever reveal that truth which is not gained by looking without. From the within is this voice heard all the way through this process from seeing to knowing; from seeing Representation which includes a mortal, to knowing all that is manifested through Representation. "Where art thou" Oh! mortal or limited sense of man? Come up higher!

The natural accompaniment of a sense of limitation in a state of consciousness where there is but a dim perception of something above and beyond itself and as yet unknown, is fear; and thus the element of fear lies at the foundation of the gaining of knowledge; an element which is naturally overcome and destroyed in the course of the process which leads to Wisdom. There is no mention of fear in this Allegory of Genesis till the first step in the process has been taken; the first gain in knowledge made. But this fear hides the truth of being; adds to and strengthens the limitation consequent upon the beginning of the process; makes more to be overcome in the necessary experience—necessary to states of consciousness—through which the hidden truth may be perceived.

11. "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

How can this state of consciousness include an element of fear, except it is already on the way toward another? Unless something is known through seeing, which is not included in seeing itself?

12-13. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat.

"And the Lord God said unto the woman What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

With the element of fear included in the state of consciousness named Adam, there is a looking backward as well as forward. There can be no looking back till there is experience; and there can be no experience till there is something known, for gaining knowledge is experience. With a sense of fear there is a looking back to see what has caused it; and through remembrance of what is past together with fear in the present, comes belief; a possibility, possible only to a sense of limitation; to limited knowledge; to that stage in the process which has not yet reached perception and understanding.

"The serpent beguiled me." In looking back the serpent is seen to be directly responsible for this stage in the Adam state of consciousness; and fear of and belief about the serpent Appearance and about the process of gaining knowledge and of future results, is the natural outcome. This sequence is the discord which, to this state of consciousness at this stage displaces the harmony; or is the reality to Adam and Eve.

14-15. "And the Lord God said unto the serpent, Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

Belief in the power of the serpent of Appearance to deceive and mislead, and to cause painful experience,

degrades the serpent and places it upon its belly in the dust, to that state of consciousness which includes belief. Hence appearance is degraded, because through belief, misunderstood.

Belief as a possibility consequent upon the first step in knowledge marks the beginning of a process within the process, which runs all the way through Genesis as a wheel within a wheel. To believe is not to know; and believing is actively possible only to those states preceding understanding, and understanding is a necessity to the destruction of belief.

Belief does not express or manifest the One Mind. Truth is in that Mind; and only that which is in It can be expressed or manifest from It. But in this process between Expression and Manifestation there are possibilities to it—the process—only. These possibilities will be realities to the state of consciousness which corresponds to the stage in the process; and will be overcome and destroyed as a higher state succeeds a lower; as a higher stage in the process succeeds a lower stage; and the One Mind is working through it all to manifestation.

A stage in the process represents a degree of the consciousness of the Conscious being—Man. A degree of consciousness will have its own capacity to think for itself; its proportion of the whole power in accordance with its own proportions. Man being that Conscious being which has the power to think, a part of that Entity will have its corresponding part of the power.

The Adam is a state of consciousness thinking for itself and gaining knowledge thereby; it will have this

sense of limitation and consequent fear and belief; hence this sense is the believer, and this believer is mortal; for as the process moves on; as this state of consciousness gains knowledge enough to bring forth its morning or grow on and into a higher state, the believer will lessen, dwindle and disappear as the ruler when the state of consciousness which represents understanding is reached; for if one understands, he does not believe.

The believer is the dreamer of the dream. Adam could not be a believer with this sense till that innocence which is no knowledge has been destroyed by gaining some knowledge; only then is it possible to believe; therefore there must be a state of consciousness that knows something, for there to be a believer; and the belief will last as long as the believer of it remains.

A dreamer of a dream is co-existent with the dream; when one ends the other does; when the one who dreams wakes up there is neither a dreamer nor a dream; but there has been a capacity to dream, or there could have been neither.

That which is a reality to the Adam will be perceived to be unreal or not a manifestation of Mind by the Enos; and will be understood for what it is by the Noah. The Lord is not a believer; the Christ is not a believer; and the two are One, and that One is Divine Man; hence Man is not a believer. Jesus—the highest mortal—is not a believer; he is the mortal who knows. There is no believer in the sense that Man must be the believer; a state of consciousness is not the Conscious being.



Beneath the discord or dream which is the real to the Adam and Eve, is the Harmony which, permanent in itself and ever present, must become such to the state that holds the discord as the reality because its sense is discordant, not harmonious. The discord is the visible in consequence; the Harmony is invisible.

A possibility to a state of consciousness is not an equal possibility to the Conscious being—the Entity; for though the Conscious being includes all degrees as parts are in a whole, he does not include the limits of experience in and to the individual states; for these limits are outgrown and lost in the unlimited; the mortal is lost in the immortal; hence the latter does not include either the believer or the belief; the mistakes or errors in experience. Every state of consciousness gains knowledge on its own account. Its experience is its own with all that is included in it. That degree of consciousness in the Conscious Entity which is represented by it, includes none of them.

The fear and belief, and consequent painful experience of the Adam has no place in either The Image or The Likeness; but the Likeness is brought forth only through the overcoming of these experiences of the Adam and of their consequences after the Adam; through the exercise of that “dominion over all” which is inherent in Man; which is expressed in The Image and manifested in The Likeness; hence is manifested in the Natural World through all the representatives in that World.

Each state of consciousness will have its own proportion of that power as it has of the others; it can not have the whole power, but according to its degree



it must manifest to the World that which belongs to it. Only as the states representing the degrees succeed each other, rising higher and higher, is the dominion of Man fully manifested to the World through that highest of all states—the Jesus.

This dominion will be established during the process which leads to Manifestation for it is part of the work of the Seventh Day; the product of that work—The Likeness—can not appear till this dominion is represented in the World of Representation. Dominion is not represented in Subjection; and the subjection of the serpent; of the Adam and his wife to fear and belief as a consequence of the first step in knowledge, must be overcome through perception, understanding and realization. So gradually according to the Law of the Process, Man is brought forth out of the Process in the Likeness of God.

Adam after eating of the tree of knowledge is a believer in that his natural sense believes instead of knows; but Adam is not Man; is not the Conscious being; is only the representative of a state of consciousness, and consequently represents possibilities in, of, and to, that state. These possibilities are natural and Man's "dominion over all" includes dominion over the Natural. This explanation reveals the meaning of that statement which is a stumbling block to so many—"a belief without a believer." (S. & H.)

This dominion over all, which belongs to Man and is the expression in him of the Omnipotence of The Creator—Mind, is in embryo in the Adam-state. It is developed by steps or stages in accordance with the One Law; and all experiences consequent upon the

beginning of the process which commences with knowledge and ends with Wisdom, but brings it forth to manifestation.

This dominion over the Self which belongs to The Image—The Expression of God-Mind—is represented in the Natural World by the dominion over states from low to high; what this dominion means is represented in that state which is the embodiment of all the states; represented in the type-man who embodies all the previous type-men—the Jesus.

The power of dominion which is latent in the Adam must become active to produce results; and this activity ensues from experience, and experience from the gaining of knowledge. Dominion then over all the component parts of experience as a whole; over all that is real to a state of consciousness; over limit, over fear and belief, over all temptation and deception, is to be manifested in this process of representation; and till this dominion is manifested in the World to the World; the process is not complete; the Day's work not done.

This dominion begins to be represented in this process, through the woman; is carried on from stage to stage and finally established in the World through her: for woman represents the higher or intuitive—the knowing power of Mind and man the lesser or reasoning power; and all advance in this process is through the leading of the woman and following of the man.

This fact puts enmity between the seed of the woman and the seed of the serpent; or between the constantly rising conceptions of the woman and the perpetuation of the degradation of Appearance; for

the nearer the process comes to the "Knowing" the less power is there in self-deception.

When the Representative appears in the Natural World, which manifests to the world Man's dominion, "the head of the serpent" is bruised, proof is given to the world of the true nature of limit, deception, fear and belief. But this Representative is not the Likeness of God-Mind; is not The Christ; but the appearance through which The Christ is discerned; and this appearance disappears for the Likeness to appear; the Jesus goes that the Son of God may come, and "thou shalt bruise his heel" is fulfilled.

16. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

The children which this representative woman—the Eve—shall bring forth, which are in the direct line of succession to the Adam; the types of the stages in the process which ends in the type, Jesus, are Enos—Noah—Abraham—Isaac and Jacob. They represent the advance to Wisdom through the several stages of knowledge, by the union of woman with man; illustrated by the marriages through Genesis; or the leading of the man—the rational faculty of man's mental capacity—by the woman or the intuitive faculty, and their united action.

So is Eve the "mother of all living"; for this line of succession is the "Survival of the Fittest" in the Natural World. Through this process the woman rises higher and higher till the Divine Mother, the Feminine of Infinite Principle—Mind, is represented in the World by the Virgin Mary.

The sorrow of the conception and the labor of the birth of a higher type is multiplied and increased by the fear and belief consequent upon limited knowledge; and hence the power of Appearance to deceive; but the woman's desire is to her husband; is to act unitedly with him to higher results, to raise him to her constantly aspiring plane, to be one with him; and this oneness in the early stages of the process is manifested only by his rule over her; by her outward subjection and inward leadership. Through this subjection in the first stages of acquiring knowledge, the "ground" is cursed for the Adam.

17-18-19. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field:

In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return"

The direct consequence of hearkening unto the voice of the woman is to eat of the fruit of the tree of knowledge of good and evil; the fruit of that tree is Experience, and the first steps in knowledge and experience are gained together. The sequence of this step is to bring the one who takes it—the state of consciousness represented by the Adam—face to face with that which has to be overcome or passed as the process thus begun goes on to completion.

Limitation, fear and belief constitute a discord to sense which shuts out from the Adam-state the har-



mony or the garden of Eden; and makes the discordant the present reality which hides the underlying harmony and its future manifestation. This discordant sense which must remain for the Adam when the woman who alone can know the truth which destroys error is subject to him and thus shares in the sense, causes the "ground" out of which grew every tree which was pleasant to the sight and good for food, to bring forth only thorns and thistles to the Adam-consciousness; the thorns and thistles of painful experience; and the food which sustains this consciousness with its sense of inharmony is the "herb of the field"; none of the trees of the garden minister thereto.

To continue in the garden till the tree of life is also partaken of, is to live forever; or the process going on through its successive stages, makes at the last the One Life manifest.

With this sense of inharmony the woman labors as well as the man; she in her bringing forth, and he in the eating of that food which is the herb of the field instead of the fruit of a tree which produces seed after its kind. And this labor in consequence of a false sense—a sense which does not belong to harmony as seeing only, does—shall go on till that state of consciousness to which alone it is possible, is entirely outgrown; till the Adam-man has returned to the dust or nothingness from which he was taken; for he is no man; only a representative which has fulfilled his office and disappears in consequence when the process has passed beyond him.

Being "dust" or non-entity at the beginning, he



can be no more farther on. But when a higher state of consciousness has arrived as the Law moves on to manifestation, there is a resurrection from the dead; or the dust which has claimed its own—the Adam.

21. “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.”

The “aprons” formerly made by the Adam and Eve which but partially covered them have now become coats which envelope them. The sense of limitation which at first can be looked over and around by the Adam-Consciousness, in consequence of the intermingled fear and belief constituting a sense of discord added to the sense of limitation, becomes fixed with that consciousness, or becomes embodied. And this embodiment or coat of skin is the body of that state of consciousness which expresses all that is contained in it.

These coats of skin were made and put upon the Adam and Eve by the Lord God; though the aprons were made by themselves. In the Lord God is no sense of limitation; all limits are in the Image as parts are in the whole; but there is no accompanying sense of a part as the whole; for the Image expresses the “Knowing” of Mind—God; and the Likeness will manifest the “Knowing” expressed in the Image.

In the process between the Image and the Likeness, the parts or limits in the whole or Image, are represented; consequently in the process of Representation all sense accompanying a part or limit by itself, is represented; and this is worldly, mortal sense or sense-existence which must grow out of itself to Soul-existence which alone wholly manifests the One Life.

The Adam and Eve clothed with the coats of skin, are—combined—the type of sense-existence; that which is not lasting because it does not reach up to the real—to Soul-existence. But embodiment, or representation of all that is included in a state of consciousness and its sense of existence, of living, is one form of representation in the Natural World of a day of creation with its evening and morning as expressed in the Image.

The six days with their individual results or products, being expressed in The Image are expressed out of it in states and their embodiments; and these coats of skin of the Adam and Eve—these embodiments or bodies, keep pace with the states expressed in them, together with all sense in and of the states, all the way through the process. They are the registers of the process; they show the advance made therein.

All that enters into any stage or state is registered upon its body which is the fixedness of the state; and all changes in the bodies of the process will come necessarily, through changes in the states. These bodies therefore, in the process are not Man's bodies; they are the bodies of representatives of his parts which register the growth from Sense to Soul—from the Mortal to the Immortal.

“Body—alias mortal sense.” “There is no mortal mind out of which to make a mortal body. \* \* \* There is but One Mind, the unerring and immortal; and this one contains no mortal opinions.”

*Science and Health.*

These embodiments or bodies are mortal for they express the mortal; that which has beginning and end; a state with its sense of existence and what living

includes to that sense. This state with its sense will come to an end for the process goes on according to Law and all the states are outgrown. But embodiment or body itself, is of and from the One Mind and is manifested through the Lord God.

The embodiments or bodies in the process are not the Divine Body; are but the stages of representation which lead to that end. These bodies when understood, are seen to be no part of Man; are not and can not be a part of the immortal. They return to the nothingness out of which they appeared when the false sense which is their substance is overcome and outgrown; for the "clothing" or body is but the fixedness or register of the point reached in the process.

This fixed point or register is a medium for the corresponding degree of manifestation; and there could be no manifestation of the One Mind in the World to the World if there were not a part of that World which could reflect it. Through the mortal body at every stage in the World of Representation can be a manifestation of the invisible and immortal that is back of the World. There is such manifestation for those who know enough to recognize it; and "body" in the World—mortal as that World is mortal—is what is necessary to the World as a background for a manifestation of truth.

All these states of consciousness are "clothed" by the Lord God in that all the embodiments are the sequence of the One Law—the Law of Degree; the One Mind working toward Manifestation; but the quality of these bodies does not manifest that Mind or Its Expression — The Image — Ideal Man; because that

sense which is not the sense of harmony but foreign to it, is embodied in them and determines their quality which is farther and farther from the Spiritual as this mortal sense has the supremacy.

As the process goes on through its several stages or periods to completion, these embodiments or bodies lose their opposite to Spirit, or material quality; for Seeing finally becomes Perceiving and Understanding; then the process of Realization brings out at last the "Knowing;" and these bodies which have been growing nearer and nearer the Spiritual Likeness, finally come to an end as material; the Natural disappears for the Spiritual to appear, death, or the disappearance of that which can come to an end, being swallowed up in the victory over the mortal, through which appears the Immortal—the deathless—the unchanging; that which has "dwelt forever in the bosom of the Father"; the Ideal of Mind, in Mind from before the beginning of the World, manifest at the end of the World through overcoming the World in its stages and as a whole; The Christ who is "the only begotten Son of God," or the only Manifestation which manifests God or Mind wholly; because in him is embodied only the eternal harmony.

This question of embodiment or "body" is one of the most puzzling to the average student of Christian Science; and the work of understanding it is complicated when it is denounced as a lie. It is not a lie in itself; it is the background for manifestation and as such may manifest a lie or the truth; may manifest a discordant sense which has no place in the universal harmony any more than the mistake made by the boy in



working his problem has in the science of Mathematics; or it may express the clear perception of the invisible Truth and show forth that underlying harmony that is the Law of Life.

It is often the case in the teaching of Christian Science that "body" is lied about, because the average teacher has not grown to the point of perception of its true nature and office; and this is largely due with many of them to too implicit reliance upon other's statements and nondiscernment of the necessity of verifying them for themselves.

The mortal body is not Man; is no part of Man; is not and can not be immortal and unchangeable; but it is a truthful expression of that which is expressed in it, and is not responsible for itself hence should never be condemned nor calumniated. There can be little advance to higher ground in the demonstration of Christian Science till it is understood for what it is.

One fact is patent to all; this mortal body is the only body we are at present conscious of; and we can be conscious of no other till the state of consciousness represented in it has grown higher and renews it. Paul says "And be ye therefore transformed by the renewal of your minds!" Or Man's mental capacity which is capable of compassing the Knowing of Infinite Mind and becoming one with It as "The Known" must be filled or embodied. There are registers or bodies at every step or stage—at every day in the process which leads to that end, each new embodiment or body being a renewal of the previous one; but a renewal which is at the same time a transformation from "glory to glory."



The "body of Sin" is the mortal body; but that body is not the Sin. That which is embodied in it is the Sin. All false sense; all which is not in and of harmony, is Sin or Error—discord. "Let not sin therefore reign in your mortal body." Here is the plain statement that Sin is that which is in the body as expressed upon the body and the accompanying statement that it need not be. "Let not" etc. shows that there is a dominion over the body—over that which reigns in the body which is inconsistent with that harmony, that truth which the mortal body should and can show forth when that dominion is perceived and established.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" If the state of consciousness embodied is ruled by a false sense, its body will manifest that sense and can in no wise "enter into the kingdom of heaven" or harmony. If it is ruled by obedience to the Law of God-Mind through perception of and voluntary action with it, that is "obedience unto righteousness;" salvation from a false sense and transformation of body.

In the 15th chapter of 1st Corinthians Paul says "There is a natural body and a spiritual body. \* \* \* \* Howbeit that was not first which is spiritual but that which is natural; and afterward that which is spiritual."

The mortal body is the natural body; the natural embodiment of all stages in the process together with all the accompanying sense in these states of con-

sciousness; and natural to the Natural World; the World of Representation. Not till this World is overcome, the process complete, all the states—minus all false sense because overcome in the growth through this process—embodied in that body which is the whole of all parts, does the spiritual body appear. It is last not first for the One Mind has worked to its production through Man.

“Know ye not that your bodies are the temple of the living God?” says Paul. Ah! that is just what is not known when the body is condemned and despised; when Christian Scientists are taught that they must “deny the body”—must declare they have not got any, if they would be “scientific” (?) We must know our bodies for what they are; not accept them for what they seem to be. To hold such a position is but to deepen the ignorance and its accompanying sense which must be later worked out of.

“Body” is the temple of the One God—Ever Living. It has its outer courts, its inner temple and its holy of holies. Many throng those outer courts, fewer are in the inner temple and but one may enter the holy of holies. Sense-existence with its many phases which are realities to it, is in the outer courts. The inner temple is the retreat from these where they may be understood for what they are; and he who enters into the inner temple and dwells there long enough to lose all desire for the busy outer courts, may alone turn his face toward the holy of holies, leaving behind all that dwells in the outer, and come at last to enter therein, sole dweller in that light which shines forever upon that throne whereon he reigns victor over sense

and illusion; over death and the grave; over all that lies between Sense and Soul; between the seeming self and the Omnipotent I AM.

This conquest is conquest of what body represents; hence conquest of body itself till the only body which is Eternal and Unchanging is reached, for the changeable is overcome. This body is the body of the Christ—the holy of holies of the temple.

22-23. “And the Lord God said Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live forever:

“Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.”

Remembering that “the Lord God” is the designation of the Expression of God-Mind, the meaning of “the man has become as one of us” will be seen. This Adam-man or state of consciousness thus embodied has begun the process which leads to knowing; and “knowing” is the inherent capacity in the Lord God—The Idea—Man.

The Knowing of All or Wisdom includes the knowledge of evil for what it is; but not knowledge or consciousness of a sense of evil; of a reality to inharmony. To eat of the tree of life is to live forever, or have a continuous consciousness of living and of what it includes with no sense of aught which is not part of the universal harmony; for the “tree of life” represents the thought of Infinite Mind or Truth; and to feed upon Truth only—to think only that which is true, is to know only that which is true; is to gain Wisdom, and that is the “Known” of Infinite Mind.

The false sense which has become an element in the

state of consciousness represented by the Adam and Eve through the first step in gaining knowledge, shuts that state out of the garden or harmony through inability to perceive it, the false sense being the present realty; and that realty to this type-man compels him to "till the ground from whence he was taken;" or work out through Experience as the process goes on, the perception of the only Real, in the face of that which seems to be such.

24. "So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way to keep the way of the tree of life."

The "flaming sword" is Experience which is luminous from the within. It stands between the Adam-consciousness with its false sense, making that which is present to it the only realty—and the truth of Man; between sense-existence and Soul-existence; and it turns in every direction "to keep the way of the tree of life."

The thought of Infinite Mind can be partaken of only when the realty to sense is found to be the unreal—that which is not a part of the universal harmony; and this perception is reached through the Experience which is for the Adam-consciousness and for all the subsequent states; through it, is salvation from error, from all that does not represent that which is in Infinite Mind; salvation worked out and dominion over all, established; made the controlling element in higher states of consciousness.

The Hebrew word for "Cherubim" in the singular

is "Kerûb" from "Kârub"—to grasp; to lay hold of. They represent those higher states of consciousness which—as the result of Experience—can grasp or lay hold of the tree of life—the Thought of Infinite Mind—the Truth inaccessible to the Adam-state,



## CHAPTER VI.

### GENESIS, CHAPTER IV.

#### SEEING, AND SEEING INTO.

The fifth chapter of Genesis closes with the Noah and his sons. Noah is the second of the days in the Seventh Day which correspond to the days of the first chapter and hence is the second day of the World—the firmament. He is the representative of Understanding. Between the Adam—the representative of Seeing—and the Noah, are the processes which lead to the latter; for this work of the Seventh Day includes works within the Work; processes within the Process which multiply more and more as the main Process advances.

It is not attempted in this interpretation of Genesis to follow these inner processes through their stages to completeness as processes by themselves; only to give an outline of the main Process with its days or representative embodiments and point out the process of Belief.

These two processes between the Adam and the Noah may be termed, for the sake of illustration, the indirect and the direct. The first is stated in the fourth chapter and the second in the fifth chapter of Genesis. The indirect process is the working to the stage of understanding through painful experience which is the consequence of a false sense through see-

ing only; an experience which finally destroys the sense. The direct process is through the faculty of spiritual perception which accompanies seeing and works as one with it when not prevented by an intervening false sense.

1-2. "And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of the sheep, but Cain was a tiller of the ground."

The Female in Man being the expression of the Feminine element of Infinite Mind, as such, expresses the highest power of Mind; is above the Firmament or Understanding and reaches down to the lower, the Masculine which is below the firmament to draw him up through it to herself; to conscious Oneness in the "Knowing" of Mind.

This is illustrated all the way through Genesis by the part played in the Allegory by the woman under different names. As the Eve she gives "the fruit to her husband who did eat." Present with him out of the garden as she was in it, every subsequent result must come through her participation in the work going on, for it can be completed only through her.

Standing next to God-Mind in the order of Expression or Evolution, therefore the highest of the degrees, in the process of Involution or the process of returning to Mind as the consequence of proceeding forth from Mind—the rendering unto God of His own—all the steps or stages move in sequence nearer and nearer to her; she ever, by her participation in the work at every point, helping toward this result.

The phrase "And Adam knew his wife" which is

reiterated by subsequent types who displace the Adam, illustrates this fact; and reveals the consequent births as results of a far higher nature than the literal and orthodox—according to modern Christianity—interpretation which has been attached to them. The much mooted question of “Who was Cain’s wife?” will remain unanswered in the future as it has in the past for those who can not see the allegorical nature of Genesis.

The “knowing” of his wife by Adam, interpreted as a carnal connection between two human beings, is one of the absurd misconceptions which support the Christian church in its doctrine of “original sin” and “man’s total depravity”; and perpetuates its ignorance of the subjects it professes to understand.

For Adam to know his wife—for all subsequent types to know their wives, is to act jointly with them; the two acting as one can alone produce results either on the plane of Belief or on the main line which runs through and beyond it. The man and the woman must act together in this process of Representation to represent the unity of duality in one being, the distinctive nature of the two halves of the Entity and the results of each, together with the unity of those results according to the Law of Degree.

Results on the plane of belief remain as long as the woman is in subjection to her husband and he rules over her; as long as the Rational dominates over the Intuitional; and this is possible, for the woman’s desire is unto her husband; the desire of the Intuitional is toward the Rational to lead it to conscious unity with her.

This desire remains throughout the Process; the subjection remains—actively—to the stage of understanding; its results are worked out of through the several stages of Realization, till at the last stage, the subjection and its results have ceased.

The participation of the woman in the one work with man, gives results or children which have their places in the several processes; and which lead naturally to the representative stages in the main Process. In the indirect process of the fourth chapter these results are, first,—Cain and Abel, leading on to Lamech as the one immediately preceding Noah.

In the fifth chapter are Seth and Enos which lead likewise to Lamech, who is the seventh result reckoning from and including Cain; as he is the seventh reckoning from and including Enos. This shows that these two processes are in accordance with the One Law, and each has the steps or stages of the main Process. With all these internal processes it is the same.

The indirect process of the fourth chapter has Cain—Abel — Enoch — Irad— Mehnjael— Methusael — Lamech. The direct one of the fifth chapter has Enos — Cainan — Mahalaleel — Jared — Enoch — Methuselah—Lamech. There are sevens upon sevens over and over again within this one Seven or Seventh Day of Creation, which is itself one of Seven.

Cain represents in the process of painful discordant experience consequent upon a false sense, the intellect of Man's mental capacity with its powers; the further representation through the Adam and Eve of Seeing only, and of its experience.

He is a "tiller of the ground" for the tilling of the



ground by the Adam is continued through the Cain who is—in a sense—the continuity of the Adam-consciousness in the process; the perpetuation of the male alone in representation; he is the son of his father.

Abel is his brother but as the younger is a step in advance of the Cain, and is the son of his mother. The one conception of the woman brings forth the two sons; the knowing of his wife by Adam once, results in the products in which each is represented; but one is later or higher than the other as the son of the woman is always above the son of the man, in quality; and this fact also, obtains throughout Genesis. The son of the woman is the one who can perceive, and through his marriage or unity of action with the woman, carries the Process higher and higher. The Abel, the brother of Cain, represents that power—the power to look into and through all representatives—which should act as one with the intellect and its powers, to keep and foster all results gained through them, purging them of their ground quality and making them free from or innocent of the elements inhering in them as contrary to the legitimate fruits of the ground; guarding and tending them to lead them on higher, for sheep follow only their shepherd's voice.

3-4-5. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering :

"But unto Cain and to his offering he had not respect."

In this process of gaining knowledge which leads



to the possession of Wisdom, beginning with the Adam-consciousness and its unconsciousness of the underlying and universal Harmony, there are "offerings to the Lord" or to the Truth expressed in Ideal Man, all the way through; or evidences gained at every step in the several stages of the main Process which, to be accepted or really be manifestations of Truth must accord with it.

The Cain—the perpetuation of seeing only, together with what constitutes reality to the sense of seeing—and the evidences gained by the Cain; or the intellect working by itself for results, brings those results as an "offering to the Lord" which are evidences to it only; are not and can not be in accord with Truth, because seeing only, intellect only, the lesser light which rules the night, can but give some light in the darkness of the yet unknown; light enough to walk by in the darkness but not through it to the light; can not dispel it or make the darkness, day.

That must be done by the greater light—spiritual perception. These evidences of the intellect, of seeing must be gathered and cared for by the Abel who alone can lead them higher; therefore "the Lord had not respect" either unto Cain or his offering; "but unto Abel and his offering the Lord had respect," for both the Abel and the evidences of the Abel are a step nearer the Truth as expressed in the Lord—Ideal Man; or through the Abel and his offering an advance in the Process is made; but not through Cain and his offering, for so long as he acts independently of his brother he can get no nearer to the Lord; can not help on in the work which finally manifests The Christ.

Here also is the first mention of time in the work which goes on through Reproduction to Manifestation. "And in course of time etc." showing this work to have its steps and stages in accordance with the Law of Mind in expressing Itself. Time is in the eternal round of Creation.

5-6-7. "And Cain was very wroth and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

Intellect and its powers together "till the ground;" have their legitimate part in the One Work; and that part well done, done in its own place in its own time, working as one with its twin brother and so toward higher stages than the one in which it is specially active, it and its work will "be accepted"; for it will reach results which will accord with Truth; will arrive at conclusions which are correct on their plane.

But not doing so; working alone instead of with its younger brother who is in advance and will help him on, "sin lieth at the door"; or error, mistake is the waiting result. So working, the state of consciousness in which intellect is dominant, is closed to a higher state except through the suffering which works toward its regeneration. It is master in its own realm; "And unto thee shall be his desire and thou shalt rule over him."

The "desire" or nature of the higher toward the lower is ever to lead it up; but the lower rules over the higher when this is not seen; and here is the contin-

uity of the "desire" of the woman, her subjection and the results of that subjection.

The power to see or look at, includes the power to look into; and this is the woman element in intellect which, with its powers of reason, logic, classification, judgment, analysis, etc., active with or through this woman element or power which is but the extension of itself, will result in and embody in Perception. Not working jointly with that but alone by itself, it rules; and the state of Belief entered upon by the Adam and Eve of the third chapter, is continued by the Cain.

8. "And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him."

Through ruling over or destroying for himself the help he would have from his brother, the intellect stands alone to continue the work till experience has brought it up to Perception; and it answers truthfully when asked "Where is Abel thy brother?" "I know not; Am I my brother's keeper?"

Intellect does not know what the nature of its brother is or what his office; and must pass through that experience which reveals them and shows the necessity of keeping that brother with it in joint action.

10-11-12. "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

"And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand;

"When thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

The "earth" which is to be brought forth; the

Manifestation which is to complete Creation "receives back" the Abel; that power whose activity is essential to the carrying on of that work which leads to Manifestation or the Objective Real Man, while Intellect works without its aid; and the consequence is lack of results or evidence from all its work—the ground yields not its strength—and it comes only through experience in and through Belief which is attended with suffering or has a painful, as the dominating, quality.

When experience reveals to a state of consciousness that which it does not see or know of itself, it is prepared to go up higher, and will, when its work is carried on with this recognition; till then, "a fugitive and a vagabond shalt thou be in the earth." Belief is that which has no abiding place, no home in the earth that is to come forth. Roaming up and down in Experience with no one place which holds it to itself, it comes to its legitimate end therein, wears itself out with its roaming.

13-14. "And Cain said unto the Lord, My punishment is greater than I can bear.

"Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid."

Intellect standing alone in its own strength with mastery over all that is visible to it, ignorant of all which it does not see, is indeed "driven out from the face" of that earth which is to come, and equally from the face of the Lord for that is one with the Lord. Belief, the inseparable companion of Intellect when standing and working alone, are with it, the twin vagabonds which are forever shut out from the face of Truth itself



or its manifestations; for they alone are unable to see either.

14-15. "And I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me.

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him."

When it is found that Intellect alone destroys instead of upbuilds, a consequence in which Belief is largely concerned and that "spiritual things must be spiritually discerned," limited consciousness would cast it out and have none of it; but it bears the divine seal in the work of the Seventh Day and can not be destroyed; for it is sustained by the One Cause—the One Mind; and all who really find Cain will find at the same time or see, the mark which Divinity puts upon him, and know that he can not be destroyed. For in that finding the cause of this result is found also; the Cain or intellect is understood and the failure of its work to reach higher is discerned; hence the necessity seen and met for it to work under direction instead of as a master.

To find the Cain is to find its place and office as well, because recognition of the intellect as servant instead of master is this result.

16. "And Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden."

The intellect as master, the destroyer of that which would lead him higher, by its own acts goes out and away from that truth which it really seeks; and it has to learn by subsequent experience through many steps



and stages, what it has done, working out its own salvation or arriving through this process at understanding with the help of the woman on the way; for "Cain knew his wife" also, and results are the consequence which generate others in their turn till the Lamech is reached whose son Noah is the next type-man.

In this indirect process of the fourth chapter—the work in and through Belief—understanding is reached through the painful experience which destroys its consequences—sin or error, because the false sense which originates it is overcome through it. That which was "a murderer from the beginning" and "the truth was not in him"—Intellect alone, and ruled by Belief instead of Perception, is powerless to detect the true nature of this false sense; therefore is unable to find its origin, and consequently as incapable of discerning the way to destroy it; hence it is self-destroyed through suffering.

The steps and stages of the experience consequent upon this false sense bring the Adam state of consciousness up to the stage where the Noah-state or the state of understanding, is possible; and Lamech reveals this fact. He knows what the Cain did not know, for the latter did not know that Abel was his brother, or that brother's office as such.

The intellect does not know or recognize the nature of any power which is beyond itself. Understanding of the invisible truth is not and never can be reached by intellect alone; except it has help it remains "a vagabond in the earth" roving here, there and everywhere, and finding rest or satisfaction nowhere.

The intellectual giants of these later days labor mightily and achieve prodigiously, winning the admiration of what are called "intellectual people"; but they one and all reach a point where they confessedly can go no further; the boundary line between visible and invisible they can not cross; this—for them—is the beginning of the "Unknowable"; a domain they can never explore; hence can not bring back the fruits of that country which reveal its nature.

They have no evidence of a beyond to the visible, hence can furnish none. Here "how are the mighty fallen!" Again and again must the wheel of Experience turn for them till their inner eyes which they so contemptuously ignore, are compelled to open and see that vast beyond to which they have hitherto been blind, transcending that limit which they have traversed from end to end, bringing back only what was contained therein.

The intellect—the Cain, did not know his brother; did not know that he was the "keeper of that brother." The intellect must keep and hold to that power which can look through what it looks at; and the Lamech is the type of the stage in the indirect process between seeing and understanding, where this consciousness is embodied. He knows what Cain did not know;

23. "I have slain a man to my wounding, and a young man to my hurt."

The slaying of the Abel by the Cain hurt no one or no thing but the slayer; crippled him in the work he must carry on, for the One Law moves steadily forward to its outcome; made for him a painful experience

which was a self-inflicted punishment and was "greater than he could bear," for it overcame and destroyed the ignorant slayer and put one who knew, in his place.

The state of consciousness represented by the Lamech perceives what was invisible to the Cain and speaks that which it has learned from experience. What has been done previously in the process was but to the "wounding" and "hurt" of this state of consciousness which has to be attained through suffering.

In this process between the Cain and the Lamech, the Cain and the Abel have been brought nearer and nearer together till they have acted as one and so made possible further on, the Lamech who could be the father of his son or be represented in the Noah who, as a type-man, embodies understanding.

24. "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

If Cain be slain—if intellect be discarded and cast out as of no use; ignored in the search for Wisdom, it will be avenged sevenfold; or the process of attaining to that amount of knowledge with its steps and stages according to Law, will have to be passed through; for Wisdom is attained by knowing all; and this end can not be reached if, at any stage in the main Process, any part of any stage remains unknown; and as Lamech is much farther along the line of advance, uniting in himself not only the Cain and the Abel but also results consequent upon the united action of the two, he shall be avenged "seventy and seven fold."

Every capacity of the One Mind which, expressed

in Man, is his capacity, and every power of every capacity, is for use; must be used to carry on and complete the Work of Creation which can be completed only through this action; for the One Mind with all that It contains and all that expresses It, is moving on to Manifestation.

That work can be complete and perfect only through the manifestation of that all which is in and of The All. Man is the agent or user of every one of these capacities and powers in his work of the Seventh Day. In and through his power to think every one of them is and must be active. Through that avenue every power and capacity of the One Mind works through the World of Representation to bring forth Its Likeness.

Not one of the least of them can be ignored or left out for they one and all bear the sacred seal; the impress of Infinity. The legitimate action of each in its own domain keeps the harmony of the Process whose outcome is God Manifest. But as in "one body with many members" no one of them can be the other or supplant the other, so one power or capacity can not be another power or capacity or perform its work; neither can any one do the whole work; all together accomplish it, and "order is heaven's first law."

Man's power to think is free and unfettered for it is the expression of the Creative Power of God-Mind which is Infinite—is the Infinite Creative Power. If this power is expressed in Man, the expression must reveal the nature of the power as well as its ceaseless activity; and Man's power to think is the immediate power which projects the World of Representation with all that it contains, the One Mind being the



Primary Cause which works through it, to its own ends; to the Completion of Creation or Manifestation of the One Mind, the Supreme Intelligence—God; to the production of the Real Earth, the Real Man, the Macrocosm and the Microcosm that reveal Deity. Subjective Ideal Man and Objective Real Man are one being, who expresses and manifests God.

“Truth is the link connecting Man with His Maker.”—*Science and Health*.

The Thought of Infinite Mind—the Creative Power, is Truth and is the indissoluble link between God and Man; and this link is expressed in an equally indissoluble one between Man and his Self; between the Ideal and the Real; and this link is Man’s power to think which belongs to the Subjective of Man and is manifest in the Objective of Man who is the embodiment of the Ideal.

As the Lord God—The Image—Man, is the Entity of Expression of God-Mind, so the Christ is the Entity of Manifestation both of God-Mind and of the Lord God—Man; and this Entity is made and maintained through the power to think which is caused and sustained by the One Mind which thus manifests its Self.

Recognize Oh! ye states of consciousness masquerading to-day as Man, that power which, used to its capacity, shall make you yet what now you are not! Turn, mortals, from the finite sense of being, from this present which is realty to you, toward that only Real which awaits you and draws you ever nearer while it waits! “It doth not yet appear what we shall be.” No mortal to-day has ever seen Man or can see him. No



state of consciousness can see or feel the rounded out and complete consciousness that belongs to Man. Only a representative of a degree of Man is seen and known to-day; and not truly seen or known when it is believed to be Man. Higher and higher shall these representatives go till the "mortal is lost in the immortal"; till the son of man is lost in the Son of God.

Why stand ye gazing here? He is not here; He is risen. Grow up to Him if ye would find and know Him! Power is yours according to your capacity; claim and use it if you would outgrow this present state and rise on the steps of these representative selves to higher things!

Man's birthright which gives him dominion over all the earth is established and manifested through the use of his power to think; and when mortals work consciously to that end through the knowledge gained which results in understanding, there are "signs following." The "lights in the firmament of heaven"—Understanding—are "for signs and for seasons." See and read to-day and run the faster because ye read!

25. "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew."

Here is the birth or single result from the joint action of the man and the woman which represents them both; is the Cain and Abel in one who acting thus in concert, each fulfilling his office, leads on naturally to the next type-man in the process.

26. "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call on the name of the Lord."

Enos is the embodied representative of Spiritual Perception, standing as the intermediary between Seeing and Understanding; the latter, or the Noah, reached only through it, directly or indirectly. Spiritual perception sees truth through appearance, while seeing looks at it without perceiving; and when seen through, its nature perceived, its meaning can be understood.

“Then began men to call upon the name of the Lord” shows that perception once reached in the process, the call for truth, the desire for more and more knowledge—for Wisdom, has developed with the state of consciousness at this stage, and grows stronger and stronger till understanding is reached. To “call upon the name of the Lord” is to perceive that the representative is not Man; that the visible covers or hides the invisible which is seen only by perception, not by seeing.

## CHAPTER VII.

### GENESIS, CHAPTERS V AND VI.

#### NOAH AND THE ARK.

The fifth chapter gives the continuity of the Process with its processes within its stages from Adam to Noah; and the chapter is called "the book of the generations of Adam." These generations are "in the day that God-Mind created Man" whom he "made" in his "Likeness." This "day" is the Seventh Day in which that which is already made in Mind is created from Mind; the Day in which the Image which is in "The Image" is brought forth by steps and stages; and the Adam-generations are "blessed" or are legitimate results of the One Mind and have their name in this Day where only, they or their name, belong. And the son of Adam who is his legitimate successor on the main line; the step between Adam and Enos, or seeing and perceiving, is Seth, who is Adam's "likeness"; is "after his image" and thus leads up to the Enos without whom the Noah would not be a direct sequence.

This whole chapter with its "begats" and ages, would reveal much to those who could unravel its meaning through numbers and their combinations.

Lamech represents the last stage in a process inte-

rior to the Main Process; the next step being the stage in the latter represented by the Noah.

29. "And he called his name Noah saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

Understanding compensates for the labor and toil of reaching it; is the comfort after the painful experience through which it has been worked out; and the results of understanding—the sons of Noah—are to carry on the work beyond that stage, for it ceaselessly pushes forward.

#### CHAPTER VI.

1-2. "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The "daughters of men" or the female types in this process are higher in order than the male types.

"Woman is a higher form of man."—*Science and Health*. Hence nearer to the "sons of God"; to the truth of Man than the latter; and so could conceive that truth within themselves or mate with the "sons of God"; and could impart that so conceived to their progeny by the sons of men; to the results of the joint action of man and woman; could give to them a higher and higher quality, making them "mighty men."

All the type-men in the Process are what they are, as the sons of their mortal fathers through the help of the woman, which is potent because of her ability to rise to and unite with the Thought of Infinite Mind

through conceiving it; holding the truth of Man—the Ideal Man as the model to be reproduced.

In this beginning of the fifth chapter of Genesis is the statement of that process which ends in what is called “the Immaculate conception”; here is the forecast of it. The woman can be “overshadowed” and is all the way through the Process, bringing forth at last the type-man who represents the whole process; who embodies all the previous types which have advanced higher and higher to this finality.

Up to the last stage in the Process her desire has been to her husband; and from its beginning he has ruled over her, up to the point of understanding; after it the rule and its results gradually lessen till in that stage she “knows not man” and her child or product is from above, not below.

3. “And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”

The Spirit of God — the Creative Power — the Thought of Infinite Mind, shall not always “strive” with the man of flesh; with these embodied states of consciousness; these states coated with skin; for the time shall come further along in the Process when the higher states shall act voluntarily as one with that “Spirit of God” or Thought of Infinite Mind; when no more ‘striving’ is necessary because of incomplete knowledge; and when at-one-ment with Mind is reached, his days are “an hundred and twenty years.”

Look at the figures. 1—2—0. God and Man are the all in All and beside them there is none. The truth of Man through the woman shall finally be made



manifest; and when that result is reached, the Work is done.

Mind.	Image & Likeness Subjective & Objective	Creation.
1	2	0
God	Man	Work.

God and Man co-workers—The Work finished—Creation—the Circle, complete. And Man's days from first to last are the compass of this endless circle, in which the last shall be first and the first shall be last. The last half of the circle—Manifestation or the Seventh Day is the first half of the Earth and of Man, as visible; and the first half from God-Mind is the last half to Man through conscious at-one-ment with God-Mind.

5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The wickedness or error of these states of consciousness which precede understanding are the consequence of a false sense; they are mistakes, or "the imagination of the thoughts of his heart." They are not of or from the perception of harmony which leads on to the understanding of it and of its law. They are the offspring of limitation, fostered and strengthened by fear and belief, which become the reality to the states of consciousness which hold them; and they, one and all, together with the states of consciousness which hold them as the realities of existence, must be destroyed through the Noah.

All these "thoughts" or beliefs of these states are only "evil continually" till the evil or error is pre-

vented; and these beliefs must be destroyed through understanding which alone can destroy belief and overcome evil which are destroyable because they have a beginning therefore an ending; while Truth—the thought of Infinite Mind, is eternal.

They are destroyable because understanding detects their cause—the false sense; discerns its origin and all its inherent consequences. Understanding sees that Man as the Expression of the Creator—Mind, is like unto It, and that there is no evil in him; sees that all below Man—beasts, creeping things and fowls of the air—are parts of the One Whole and as such, share its quality; sees that all these preceding states of consciousness, these mortal men, must disappear; be swallowed up in that overwhelming flood which makes renewal according to a higher order possible because of the destruction of that which stood in the way.

The history of the flood in Genesis looked upon as the consequence of an angry God's desire for vengeance, will bar out completely the perception of its true nature from those who believe it; and this belief is the result of the instruction given by the spiritual (?) teachers of the Christian church to those who look upon them as necessary intermediaries between themselves and Wisdom.

A vengeful God is the creation of the natural man before he has reached the stage of understanding, and who builds as well as he knows for he only knows himself, and works after that model. The emotions and desires he experiences he naturally fastens upon his God also, for he can conceive of no others. His God moves, acts, speaks, thinks and feels as he does; and

in worshipping his creation, he but worships the best he knows of himself.

So long as the natural man in the Natural World has not reached that stage in the growth toward Manifestation where he can discern the true Self, so long will he worship false gods; for that perception is necessary to the perception and true conception of Deity.

Up to this stage in the Process between Subjective Ideal Man and Earth and Objective Real Man and Earth, this representative earth with all it contained—as allegorically expressed in Genesis—was “corrupt.” All the stages in these embodied states of consciousness are the “flesh” which is “corrupt” or not the Likeness of God. Their dominant quality is the result of a false sense which does violence to God’s way—Harmony.

The survival of the fittest, or the Adam—before the false sense and its consequences are mingled with that state—and the Enos are in the Noah and are “saved” with him. This “violence” to the Law of Harmony must cease, the false sense be overcome; and it is destroyed through the flood of perception and understanding which, through the Noah, overwhelms it; self-destroyed because it has at this point reached its legitimate end.

Its seed was in itself; the seed which reproduced it—belief; and belief is self-destroyed when the state of consciousness holding it and to which it is a reality has grown and developed to understanding.

9. “Noah was a just man and perfect in his generations; and Noah walked with God.”

Noah as the type embodying the previous ones, the

perfect or pure generation according to the One Law, up to this point in the Process; perfect because not having the sense acquired by the Adam, was perfect for what he was—the natural representative of the Perfection of Mind-God, and the perfectness of the Work of Mind, and of Man at this stage. He was “just” or in accordance with the One Law working through this natural process to Manifestation. He “walked with God” for understanding alone, can act voluntarily with Law and hold no false sense which does violence to it.

Understanding corrects every error of limited sense and destroys that limit within which they are the reality, present only to that sense, which is limited. The Truth is ever present to Understanding; it ever walks with God.

Noah receives from God instructions how to make the Ark. Understanding, to which Truth is ever present, knows in consequence how to proceed to work voluntarily and consciously with the Law in order to make God-Mind manifest.

It's Ark contains stories—“lower, second and third”—rooms in them, a window and a door. This Ark of Understanding which shall float the Noah and all with him above the flood which destroys all not with them, has been building step by step from the beginning of the process. Adam, Enos and Lamech are the “stories” and their several “rooms” are the stages within the main stages; all preserved and holding place in this ark which is the embodiment of the work of the Seventh Day, so far as done at this stage.

This inclusive work or Ark, protects and carries the Noah and all with him on to higher states. It has a



window—the Noah's ability to look out from its present state of consciousness to that which is without itself; to look upon the process of destruction which can not touch it, and later, upon the "new earth" which becomes present to it after it has rested upon the mountain top—the ability to realize the truth understood; the window through which, later on, evidence is brought to the Noah of the re-appearance of that which was indestructible, though hidden for a time.

It has a door through which all representatives in this world of Representation shall enter in and be preserved for what they are—representatives only; not the things represented; and so are they preserved to understanding. Through this same door shall they all emerge again, higher in quality than when they went in because representing an advance in the process through Experience.

They come forth the same and yet not the same; for their kind as present and the real to the state of consciousness below the Noah—before the flood, has perished in it; and they are seen in a higher light which renews and transforms them, making them fit to replenish the earth which, after the flood, newly appears; entering the Ark as they were; leaving it through the same door—the door of understanding—as they were not.

It has also in its three stories places for all which shall enter it according to their degree; the men and women; the beasts, birds and creeping things of every kind; and the food which shall be meat for them all. With the representatives of the "moving creature that hath life" are representatives of "every herb bearing



seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed" which is meat for human representatives; and "every green herb" which is meat for beast, fowl and creeping thing.

All together can go into the Ark with Noah which thus contains all that which, up to this time, is upon the earth; or the whole range of representatives from beginning to end, shut in with the Noah that understanding may be complete; for understanding of the true nature of mortal man—the representative of Man—will include the understanding of all which has preceded him; will reveal all approaches to him as the parts of one whole.

From Adam to Seth is a process with its seven stages; from Seth to Enos, another; and from Enos to Lamech a third, with seven stages also. "And all the days of Lamech were seven hundred seventy and seven" (777).

## CHAPTER VIII.

### GENESIS, CHAPTER VII.

#### DIVISION OF THE ABOVE AND THE BELOW. THE FLOOD.

2. "Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female."

This shows the difference to understanding between a representative understood and one not understood. The one is "clean," the other "unclean" or "corrupt before God." The one is seen for what it is; the other for what it is not; the one accords with Truth; the other does violence to it. A representative as such, is "clean"; but one which is accepted by a state of consciousness as the thing it represents, is not "clean"; is not what it seems to be to that state of consciousness which because of its limitation and its false sense that makes what is present to it, the reality, sees no further.

The stages in the Process have their stages within them, these interior stages all having their seven days or steps; and all truth gained by a state of consciousness is gained through the seven approaches to it.

The "mist" of Representation which "went up from the earth," seen through and understood, returns as "rain"; as the flood which drowns and destroys

all belief and false sense about representatives from beginning to end; all false sense about Man and the Earth. Yet the process of Experience enters into and comes forth from the Ark, for Understanding must work through the subsequent stages of Realization to the knowing of all things; that state of consciousness must grow up and into the states of Realization; through them to that state which embodies them all and can say, "I know, and all power is mine in consequence." The process of Experience moves on in the main Process, in the work of the Seventh Day from beginning to end.

15-16-17. "And they went in unto Noah \* \* \* as God had commanded him; and the Lord shut him in.

"And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lift up above the earth."

The Noah and all with him—his successors and the line of representation from beginning to end—are shut in by the Lord whose "hand" or power is carrying on this whole work of the Seventh Day; and the more the earth is covered and concealed by the flood, the higher is the Ark "lift up" above it, lifting thus Representation itself with all its parts above the former sense of it possessed by previous states of consciousness.

It is thus lift up till "all the high hills which were under the whole heaven were covered"; till every part and portion of the previous states of consciousness with their admixture of false sense, belief and error are covered utterly through understanding; and above the flood which destroys moves safely all that is true in itself, because the offspring of the Lord; safe be-

cause none of that sense which sees appearance as reality and which is destroyed by the flood is in the Ark.

Every representative in the whole of Representation is sustained by the power which projected it; only that which has become attached to it through the beginning of the process of gaining knowledge, is purged away or overcome as the process moves on.

22-23.—“ All in whose nostrils was the breath of life, of all that was in the dry land, died.

“And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth ; and Noah only remained alive, and they that were with him in the Ark.”

“All in whose nostrils was the breath of life \* \* \* died ” as the living to the Noah or to understanding; for all who have this breath breathed into them only represent the living which is above and beyond them; and every such thing as “substance” or substantial in itself was destroyed as such; for Understanding understands that there is but One Substance and One Life.

The power of Appearance to deceive; the belief that mortal man or representative man is the real Man who expresses and manifests God-Mind; the error which appears to be truth, that pain and suffering are from the One Source because of their presence to limited sense; the belief that a present and limited state of consciousness is the real living; the belief that the limited knowing of a state is the knowing of the All—are destroyed to the Noah who embodies all the truth



made manifest so far in the Process, and that only. All with the Noah exist in and through him.

#### GENESIS, CHAPTER VIII.

1. "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged."

Compare this beginning of the process of the re-appearing of the earth to Understanding, after the destruction of all false sense and belief about it and what it contained—to the beginning of Creation in the first chapter of Genesis—"darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." "And God made a wind to pass over the earth."

As the Process of Creation begins with the action of the Thought of Infinite Mind, so the re-creation to Understanding is according to that Thought—according to Truth; for "God remembered Noah"; there is a oneness between the Thought of Mind—God, the Truth, and Understanding; and the work is thus continued through the Noah; through that state of consciousness which understands the true nature of the Objective Real Earth and Man that is yet to come forth and works consciously and voluntarily as one with Truth to that end.

The Ark of Understanding can "rest" only on the heights; far above the former level of the previous states of consciousness. From these heights those in it must descend to the plane and begin their portion of the work. Realization must go back to the beginning and cover every step of the way hitherto hidden by the

false sense and its concomitants; bring forth to itself the harmony which was there all the while, but not seen till understanding was reached.

Understanding and the subsequent Realization can see and work both ways; backward and forward; and the forward work depends upon this going back and laying again a new foundation to consciousness in accordance with Truth; seeing that the Truth has been the only Real all the while in spite of what false sense and belief have said to the contrary.

All the steps of that backward way have to be realized in their turn, in order for Realization to attain to the Knowing; for the Knowing is Knowing All; nothing can be left out and the Knowing be complete.

In this process of re-peopling the representative earth to understanding; of realizing its past, present and future, as well as the past, present and future of all it contains—a process which must begin at the beginning of Representation—the first step is taken through the window of the Ark which rests upon the heights of Realization.

Noah sends forth a raven—a black fowl—type of the darkness of belief. It does not return to him, brings him no evidence; is useless and may have place no more among those in the Ark. When Realization is reached, even its first stage, there is no more harboring of belief.

8-9. "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

"But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were upon the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him in the ark."

The dove is the type of the "Holy Spirit" or "the Spirit of God which moved on the face of the waters"—the Thought of Infinite Mind-God—The Creative Power-Truth. The dove—the thought which is truth—sent out by the Noah brings back reliable evidence, and when sent out is sure to help the sender to a higher consciousness; sure to come back if its coming brings evidence.

The state of consciousness which is Understanding does not part with the truth by sending it out from him; in this way its work is carried on which shall bring it up to higher states.

10-11. "And he stayed yet another seven days; and again he sent forth the dove out of the ark;

"And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth."

Continued and higher evidence to Understanding through the continued sending forth of the Thought which is Truth; that Thought which is in and of Mind-God, appearing in the World of Representation through Understanding; the higher states of Realization to be gained this way through never failing evidence.

12-13. "And he staid yet another seven days; and sent forth the dove; which returned not again unto him any more. \* \* \*

"And Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry."

This third sending forth of the dove results in the highest evidence; that which removes the cover from Noah and all who are with him, showing to Understanding the Truth of the being of Man, of all orders below Man and of the earth; revealing to that state of

consciousness the Objective Real Man and the Objective Real Earth.

These three stages with their seven days between are the processes in the process of Realization which is itself in the main Process. They are here the counterparts of the first three days of Creation or Production as given in the first chapter of Genesis after the moving of "the Spirit of God upon the face of the waters"; the three days work resulting in the appearance of "dry land," the Earth; and the appearance of the dry land to Noah is the seeing by and through Understanding, the true Earth; and the leaving of the ark at the command of God is the carrying on the work of Realization begun while under the cover of Understanding.

17. "Bring forth with thee every living thing that is with thee of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

All which went into the Ark with Noah comes forth with him, for his going in and coming out necessitates their going in and coming out. All the representatives in the World of Representation being representatives of the parts of one whole are ever present with the representative man at all stages of the Process which brings forth the Real Man. As this representative or mortal man rises higher and higher, they rise also.

Noah as the type-man embodying Understanding has with him all the representatives understood; they come forth with him to hold their own place in the work going forward. Each is to propagate its own kind; all are to be fruitful and multiply; all are to



rise higher and higher as the Aspiration kindled by the beginnings of Realization consequent upon Understanding lifts them above their former level to those states of consciousness which could see them only upon that level.

20. "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."

The aspiration of the Noah state of consciousness after it has rested upon the mountain top and from these heights seen the earth reappear, causes it to seek oneness with the Lord; with the true Man. The fire which leaps upward is the type of Aspiration; and this desire for oneness is portrayed all through Genesis; the desire of this and subsequent states of consciousness is ever upward, not downward; ever seeking to ascend; to grow away from its present, higher and higher to at-one-ment with God-Mind.

Noah's understanding of the true nature of all representatives is offered up as a testimony unto the Lord—unto the Truth itself; and accords with it for

21. "The Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done."

Here is a statement which substantiates the interpretation so far given as to the nature of evil. A false sense and its results are the consequence of not seeing far enough—of limitation; the "imagination of man's heart" is only evil or erroneous—not in accord with truth, because of "his youth"; because the states of consciousness which hold it, are not grown high enough,



old enough, to destroy it. But when that period comes; when the state of understanding is reached, the "ground will no more be cursed" and nothing apparently living will ever again be smitten; for Understanding sees the true nature of all representatives and of appearance; and can reach backward to cause and forward to effect, having light by which to work out through Realization salvation from all false sense, all limitation, all possibility of error.

Evil belongs only to the young or early stages of the process which represents the "deep" between Subjective Ideal Man and Objective Real Man; it is not a part of that which is between the two, for there is no evil there to be represented, there being none in that being whose parts are represented. It is only a sense to states of consciousness which have not grown up to the state of understanding; a sense which is outgrown as the process moves on through its several stages from beginning to end: a sense whose results have to be overcome after the stage of understanding is reached, as it is first overcome.

The Noah after the flood sees the earth and all things in the earth as new, because seen with a new sense; the sense of understanding which has displaced the old sense of seeing with its accompanying sense of reality to appearance; or the appearance as the thing represented; hence has yet to grow out of and away from the results of fear and belief through overcoming and destroying those results; displacing them with the Realization of the truth of Man's being previously hidden by them.

These states of consciousness which are represented

in this Process which results in the Likeness of God-Mind; this Process through which the Man God has created, is made, the Ideal made Real, follow each other from low to high according to the Law of Mind in Expression. No jot or tittle of that which belongs to them legitimately because of what they are and of what is brought forth through them, can be left out and the Process be complete.

Evil must be known in this process but known for what it is, through understanding its nature; and when this point is reached the Good is known as the All and the evil as the no-thing, powerless in itself, powerless to accomplish for the One Life is seen to be eternally made manifest, and all living things to be as eternal as that which is expressed through them; to be as changeless as It is unchangeable; and the glorious prerogative of Man—the power to be “the image of his Maker in deed as well as in being” is seen and used consciously in the work going forward from that time.

Man's power to produce his Likeness which is The Likeness of God-Mind is what begins and ends the World-Process; is what overcomes or outlasts the World and brings forth the Son; that Son of Man who is at the same time the son of God, for God and Man together have brought him forth.

In this portion of Genesis, God is represented as speaking to Noah, as well as the Lord; where previously it has been the Lord who has spoken with Adam, Eve and Cain; showing the advance of the Noah state of consciousness over the previous states—the power of understanding to see back of the Adam-

state and at the same time, beyond itself to higher states. To perceive and understand the true nature of Representation includes the power to perceive its Cause; and the perception of this cause includes the power to discern First Cause or God-Mind as the Primary Author of All; and hence in the Allegory the direction and instruction the Noah receives directly from God.

#### GENESIS, CHAPTER IX.

1. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

Let understanding be fruitful of results and let them multiply; and let the earth be replenished according to the Law of Mind, working ever higher and higher till the Work is complete.

2-3. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

Through Understanding and the work or results of Understanding—the stages of Realization—Man's dominion is made manifest in the World. Beast and fowl; "every moving thing that liveth" is subject to Understanding and Man is seen to be Lord over all. This state of consciousness grows stronger and stronger; rises higher and higher because fed by all things, which singly well as collectively, must be understood.

4. "But flesh with the life thereof, which is the blood thereof, shall ye not eat."

The "flesh" or embodiment of the states of consciousness up to the Noah-state shall not be "eaten" or become part of the Noah-embodiment; because the blood of that flesh is a mixture of good and evil; a limited knowledge which includes evil or a false sense with accompanying fear and belief. This "blood" is the nourisher and sustainer of its body; and neither this "blood" nor its "flesh" can become a legitimate part of the Noah state of consciousness or its embodiment.

The flood which has destroyed for the Noah the old concepts of all things which were due to limited knowledge, has also destroyed the apparent reality of the mortal types as Man; destroyed that which prevents these types from rising higher and higher, showing forth in their embodiments the man who knows that there is no evil; that All is Good; has destroyed the false sense with its concomitants which have manifested in embodiments contrary in their out-picturing to the harmony of Man's being; for no element of fear, or discord can appear in that embodiment through which—to the World—the Likeness of God is made manifest.

Such an embodiment must be a perfect transparency for Divine Truth. Hence the Noah state of consciousness must abjure the body of flesh with the blood which is its life and which contains all the elements of so-called evil that externalize upon the flesh, and rebuild and reconstruct through its higher sense which sees what the former states could not see, an embodiment in and through which no such "blood" shall express its nature.



5. "And surely your blood of your lives will I require ; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man."

The body of the Noah and his progeny must be the result of the sacrifice of the previous body of flesh with its blood. With understanding comes the knowledge that life is not in the body; that the Infinite is not in the finite, that there are no lives, one for beast and another for man; but that there is but One Life binding all Living Things in a common brotherhood, parts of One Whole; every part manifesting according to its capacity, the One Life, which is Omnipotent, Changeless and Eternal.

The embodiment or body which shall manifest Understanding shall present no appearance of the consequence of error, of evil, of a false sense and its results; for its blood, that which sustains and nourishes it, is not Belief.

6. "Whoso sheddeth man's blood, by man shall his blood be shed."

That blood is shed by the Noah whose blood is shed in turn later on, as the states of Realization subsequent to the state of Understanding are in turn embodied; and they in their turn disappear for mortal succeeds mortal till the last mortal appears who manifests the immortal which alone is eternal, "for in the image of God made he man"; and the blood of that last mortal is shed for all mortals, for all time. The mortal coming to an end, that quality in its blood comes to an end. The piercing of the side of the last mortal sheds the last drop of mortal blood; and this law in Divine Science is fulfilled; for the one who sheds the blood



of Belief must have his blood shed in return that the only Man who is deathless may be made manifest.

7. "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

A higher quality of body than that expressed in the embodiments preceding the Noah can result only through the destruction of false concepts by understanding. This stage in the Process reached, a renewed body registers it; a transformation which is a "putting off of the old man" for "old things have passed away and all things have become new."

This renewed body must multiply or succeed itself, for Understanding must attend every step in the remainder of the Process, each stage of which presents the work of that day; or the type-man who is the successor of the previous one; and as each type-man or mortal man is above the preceding one, his embodiment or body will be higher in quality; approaching nearer and nearer to the spiritual body which alone is changeless and eternal, for it is one with Spirit Itself.

8-9-10-11. "And God spake unto Noah, and to his sons with him, saying,

"And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. \* \* \* neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

The sons of Noah are the results of Understanding which carry on the work to the first day in Realization whose type-man is Abram. God-Mind speaks to them as well as to Noah; they receive directions

from the Supreme Intelligence who makes the covenant with Noah and with his seed after him; all the seed of Noah through this covenant which has been established through Understanding, shall commune with the One Mind and be led along the way of Life.

No more shall there be a destructive flood for the point where that must come is passed, and all that is destroyable is destroyed. True conceptions through Understanding are sustained so that they grow legitimately into and through the stages of Realization into the Knowing of Infinite Mind, reaching at the end of the World—at the end of the Process, at-one-ment with God-Mind through the Truth Known—The Christ—the Likeness of God.

“Flesh” shall be “cut off” no more; for flesh or body itself, is in the eternal harmony; belongs there and can not be put out. But the quality of flesh or body shall be higher and higher; for the old nature of flesh or body is destroyed by the shedding of its blood. The belief consequent upon limited knowledge that the representative is Man; that the body of the representative is a part of Man, is destroyed; and a new body is the complement of the new earth. This new body shall not die, lose its life, be cut off; but it shall be constantly renewed through the transformation of the representative it embodies.

12-13-14. “And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

“And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.”

When understanding of the fact that representatives are not the Things represented is reached; when Appearance has lost its power to deceive in consequence and has been "lifted up" with the rest, the perception included in this state of consciousness reaches back to the Cause of All Things and discerns the necessity of working from Cause to effect, to reach the higher states subsequent to itself; to reach at last, the Likeness.

To perceive One Cause for all that is, that One, Omnipotent, Eternal, Changeless, is to perceive the bow of promise of the manifestation of that One, which is to come; the effect which at the end of the World, through the World-process shall "appear in His glory."

This "bow" or promise of that which is to come is visible at and from this stage in the Process through all the clouds which cover the not yet realized; for between the stage of understanding a primary truth and being conscious of all Truth and it only, lies many a day of work; many processes within the main Process which results in the Knowing of the One Mind made manifest. All along the way are enveloping clouds hiding and obscuring the beyond which has to be grown to, step by step; but visible in them all the while is the bow of promise, foretelling that which is to come, that is dimly discerned because of those clouds and which must be worked toward, unceasingly.

A rainbow has what is broadly called, the seven primary colors. These are all in one—the parts of a ray of light which is colorless or white. This one ray broken up into its parts is visible; a spectrum is a visible form. By reflection and refraction that which is

invisible is made visible through its parts, whose sum is a whole. The seven primary colors of a spectrum which as a whole, is one ray, can represent the parts of the one Man made visible through reflection and refraction; the seven mortals who make visible the parts of the invisible one or Man. Understanding of reflection and refraction—of the parts as only in the one—of that one as their sum which is invisible while they are visible, would reveal that one as above and beyond what is seen.

Him that is to come—the height of the mortal, and the immortal thus represented, is visible to the Noah and his descendants, because the parts of that one are seen through the visible forms. For perpetual generations subsequent to the Noah stage, is this sign visible; and it is the sign of the Eternal Oneness between God and Man; between the One Life and all Living Things, which nothing can destroy.

This everlasting covenant between the Creator and the Created is visible to Understanding and Realization brings it nearer and nearer till all is Known. God, Man and the body of Man are One Eternal Unity. “This covenant is established between me and all flesh that is upon the earth” through Man.

Here is taught the necessity of seeking within for the direct teaching and guidance of the Supreme Intelligence; the covenant between It and the stage of Understanding ensures an unswerving progression to higher states, even if the clouds which still conceal them be visible reality.

The process of Experience which goes on within the main Process in Genesis continues here through the



sons of Noah—Shem, Ham and Japheth; “of them was the whole earth overspread.” Shem is the continuity of understanding; Ham and Japheth, the perceiving and seeing anew—perceiving and seeing in accordance with understanding; and the three are brothers.

20-21. “And Noah began to be an husbandman, and he planted a vineyard;

“And he drank of the wine, and was drunken; and he was uncovered within his tent.”

The stage of Understanding being reached, the work of Realization—planting the vineyard—begins and proceeds by degrees to Knowing. The first result of that work—the drinking of the wine, possibly only as the consequence of the vineyards planted and husbanded, is to discern and realize the Source of Living beings as the One Life, which uncovers the representative of that Source, realizing the true nature of that which does but propagate its own kind; is the seeing of the naked truth, because the truth of Man is uncovered; all that has hitherto hidden it being washed away; the truth of God and Man and their relation to each other standing out free and clear from the illusions which have hitherto veiled it.

22-23. “And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

“And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.”

Ham or perception, only truly sees and instructs both seeing and understanding or his brothers; the



understanding beyond the present point and the seeing in accordance with truth. Acting by themselves, they have their faces backward to that perceived by the new perception; one looks beyond and the other not far enough; both go "backward" or not in the direction they look, to stand where the Ham does; and except they act as one with him they "cover" for themselves that which is uncovered for him.

The origin of Man and of all Things is revealed to Spiritual Perception and realized through Understanding. To make that which is so perceived the present fact to consciousness, is to carry on the legitimate work of the Seventh Day; and spiritual perception is the servant of all the stages between understanding the abstract truth and knowing it through the work of Realization; feeling or being conscious of truth only.

24-25-26. "And Noah awoke from his wine, and knew what his younger son had done unto him.

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

"And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant."

Understanding shall continue to Realization through Shem and spiritual perception from its beginnings to its ultimates shall attend the work or serve Shem.

27. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

The One Mind working toward Its own Manifestation shall enlarge "seeing" when a state of consciousness sees anew; sees in accordance with Truth, with

Law; enlarges its limits till Knowing is reached through its dwelling with understanding—"in the tents of Shem"—and the clearer perception which reaches back to the One Cause, "serves" the seeing all the way through.

#### GENESIS, CHAPTER X.

The stage of perception is always in advance of the stage of Realization, the latter reaching standpoints after the former has passed on from them. Only through Realization is Man's dominion over All Things established or made manifest; that dominion which is first perceived through the perception and understanding of the true nature of representatives, and then brought forth to manifestation through the work of the Seventh Day; being represented in that Day as every part of the Entity—Man—with every power and capacity belonging to him, is represented.

"The generations of the sons of Noah—Shem, Ham and Japheth" portray the process going on from the the Noah stage. The next stage with its type-man or embodiment—Abram—is an advance upon the Noah-stage by another day. Abram is a descendant of Noah through Shem and through one of the sons of Shem, Peleg. Eber is a descendant of Shem.

25. "And unto Eber were born two sons; the name of one was Peleg; for in his days was the earth divided;"

When the stage of Understanding is reached in the main Process, the subsequent work goes on along parallel lines represented by the sons of Eber—Peleg and Joktan. Realization follows Understanding upon two

planes, the higher and the lower; or upon the invisible and visible planes; the within and the without, the internal and the external. The truth perceived is realized upon the higher or inner plane before it can be upon the lower or external. It must become "fixed" upon the invisible plane before it can become externalized or made visible. The growth of Realization on the inner plane is in advance of the growth on the exterior plane.

Again the growth or advance in Realization takes place first with the higher faculties and last with the lower; first with the intuitional and last with the rational, the latter being led by the former. At this stage in the Process—the point subsequent to Understanding where Realization has begun—Religion and Science belong; for the former is the aspect of the Truth of Man and of all things which meets and feeds the intuitional faculties; the latter the aspect which accommodates the rational.

These two parts of Man's mental capacity must work each for itself but in harmony with the other; for the One Mind—the One Intelligence is brought forth to Manifestation through each and both. The perception which discerns this is the new perception after the flood; is the descendant of Ham through Cush; is Nimrod; "he began to be a mighty one in the earth. He was a mighty hunter before the Lord. \* \* \* And the beginning of his Kingdom was Babel."

That perception which discerns the nature of the One Source and of all Living Things, discerns their oneness with that Source and It's eternal and unchanging sustenance of them. On the interior plane it feels the

truth it perceives; and from the interior it produces proof and evidence upon the exterior.

The father of Science in this World-Process is the Nimrod—the consequence of that perception which is one with understanding and so stands between the higher and the lower faculties, looking and seeing both ways, being led by the higher and leading the lower; sustained and supported by the intuitional and supporting and governing the rational; making the work of Realization in the end, the harmonious product of the two planes.

The evidence and proof demanded by the rational faculties in any state of consciousness is the externalization of the realization gained by the intuitional; and it can be afforded only by that which stands between the two upon that firmament which “divides the waters from the waters;” which in consequence can make the harmony above itself appear below itself. Such at this stage, is the Nimrod, “the mighty hunter before the Lord” who marks and brings to the truth of Man’s being all that is in accord with it; who renders from the exterior to the interior and *vice versa* and can not be overpowered; can not be met by that which it can not conquer.

#### GENESIS, CHAPTER XI.

1. “And the whole earth was of one language, and of one speech.”

All the parts of Man which are represented in this World of Representation; all the states of consciousness whose sum represents the consciousness of the Spiritual Entity—Man—whose Knowing is the expres-



sion of the Knowing of Infinite Mind, have but one language, one speech. The power to think which is active with them all, which they all express, belongs to the Entity, Man; but as every state of consciousness is represented as a man, is a self of its kind, the speech of this man and of all these men is alike primarily.

2. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."

The states of consciousness preceding the Noah, find in and through him a level where they can all dwell and work together. The Noah stage in this Process is the establishing of the Firmanent therein; the Understanding which is fixed and immovable in the midst of the activity of the Process. All the states of consciousness here speak together; speak the same words or voice the truth; they understand each other; understand what each state has experienced and why; understand that a work is going on which is yet far from completion; understand that heaven or harmony is to be reached by them all together; understand that they have to work forward to that end; understand that from that stage to the completion of the Process whose outcome is the Objective Real Earth and Man, which, as one with the Subjective conjoins the heaven, the work is done step by step; the bricks are made and laid one by one, slowly and steadily; and each stage or state makes and lays its own brick, all working together at "the tower" or the one work whose outcome is assured "before the foundation of the World."

4. "And they said, Go to, let us build us a city and a tower whose top may reach unto heaven ; and let us make us a name lest we be scattered abroad upon the face of the whole earth."

And working so, they make for themselves a name; working in accordance with truth through a perception of the truth, they work in the name of Truth. Working in that name and recognizing and understanding each other and each other's speech as having a common source and a common intent.

6. "Behold the people is one, and they have all one language; and this they begin to do : and now nothing will be restrained from them, which they have imagined to do."

The foundation of that "tower whose top may reach unto heaven ;" the beginning of the work of Realization whose end is Knowing—the heaven of Mind—can not be laid or made except the states of consciousness concerned therein do it individually, making their own brick wherewith to build it ; each doing its own work and altogether the one work ; each carrying on its part of the whole and all working harmoniously together—then "nothing will be restrained from them."

The experiences of all states of consciousness when understood are the stepping stones to higher states; are the bricks laid by which the tower is carried higher.

7-8. "Go to, let us go down and there confound their language, that they may not understand one another's speech.

"So the Lord scattered them abroad from thence upon the face of all the earth : and they left off to build the city."

But lack of understanding of the speech of one state of consciousness by another ; failure to realize the meaning of any part of the whole by another part,

which is a possible result before the Knowing is attained by any one, at once stops the building of the tower, or the working together consciously in harmony with each other.

The not yet reached realization of the meaning of each part in its own place; the work of each for itself; the lessons of Experience; the perception of harmony in the abstract but not realized in the present, will hinder the seeing of how to build the tower together; and then each has to carry on the work for itself, building its own tower alone, growing farther and farther toward the Knowing through the labor of Realization on its own account.

Every perception of Truth by a state of consciousness is gained through the faculty common to all states because belonging to Man. That which is seen is always the same for Truth is One. But as the perception is small or great, that which is seen seems different to one than to another. Each speaking for itself of what it sees, though speaking one language, does not say the same thing. Hence each state of consciousness speaks for itself according to its perception and does not say what another says.

So are they "scattered abroad" to come together at the last through the realization common to all that Truth is One and Indivisible though Its expressions are many and varied; come together through building each his own tower "which shall reach unto heaven," finding away on that all were building the same; that there is but one which ends there—at the Knowing; yet each had his own.

The descendant of Ham, Nimrod or Science, is the "mighty hunter before the Lord"; the perception

which can bring into harmony with each other and with the One Principle all the evidences offered by the experiences of the states of consciousness; can satisfy and support through the Process the rational element in all the states of consciousness working through the process of Realization.

The "beginning of his kingdom is Babel"; he rules over the confusion of evidences, the differences in speech of the different states of consciousness and establishes order and harmony upon the exterior plane in this Process working toward completion. He sees how all are independent; how they all work unconscious of each other to the same end; how they all gain and offer evidence all along the way. He makes harmony appear upon the exterior plane as it is felt upon the interior. Within it is Religion; without it is Science.

The line of continuity has its next type-man in Abram who marks the first stage or day in Realization; is its embodiment. All the Realization gained by the states of consciousness individually and collectively in a day of this process is embodied in the Abram. The next day's work results in or is embodied in the Isaac—the son of Abram. The narrative in Genesis from the appearance of the Abram to his death and the continuity of the work left thereby to Isaac is a pictorial illustration of the experiences through which the realization of that which is perceived and understood abstractly, is gained; through which the abstract is made a present fact to consciousness; as is the case from Isaac to Jacob and so on.

All these days from first to seventh, have processes upon processes within the one Process.



## CHAPTER IX.

### GENESIS, CHAPTER XII.

#### ABRAM AND ABRAHAM. THE NEW MORTAL AFTER UNDERSTANDING.

Abram descends from Shem through Peleg and is the son of Terah and brother of Nahor and Haran. Up to this point in the Allegory there seems to be a significance to the number of sons through whom the main work is carried on. Adam has three sons—Cain, Abel and Seth. Noah has three—Shem, Ham and Japheth; and Abram is one of three, and he has sons by three women. The number three plays an important part throughout the Allegory of Genesis as does the number seven. The first verse of the first chapter gives a three which are a Unity; and this three in one runs all the way through the book.

1-2-3. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will show thee: And I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Abram is also the type of Faith in this Process between Ideal and Real—Invisible and Visible; Faith in place of Belief and possible only as subsequent to Un-

derstanding. Previous to that stage Belief attends all the steps of the Process; but after it Faith reigns instead and is attendant upon all the stages of the Work to its conclusion; to the Manifestation of God-Mind through Its Likeness—Real Man.

When "old things have passed away and all things have become new" the point is reached in the Process where the state of consciousness having place there can be just; can render unto God-Mind the Things that are God's and unto the World-Process the things that belong to it. Hence the just live or walk through the remainder of the Process by Faith. That state of consciousness which is able to perceive the truth of all which is visible to it, is able to pierce the visible and discern the invisible; hence able to understand the latter as the existing and the former as only its representative; can understand or foresee that as the Process between Expression and Manifestation moves on to completion, more and more of the invisible will become visible; and it can work consciously with Faith, to that end, instead of blindly with Belief as must those states of consciousness which have not reached the point of understanding and to which, the sense of the visible is the sense of reality.

"Faith is the substance of things hoped for, the evidence of things not seen. \* \* \* Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear.—*Hebrews, Chap. XI.*

Having made the covenant with Truth through understanding that "the worlds which were framed" or formed with all that they contain are, as representatives, the direct sequence of God-Mind; that

they are not made of the "things which do appear" because representing the latter which do but appear through them; and that those representatives thus but fulfill their office in the One Work of Creation—the state of consciousness which embodies this result has for itself "the substance of things hoped for; the evidence of things not seen"; sees, knows and owns that within itself which is possible to no state of consciousness that has not reached the same plane; for the previous states of consciousness are "under the law"; the law that a false sense must destroy itself and its consequences through suffering; "wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith."

The states of consciousness are brought to the Noah-stage "under the law"; where "the just" appear who can "walk by faith."

As an illustration suppose one to be entirely ignorant of the science of Mathematics. Though there is such a science it does not exist for him. Its one principle and the many and varied expressions of that principle are unknown to him, therefore non-existent for him though existing in themselves. Every mathematical problem; every expression of the principle of the science from low to high, exists abstractly.

He first sees or looks upon figures by themselves and in their combinations. Does he truly see them by looking upon them? Is he conscious of what they are by being conscious of something visible? Must he not perceive as well as see or look, and is not the perceiving subsequent to the seeing? In the figures he sees a form, but a form, as such, is dead. In the com-

bination of figures he sees an arrangement of forms; but this arrangement is equally dead. Not till he perceives a meaning in the figure and in the arrangement does life appear for him; does something appear through the form which is but the veil that hides that meaning till it is perceived.

The sense of seeing alone, can not penetrate the veil; can not pierce the representative. Perception must do that and when it does the way is open to understanding. The perception of a meaning to the figures and their arrangements includes a perception of a principle back of them between which and these figures are numbers; and of the fact that this principle is expressed in and through each and all of them. Here, perception becomes understanding; and when the student understands he renders justice unto that principle and its expressions.

Enabled thus to work elementary problems he walks and works by faith; he has the "substance of things hoped for; the evidence of things not seen;" for he knows—in consequence of the understanding he has reached—that this one principle which he brings forth to manifestation through the problems he can work, obtains in all the higher ones which are as yet beyond him; and that he has but to adhere to and follow that principle and its law as he does perceive and understand, to later on, work as successfully those higher problems as he has the lower ones.

He sees that his work from beginning to end is to bring forth that principle to manifestation; that the truth of the Science of Mathematics is real, unchangeable and existing in itself; but that it must and only



can be manifested through him; and that for him to make it manifest he must work as one with it; his work must be the duplicate of its work. He has the "substance of things hoped for" when he has sufficient perception and understanding to hear the voice of the principle of that science which tells him to get out of his former condition of ignorance and blindness, and work his way consciously and knowingly to these higher planes of realization of the truth of the science, through continued and higher understanding which will enable him to master the science through understanding all its forms of expression and being able to produce the answers to all problems, which are correct because manifesting the one principle and so are in accord with it.

He can foresee the end because of the nature of his present; he knows that he has but to obey, or follow the principle according to its own law, to reach oneness with that principle; to stand master of all mathematical problems and processes, which he could not do—which result would not be possible had he not a capacity for it from the beginning. Potentially he was able to do this work and gain this result before he began it; but till the potential became the actual through development of his capacity, there was no manifestation of the invisible—of the truth of the Science of Mathematics through him; and his own work was the means to that end, without which no such end would have been reached. The ideal or true in itself could never have become manifest as such—become real and actual, but through the worker of the problems and his work.

Faith and Fidelity go hand in hand in carrying on the work of Realization after perception has reached the point of understanding that the invisible is the only Real that is to be brought forth to manifestation; that the World of Representation has a place and an office, is for use and ends when it is outgrown or passed in this Process which ends in Manifestation.

The worker of the problems uses representatives or figures; uses them till he has wholly manifested the one principle by mastering the Science of Mathematics in its range. That accomplished he does not need them and they have no more value to him. Yet in themselves, they are as important and as valuable as ever, as helps to one who does not know.

That state of consciousness which is "just" walks by faith, works with fidelity to this outcome which it can foresee. To realize the truth which it perceived and understood abstractly; to make it a fact to consciousness or the actual, necessitates an abandonment of old positions held before the gaining of this perception and understanding and which are antagonistic to the revelations so gained; contrary to the truth as perceived. Hence the command to this type-man Abram to "Get thee out of thy country etc."

5. "And they went forth to go into the land of Canaan; and into the land of Canaan they came"

The "land of Canaan" represents the reward or the state of consciousness which shall result from the faithful continuance of the work of Realization. This state or land is shown to the Abram-state of consciousness by the Lord; or through the perception of the

truth of Man as the expression of God-Mind, and who is ever the same as such. This perception and understanding enables the Abram-state to receive commands from the Lord or be taught and led by the Conscious Spiritual being — Subjective Man; and by the One Intelligence through him or by God through the Lord; and in obedience to this truth perceived, Abram and those with him “went forth etc”; abandoned the positions which included and were dependent upon Belief; starting anew to reach that outcome promised by Truth Itself to the state of Understanding and the states subsequent to and through it.

But they could not remain in the “land of Canaan” for that state of consciousness was not yet won or grown to; and it had to be worked for. It is one thing to see that state as a possibility and another to dwell in it or know no other.

7. “And the Lord appeared unto Abram and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.”

Here we have the first mention of the interior visibility of “the Lord” or Ideal Man, the Subjective of the Image of God. With the Adam and Eve states of consciousness the Lord was invisible; “they hid themselves from the presence of the Lord God amongst the trees of the garden.” With the Enos-state, “then began men to call upon the name of the Lord”; an advance upon the Adam, but not then was the Lord visible. Noah heard the voice of the Lord God; heard the One Intelligence, the One Mind speak through Its Expression and declare Its own Truth; was able to hear and obey the inward teacher, doing that work which later on

brought the potential into the actual which is represented by the appearance of the Lord to Abram; meaning the seeing interiorly of the true Self—of the only Man, unchanging and deathless, who exists distinct and apart from the mortal representative which seems to be Man.

This perceiving of the true "I" is perceiving the true model which must be worked after and necessitates the casting away of the old one, the visible representative which seems to be Man. No more working after that pattern in the process of Realization through which the true "I" comes forth to Manifestation; for the work from beginning to end is according to a pattern.

At the first, the pattern is the visible, necessarily; the representative. The conception held by the state of consciousness which is seeing only, is that the representative is Man; and through the experience consequent upon a mistake, has to work out its own salvation from the consequences of it; of the false conception. The representative seems to be Man till the flood of perception and understanding which has been worked toward in the World-Process, overcomes and destroys that and all kindred conceptions; then all things appear new because seen through instead of in, representatives. Therefore a new model or conception of Man and of all Things takes the place of the old; a conception in accordance with Truth, which, through the work of Realization, is to be brought forth to Manifestation; and this result can not come to pass except by a steadfast adherence to the Truth as perceived;



fidelity to the true "I" as the only Man, and who must be manifested.

This Man—Ideal Man—the Reflection of God-Mind, existed "hid in God" before the foundation of the World; and through that World and its work, is to be brought forth from the Ideal to the Real or the Actual. Working with this conception, after this model, the state of consciousness which holds it foresees the end from the beginning, and builds its altars to the Lord whereby its constant and earnest aspiration ascends ever toward that "I" which is not it, and yet contains it; which is beyond it, yet with it; which dwells in glory ineffable yet overshadows and communes with it; teaching, leading, helping and comforting it to bring it unto that "I's" Self.

To hold this true conception as the only model and to work after it is to experience a famine.

10. "And there was a famine in the land; and Abram went down into Egypt to sojourn there: for the famine was grievous in the land."

Nothing which is present and visible as the present to the state of consciousness which is carrying on the work of Realization, conforms to this model or conception which is seen and held within. All without is the temporal, or that which is growing out of and beyond itself finally; but in this temporal Egypt—which as compared to the immortal and unchangeable is as the darkness to light—the Abram-state of consciousness must sojourn for a time for the truth of all this World-Process must be realized and all that is in it outgrown.

The state of consciousness holding within itself the true conception of Man will experience a famine in its

surroundings. It is not fed and sustained by them; it is nourished from on high, and even while in Egypt—the land of darkness with its powerful ruler therein; the sense which is absence of light or sense-existence only—but gains more and more results which demonstrate or make manifest to it, the truth it sees within.

In Egypt—in this sense-existence where the truth of Man is not perceived, woman, the higher element of Man, is not and can not be what she is to the Abram; as is portrayed by the experience of Abram and Sarai with Pharaoh. She is wife or help meet for Abram, but can not be such for the ruler in Egypt. That state of consciousness can not experience for itself through her help and leading what the Abram-state can. There is no resting place for either the Abram or the woman “meet for him” in the condition typified by Egypt; out of it they must come, but having carried there that which would prove the nature of the condition by its nonconformity to the truth of Man and of all Things as seen and held within—proven that that was not the land to sojourn in for it was not that which was to be, they come forth “with riches” or bring out of it with them the results of experience which but help them on their way to Canaan; to that state where all seen within shall be the Actual without; for the work of Realization brings to the state of consciousness which has reached its beginnings, constant results; proofs of the truth perceived.

In the beginning of this Process woman is subject to man. “Thy desire shall be to thy husband and he shall rule over thee.” As it moves on woman comes gradually to assume her rightful place. The intuitive

or knowing capacity is held in bonds by limited sense till the limits are outgrown sufficiently to give it comparative freedom. Not till the Noah period in the Process is passed does this take place. In Egypt the woman is servant to Pharaoh. In that condition woman is held in bonds and prevented from fulfilling her unrecognized office to the man, because of her bondage.

When understanding is reached and the work of Realization is begun, she is far enough released from her bondage to do her work as the help meet for the state of consciousness which has reached that plane. She comes forth out of Egypt a free woman or free to lead the man through his recognition of her nature; the state of consciousness which recognizes and holds her such, the richer for it.

“And Abram was very rich in cattle, in silver and in gold.”

Only so can the woman be the help which alone is meet for the man.

#### GENESIS, CHAPTER XIII.

This freedom of the woman element from subjection to the man is portrayed by Abram's and Sarai's experiences with Pharaoh in Egypt as well as their freedom from that condition and its ruler, Belief; for

3-4. “He went on his journeys from the South even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

“Unto the place of the altar which he had made there at the first.”

That which was abstractly perceived by the Abram-state of consciousness in the beginning was later

realized or made the present fact to that state as it had to be; and this law obtains all the way through the Process. The line of continuity runs on through Sarai, the free woman. The parallel line of experience through Hagar the Egyptian; a bond woman. Only through the free woman comes that seed whose inheritance is the land or state promised to Abram by the Truth.

All that "went down into Egypt" with Abram came forth from thence with him.

1-2-5. "And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

"And Abram was very rich in cattle, in silver, and in gold. \* \*

"And Lot also, which went with Abram had flocks, and herds, and tents."

The different results gained by the sojourn in Egypt are manifest in the difference between Abram's and Lot's possessions. Abram's are only partly perishable—"cattle"—and the rest are imperishable—"silver and gold." Lot's are all perishable.

The silver and gold brought forth by Abram represent the increase to the Abram-state of consciousness of the "substance of things hoped for; the evidence of things not seen"; the continued proofs gained even in the land of darkness of the truth of being as perceived and the manifestation of that truth to the state of consciousness which perceives it; visible tangible results to it which would be intangible and impossible to lower states of consciousness, are gained; are its possessions which fade not away; which are the eternal and imperishable.

"Seek first the kingdom of heaven and all things



shall be added thereto" is the starting point in the work of Realization and is illustrated in the possessions brought forth from Egypt. Abram had the material results as well as the imperishable ones; but Lot had not the silver and gold. His possessions were all the temporal ones.

Lot represents an accompanying sense in this state of consciousness which clings to the visible as the desirable; which has not grown out of itself sufficiently to desire and seek first the invisible reality; which does not reach out constantly to that, as does the Abram whose aspiration is unceasing and who gains through it more and more realization of its actuality; but who holds to the material visible benefits as the proper return to itself, not perceiving its poverty in spiritual riches.

These two with their antagonistic possessions can not dwell together; "the land was not able to bear them." Desire for the continuance of the visible, for possessions on that plane, is at war with that aspiration for the invisible which seeks first the riches on that higher plane. There must be a separation between that desire and aspiration; inevitable because of the nature of each. Desire leads in the contrary direction from that in which Aspiration works. Aspiration says to Desire,

9. "Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Desire left to its own way travels in the contrary direction instead of with Aspiration; turns away from the land of inheritance for the sake of the present;

and Aspiration must hold to its future inheritance, voluntarily letting go of Desire, that faithfulness, fidelity and steadfastness may secure to it, its own.

This separation made, the Abram can dwell in the land of Canaan, an abiding place impossible to the Lot; to Desire which seeks gratification upon the temporal plane.

14-15-16-17. "And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, and eastward, and westward:

"For all the land which thou seest, to thee will I give it, and to thy seed forever.

"And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered.

"Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee."

When desire for the temporal and material possessions; present and transitory sense gratification has been put out of the Abram-state of consciousness—which must be done to keep the results of the work of Realization—Aspiration is pure and leads that state to where it can view its inheritance by lifting up its eyes unto it; the eyes whose lids would be weighed down and prevented from lifting by Desire.

From the place where it stands in consequence of this separation, it can see nothing but this inheritance whichever way it looks, north, south, east and west. It sees no longer that which is essential to Desire having overcome that sense which so desires. The whole future of the Process going on to completion together with its result is open to that pure Aspiration which is the consequence of Understanding, Faith, Fidelity

and the beginnings of Realization, and which rises above the plane of Desire.

It ascends constantly from the present limitation to the future limitless; it is a "winged fowl which may fly in the open firmament of heaven." It is the connecting link between the Abram-state of consciousness and those higher states which it can see afar knowing that it shall walk through the length and breadth of them to possess their wholeness, their completeness.

This purification of the consciousness at this stage of the Process is necessary to the production of an heir unto Abram, or the appearance of a higher type-man; necessary to the perpetuation of the "seed of Abram" which shall hold that land or consciousness always; for the man of Desire will turn from it and pitch "his tent toward Sodom" the dwellers wherein are "wicked and sinners before the Lord exceedingly."

Though this man does not at first dwell in Sodom with the men thereof but in the "plain" between that state and height expressed by the Abram, yet his tent or resting place in the plain looks "toward Sodom" instead of toward Canaan; therefore the future inheritance of the Abram is invisible to the Lot, and only that which is temporal and passes away; only the present reality which is the real and desirable to the sense which sees it, is the visible to him.

The men of Sodom are not in conformity to the Ideal Man or to the type-men in the line of continuity between Ideal Man and Real Man; between Potential Man and Actual Man. They are a departure from that continuity and represent the embodiments of the false sense with its attendant consequences which have

reached their final limits and are destroyed through that growth which passes beyond them.

The sense to a state of consciousness which has not reached the level of Understanding, Aspiration and the possibility of Realization; of its present and what it includes as the reality whose continuance is desirable, must come to an end in this Process where all does end that is not an expression of the One Cause and in harmony with the nature of that Cause; where all that is mortal disappears for the immortal alone is to be made manifest, and is manifest through the disappearance of the mortal.

The Actual, the Real Man begins to be manifest in the World of Representation with the Abram who is the first representative of him; the Noah being the dividing line between the higher and lower representatives; the type which stands between and divides them as the firmament divides the waters from the waters.

In the first chapter of Genesis we find that the Objective or Form with its parts or all the forms within Form, does not appear till the firmament stands in the midst of the moving waters. The type-man which represents in the Process the first appearance of the invisible; the beginning of the Real, the Actual Man as he is manifest to the World, is not possible but as subsequent to the Noah.

The mortal who believes and who works according to belief has not and can not establish the firmament; does not understand; and hence the mortal who knows can not come from him; can not be his seed; for knowing is reached only through Understanding. So long as the type-men in this Process embody belief



in the visible as the actual and real, no one of them can manifest even the beginnings of that Actual Real Man; for these beginnings lie on the other side of the dividing type—the Noah. For him “old things have passed away and all things have become new”; the visible is only representative, not the Actual and Real which is visible to understanding only; and to it, is manifest through the visible representation.

The Abraham who embodies the “first fruits” of Understanding, is “acceptable unto the Lord” or is—as far as he goes—in conformity to the Ideal Man; hence—as far as he goes—manifests the Real Man or the Likeness. From this beginning in the Process comes its product, the mortal who knows; the type-man who embodies all the several steps between Understanding and the at-one-ment with God-Mind.

The whole course of the process up to this beginning was necessary to produce it; none of it was or can be in vain; for the mortal who knows; who manifests to the World the Actual Real Man—the Likeness of God, must know all or there is no at-one-ment with the One Mind which is and includes All. He must be *as God*.

Therefore of the “seed of Abraham” comes to the World the Messiah; the Truth manifest in and to the World; the type-man or mortal man who is the immortal man represented in the flesh; or who in and through the flesh—mortality—makes visible to the sense of seeing and hearing, the immortal, the Actual and Real Man who is the Manifestation of God-Mind through Its Expression or Image—Potential Man.

The beginnings of Realization subsequent to Understanding, alone make this highest mortal possible. What is understood within must become the without; must be produced in the World or made manifest in it, to it, step by step, stage on stage, following the One Law. "Faith without works is dead." The works which testify to Understanding must be done in this World Process; the work of Realization must produce its results all along the rest of the way; the testimony to the truth understood must be furnished. So only can the "seed of Abraham"—that which is in him, come forth from him; so only can the highest mortal finally be brought forth as the fruit of this seed; that mortal who is divine only through his oneness or perfect accord with the immortal; that Jesus who is one with The Christ.

Up to the Noah-stage in the Process the states of consciousness walk or work after the form or letter of the Law; the visible. After it, they discern and work after the spirit of the Law; the invisible; bringing it forth to Manifestation; displacing the visible with the invisible which finally becomes the only visible or the Actual. Aspiration must be constant and active to enable the Abram-state to work unceasingly according to the spirit of the Law.

It is only that state in which Aspiration overtops Desire that can be—consciously to itself—overshadowed by the Most High; and can bring forth finally in consequence of that overshadowing, the highest type of mortal man; and as the woman is the higher half of that state, she is nearest to that which overshadows

and conceives accordingly, bringing forth for the man of the same state.

Desire, as represented by the Lot in this Allegory, is the lower form of that of which Aspiration is the higher; is that which looks back instead of forward, below instead of above. And the state of consciousness in which Aspiration is the stronger will finally bring Desire into accord with it; will teach it to look forward and up with it; will rescue the captive from its captivity; will rescue Desire from the sense which holds and uses it through overcoming that sense; as is represented in the battle of the kings in the fourteenth chapter.

#### GENESIS, CHAPTER XIV.

14-15-16—"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

"And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

Aspiration and Desire must act as one for advanced stages in the Process to be reached; act in unity not separately. When Desire is held captive by the sense that does not see far enough to understand and realize the beyond of itself, it must be rescued from its captivity by the sense which does; and it can be so rescued by the Abram only through the help of those servants "born in his own house." All the powers potential in Man as the Image of God-Mind must be represented in this World of Representation to have it

complete as such. These powers give him dominion over all things, and as they are manifest that dominion is manifest.

When that state of consciousness is reached which is embodied in the Abram as the type-man, the powers one by one are "born" to him or come to consciousness; and they are his "servants," are for use. Conscious of them as belonging to Man they must serve him according to his power over them; or they must work for and with that state of consciousness according to its capacity to use them.

All the powers which dwell in Ideal, Subjective Man as Expressions of the powers of the One Mind-God, are for use; are to be active and must be active for God-Mind to be made fully manifest. And the activity of these powers and the results so produced must appear in this world of Representation through its type-man.

In the Abram is shown the activity of the higher of these powers through that Aspiration which lays hold upon them or brings them to birth, to consciousness; and with their help the work of Realization proceeds; and among the fruits of that work is the bringing of Desire into accord with Aspiration. When this is accomplished all that legitimately belongs to Desire goes with it—"his brother Lot and his goods and the women also and the people."

When the "kingdom of heaven" is sought first "all things" are added thereto. When in this World-Process that state of consciousness is reached which seeks, looks, acts and works ever toward the above and beyond of itself as the only Real instead of in and



with the present as such, all that is legitimate in the present to it, is with that state; and is estimated at and used for its true value which is seen, understood and realized when Aspiration purifies Desire and elevates it to its own plane whereon they act as one.

18-19-20.—“And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.

“And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

“And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

The Melchizedek is that sense in the Abram-state of consciousness which feels and knows the presence of “the most high God” because mounting on the wings of Aspiration it can reach that plane which is, as yet, beyond that state as a whole; ministering in consequence to the Abram-state; sustaining it with the bread of Life and the wine of Truth, the only food and drink which can feed it; for it must be fed and sustained from above instead of below.

This sense which perceives and declares the spirit of the Law is the true high priest in the World-Process, the only one who can enter the “holy of holies”; the only one to whom God-Mind is revealed and who can, in consequence declare what God is and thus minister unto that state of consciousness which seeks for Wisdom. Taught and ministered unto by this high priest because of battles fought and won, the Abram-state of consciousness works ever according to the spirit of the Law. Its works being according to the spirit they manifest the spirit; as former works according to the letter only, could manifest but the letter.

The Abram-state of consciousness through its ministering high priest is "possessor of heaven and earth" for itself, jointly with the One Mind which includes both; for the "heaven" or Subjective of God-Mind is revealed to it—is seen within; and it consciously brings that heaven forth according to its capacity so to do; or produces the earth which is that heaven's objectivity, through its works.

The Abram-state of consciousness has gained that which can not be taken away; its possessions are its own, won through victory. Its enemies 'are delivered into its hand' and it holds them in subjection. All sense which does not declare for the invisible, the subjective as the Realty which is yet to come forth as distinct from the present visible, is ruled and does not rule. All sense which does not recognize the future as the invisible Now which is only veiled by the visible Representation, is held in subjection by the Abram-state whose power so to do has been battled for and won; and through this deliverance of its enemies into its hand, it carries on successfully the work of Realization; those enemies are powerless to prevent its outcome.

In the early stages of this work the battle must be fought and won which brings Desire into accord with Aspiration so that they work together in the onward direction, ministered to by the true high-priest; sustained by the unchanging and eternal instead of by the temporal and changeable. This accomplished there is no desire for the "goods" of the World of Representation.

21-22-23-24. "And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

"And Abram said to the king of Sodom, I have lift up my hand unto the Lord, the most high God, the possessor of heaven and earth,

"That I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich: Save only that which the young men have eaten."

The Abram-state of consciousness which outgrows itself into a still higher state through its unceasing Aspiration and work of Realization, can reach that higher only through its purity of Desire, its perception and understanding of the spiritual realities as the only true riches; its steady and continuous work of appropriation of them, giving to the "king of Sodom" that which belongs where he is ruler; those "goods" which are not and can not be the Abram possessions but are the perishable riches of limited sense. The "persons" rescued by the Abram will not be delivered as subjects to that king; rescued by, they belong to the Abram who returns to the ruler of Sodom only his own.

#### GENESIS, CHAPTER XV.

1. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward."

The "word of the Lord" is the speech of Man—of Subjective Ideal, Potential Man who speaks ever at all stages of the Process to the several states of consciousness therein; and is that voice of God-Mind which utters through Man Its own Law. It is the "still small voice" which leads, encourages and directs each

state of consciousness, and which is heard by each according to its capacity to hear. It is never absent if unheard; it is the voice of God which is ever in the World-Process uttering that truth of all things which must, sooner or later, be understood.

That which has been kept "hidden from the foundation of the World" is revealed or open to the Abram-state of consciousness; is to it, the "vision" or visibility of that which is invisible to the states of consciousness preceding this one; and in this seeing of that which to lower states is unseen, is the "word of the Lord" or voice of God-Mind heard, recognized and understood. The mortal hears the voice of God through the intermediary—the Lord; it is the "word of the Lord" that is constant all through this Process from Adam to Jesus; from the "cool of the day" in the garden of Eden to that heard within by the Jesus on the cross which closed his ears to the revilings without; and through this power to see and hear, won through the conflict which has united Desire and Aspiration, is the work of Realization successfully carried on for this voice directs every step. For the Abram-state of consciousness the truth uttered by this voice, the truth which is the "word of the Lord" is that knowledge from on high which is Wisdom.

The work which has gone on up to this Abram-stage is the acquiring of knowledge which at this point is Wisdom or knowledge of truth only; pure knowledge with no admixture of that which is contrary to truth; and the gaining of Wisdom by this and successive states of consciousness is necessary to the completion of the World-Process, for it is the purpose of it; the object



lessons which constitute this World-Process having been learned by the several states of consciousness engaged therein, Wisdom is acquired; and the Wisdom thus won will be represented at the end of the World or World-Process in a type-man who knows all things; the embodiment of all that has been acquired through this Process.

This power of seeing and hearing the invisible gained by the Abram-state of consciousness; of gaining Wisdom through knowledge, is the stay and support of that state; the shield which enables it to work on to higher planes, protected from all that can assail from the without; and the Wisdom gained finally is the reward which is "exceeding great."

2-4. "And Abram said, Lord God, what wilt thou give me, seeing I go childless. \* \* \* Behold to me thou hast given no seed: and lo, one born in my house is my heir. \* \* \* This shall not be thine heir; but he that shalt come forth out of thine own bowels shall be thine heir."

The work of Realization must produce visible results, exterior as well as interior; and these results must be the legitimate sequence of the work and of the elements involved therein. One born in the house of Abram is, in a sense, his heir. A result gained by the Abram-state of consciousness which is an evidence of the truth thus made manifest is an heir, but not the heir, which must be the collective results, or those results as a whole which in this pictorial illustration will be represented as a higher type-man than the Abram; or his son by his wife, the embodiment of all the results to the Abram through Faith, Fidelity, Realization and the acquiring of Wisdom.

Only the son "that shall come forth out of thine own bowels" is the legitimate heir to Abram's possessions which he will hold and add to, producing in due season his heir or son who marks the line of continuity ending in the son or "seed" of Abraham who possessing Wisdom, knows all. Only the product as a whole of the work done by the Abram-state of consciousness can be its heir; only a higher state than it, can hold and add to, Abram's possessions; only a new embodiment which is an advance upon the Abram embodiment because including what was not reached with that one, can be the legitimate heir of the Abram; and it will embody all the results or evidences gained by the Abram-state of consciousness.

5. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."

Every individual identity shall bring itself forth to manifestation according to this One Law. Every individualized Sense of God-Mind shall know itself as such through its manifestation to itself and so know God. Every expression of the One and Only I AM which is God—Mind—Spirit—Life and Intelligence; which is Being; which is Consciousness, shall be manifest as such to itself; thus making all that God is, known to the individual expression through Self-Knowledge.

There is but One Principle to be expressed; every Entity of Expression expresses It only and entirely. The One I AM which is expressed in and manifested through each Identity holds that Identity in oneness

with itself. There is no other outcome, no other result to the One Law.

Seeing this through understanding the workings of the Law, the Abram-state of consciousness in its inmost, is according to the Lord; or in accord with the Ideal, Potential Man which is thus made manifest so far as the capacity of the Abram-state to manifest, permits. The Abram's perception, understanding and realization, and work according to them, constitutes his "righteousness" or rightness with the Lord.

7-8. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?"

At the Abram-stage in this Process the knowing of the outcome is possible through the ability to perceive the Law working in and through it. This ability enables the Abram consciousness to divide the visible representatives of all things from the Spiritual Things or Realities represented; to separate for itself, the mortal from the immortal; to see the end of the one which is death or an end to; and the unending of the the other which is Life eternally expressed; to render to the above and the below that which belongs to each, to see that the Process from its beginnings must be covered as an individual work; the work of each Identity in manifesting itself.

The "horror of great darkness" which is seen by the Abram-state of consciousness is that dark period previous to understanding in which those states of consciousness whose future is freedom from the powers of darkness or ignorance, serve them till their time of

service is fulfilled; till there is the growth in accordance with Law which frees them.

The Abram sees the mortality of a state of consciousness as such; sees that it must go to "its fathers" and be "buried." Sees that living is continuous, but that the embodiment of a state of consciousness ceases with it; sees that that which is named passes from view but that that which is nameless and partially manifest through it, ceases not; moving on instead to a higher state which is embodied in its turn. The mortal, the ending, is consumed as by a "smoking furnace"; the "burning lamp which passed between those pieces" illumines that which lays on both sides of it—the mortal and the immortal—and shows the Abram the destruction of the one and the luminousness of the other.

18. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

This is that part of the "land of Havilah" of the second chapter, which is compassed by the three rivers Gihon, Hiddikel and Euphrates; or all that is comprised in Seeing, Perceiving and Understanding. It is the land which belongs by right of inheritance to the seed of Abraham who has conquered it and gained possession of it; which possession shall descend in turn to them.

Only Abram's wife can bring forth his legitimate heir; only the higher element of that state of consciousness can conceive it; and that conception which shall bring forth this higher type-man is possible only to the wife of the Abram; to the female element freed



from subjection to the male element; from the free woman instead of the bond woman, which latter is symbolized by Hagar the Egyptian.

So long as the law in the early stages of the Process—"thy desire shall be to thy husband and he shall rule over thee"—is not worked out to the point of understanding and the woman thus loosed from that subjection, the conception of Man as the Image of God-Mind, does not appear; for the perception of this Image and understanding of its nature as such, are necessary to that conception of the truth of Man's being which shall appear through its representative in the World of Representation.

The conception of an Egyptian, though equally the offspring of Abram with the conception of Sarai, can not be the possessor of Abram's possessions which can only be perpetuated and added to by that state of consciousness which is higher than the Abram-state; and this higher state is from and through the woman who conceives from the Lord. Though the Abram-state may continue itself through the bond-woman, the higher state must come through the free woman; and the state of consciousness represented by Abram and Sarai must experience that which uncovers for it Life Itself, and show it Man as the Son of God instead of the son of Man.

#### GENESIS, CHAPTER XVII.

1. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, 'I am the Almighty God; walk before me, and be thou perfect. \* \* \* 5—Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. \* \* \* 15—As for Sarai

thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16—And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.”

In the Abram-state of consciousness only is the oneness of God and the Lord revealed; is the Almighty God seen through Its Image, the Ideal Man; is that God which is so seen revealed to be the One and Only True God and Almighty. Abram is the first state of consciousness or the first type-man to declare the Lord God. To this state does the Ideal Man appear within, and when recognized and known the All is declared. Man himself, what he is, what his Cause and what the nature of that Cause is open to that state of consciousness within itself; and that point in the Process reached, it is changed to itself, for it has reached the perception that it has no life of its own which can beget life; that there is but One Life; the Almighty God in whom Man lives, moves and has his being; and that all that truly lives, does so eternally, expressing the One Life.

It declares the truth of being instead of the seeming sense of being, for this truth is seen by it. It knows that the mortal begets but the mortal and can impart no life; that the representative or work of the Lord God is not the Living and that to reproduce the representative is but to reproduce that which never did and never can truly live. The Source of the Living, of Man; Life itself, which was uncovered to perception with the Noah-stage, is here understood by the Abram; and this stage in the Process is represented by the uncovering of the rep-

representative of the Source of life—by Circumcision; the externalization of that which was at first interiorly made one with the Abram through the work of Realization. Existing for him first subjectively, it becomes objective.

The son of man at this stage is displaced by the Son of God which is conceived by the woman instead; a conception possible to her when freed from subjection and left to produce what she perceives and receives from the Lord; from the Truth itself, and when her other half, the man, has reached this stage. It is the true Man—the Son of God-Mind which being conceived in this state of consciousness, the concept is brought forth to manifestation at last in the mortal who is the descendant of the mortal but the ascendant as well; is the highest mortal of all mortals, the highest that can be for with him the Process ends; and who in consequence, manifests that Son of God, the Real Man, the only Living, who always was and ever will be; the Son in whom God is manifest; the Christ who is that Manifestation.

The conception of the Sarah results from the work which has brought about the change from Sarai to Sarah; from Abram to Abraham. "Kings of people shall be of her." From her son and his descendants come a line of kings, rulers instead of subjects, from whom is the Jesus. The subjects of sense and its accompaniments are displaced by its rulers who knowing, in their degree, what belongs to that degree, produce the mortal representative of the All-Knowing Man.

In this birth of Isaac to Abraham and Sarah under

impossible conditions as the Allegory reads, is foreshadowed the birth from the Virgin—is its beginnings; for it is the consequence of the change, to the state of consciousness capable of experiencing it, from mortal to immortal conception; to thinking the Thought of Infinite Mind in unison with that Mind and so reconceiving Its conception—Man—and bringing it forth to manifestation in the degree in which it is able to conceive and to manifest.

Isaac is the son of promise not of limited sense; is the higher type conceived after revelation and the fulfillment, in his degree, of the revelation. The parallel process of Experience runs through Ishmael, the son of the bondwoman. From him come princes; from Isaac only, the kings; “for in Isaac shall thy seed be called.”

This stage in the Process shows forth the results of Realization on the external plane. Embodiment or body must always keep pace with the advance on the interior plane, as it is the register for the same; but the point reached on the inner is always in advance of the point registered at the same time on the outer or the body; for that is the fixed which has to be continually broken up and made new; the renewing within working ever to the without, body being constantly renewed thereby. The gains to the Noah externalize with the Abram, though they are the latter’s own and he has added to them; and all that he is as an advance upon Noah will externalize farther along the line if not at this stage. The complete change within or on the interior plane with its externalization upon body, manifests also Man’s dominion over body; over what shall appear thereon, for “as a man thinketh, so is he.”



The line of continuity running through the type-men which appear at each stage of the Process through the woman, has a parallel line of continuity—the continuity of Experience; and the son of Revelation and the son of Experience are brothers; are the Isaac and the Ishmael.

The growing revelation of the All-ness of God-Mind and It's oneness with Man to the Abraham-state of consciousness gives to it the perception and understanding of God as Love Itself; the One and Only. Life and Love to the Abraham and to the Sarah are One and each is that One and there is no other.

The Abraham-state of consciousness can see—by the help of the woman—that its descendant which must be at the same time its ascendant, is but a higher representative of that which lives from the One Source; and is the medium in consequence, in its degree, of the One Divine Impersonal Love. This higher representative—Isaac—the son of promise, of Revelation, is to the Abraham not his son, but the son of God; must be such for the Process to move on through Abraham and Isaac to the highest representative.

#### GENESIS, CHAPTER XXII.

1. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am."

Here is expressed the oneness existing between the Abraham-state of consciousness and God-Mind; the Infinite Consciousness. The call to the Abraham is heard within for the channel of communication from the One

is open to him, the interior living is the real living; not the outer or the seeming living. This immediate response to the call from within is Obedience.

Perception of the Law, of the One Life, the One Love as the Only and All, and the yielding of all the claims of limited perception to Its claims, constitutes obedience to God-Mind. At every call or demand of the truth of being upon the Abraham-state of consciousness, the reply is immediate and in accord with that truth.

The call of the Lord God to Adam—to the Adam-state of consciousness, met with hiding and fear; that state with its beginnings in the gaining of knowledge could not stand in the presence of the Lord—of the Perfect Man—because not in accord with him through its false sense which it had acquired; but the Process moves on steadily in accordance with Law from that state to the Abraham-state; and then the call within is answered with full acknowledgement; for that state after the change from Abram to Abraham is in accord with the Lord, with the Truth of Being, through the constant gaining of knowledge which now begins to become Wisdom.

This is true obedience to God; the yielding of all the claims made by a state of consciousness for itself about itself, and about and for all that belongs to it or is produced by it, at the demand of the One and Only Divine Principle—God-Mind. All that is, lives from that One Life; and a truly loving man loves not with a love which is his own; he expresses the One Love which is “no respecter of persons” but is for all alike;

he loves not his own because they are his own; he loves with the love which knows no distinction.

2-3. "Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him."

This perception and realization of the nature of the offering or descendant and ascendant of the Abraham-state of consciousness, is the getting "into the land of Moriah"; and upon one of its "mountains" must the burnt offering be made. Only on a height, only by climbing to that height, is it possible; only by reaching a plane of consciousness far above its level as a whole, is the place reached where the sacrifice can be offered; and it is reached only by the voluntary work of the Abraham-state of consciousness in accordance with the Law it is able to recognize.

He "rose up early in the morning and clave the wood for the burnt offering." The Abraham-state through and by its own work, paves the way for this offering or sacrifice which could not be made without it, for the offering needs the burning wood to consume it. This is the work of Realization which also has its degrees, which must go on to "the place of which God hath told him"; go on till it is full and rich enough to lay down all that is dear to the present consciousness which must stand stripped in the presence of the Lord; for nothing that is not in accord with the impersonal can enter that presence and dwell there.

4-5. "Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you."

The place of this sacrifice is discerned through perception before it is reached or realized; but realization must reach it before the offering can be made.

Abraham journeys three days before he comes to it; showing that the perception alone is not sufficient, and that work subsequent to perception can alone make that which is perceived real, or conscious present fact to the perceiver of it.

Referring to the first chapter of Genesis—to the Law there stated which is the backbone of Divine Science, we find that from the moving of the "Spirit of God" "upon the face of the waters"—from the beginning of action, to visibility, are three days or degrees. According to this Law a state of consciousness which perceives the impersonal truth must work three days or through three degrees within itself to bring forth to visibility that which is perceived; and this work which makes the interior, exterior, is the work of Realization; and the three type-men representing the three degrees of Realization, as a whole, are Abraham, Isaac and Jacob.

This law of three in one is stated throughout Genesis and re-stated in the New Testament. Jesus "died" and on the third day rose again. The experience of the Abraham and the Isaac as this period in the Process is the forerunner of the experience of the Jesus; the beginning which finds its fulfillment at the end of the World; at the end of Experience.



The Abraham and his son must go to this place alone; no state of consciousness which has not reached this plane can stand on that height with them, for it has been worked toward and reached as a result in accordance with the Law of Degree; and that degree in the Process where the Impersonal rules through a perception and realization which is stronger than sense-reality, is the place of sacrifice, the place where the realities of sense are offered up, voluntarily, through consciousness that the Truth of Being interiorly perceived, is the only Real and Eternal.

But both the Abraham and the son are sure to return, for the work going on through them and beyond them is yet to be finished; realization must reach still greater heights. Times of exaltation to states of consciousness in this Process are possible from beginning to end; but the consciousness of a moment must be worked for and won as the permanent through strict adherence in thought to the Truth of Being as perceived within; and every degree of perception realized through the work of Realization, successfully carried on in consequence of this Fidelity.

6. "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together."

The advance made by the Abraham-state of consciousness upon previous states; the work carried on by him in accordance with Law; the progress in Realization—the ability to bring to the exterior the inwardly perceived, is the wood "clave" by him which he lays upon his son Isaac to carry up the mount. That which is to be offered up, bears that

upon which it is to be offered up. The work which has produced the Isaac; the growth in consciousness which realizes the true nature of the Isaac or its son; which realizes the Almighty God-Mind, as Life and Love Itself, the One Source of all Living and Loving Things, is laid upon its product—the higher type-man, to carry up the mount; to carry on in his turn.

This wood which the Abraham has “clave” is to consume all sense of the Isaac as his son which is contrary to this perception and realization of the Truth of Being. Abraham carries the “fire” which can cause this wood to burn and consume; it is a derived light, one lit from the great Central Sun; from the Light of Infinite Mind; the “Known” of that Mind; and Abraham, according to his capacity, knows the Truth of Being; bears that light or fire which shall destroy all that remains to that state, of human life-giving and personal love.

So does the last type-man carry the cross of the World up the last mount; that cross which is made of the wood “clave” at first by the Abraham and added to by each subsequent stage in Realization, till at last completed through perfect realization of the Truth of Man, the mortal is offered up a sacrifice thereon that the immortal may appear; the son of man be lost in the Son of God. As Isaac died not, so later on was proven that the truly living lives eternally, and Man’s dominion is over all.

7-8. “And Isaac spoke unto Abraham his father, and said, My father; and he said, Here I am, my son.

“And he said, Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will

provide himself a lamb for a burnt offering; so they went both of them together."

Here is stated a consequence to those states of consciousness which realize to the fullness of their capacity, the Truth of Man. Loving with the One Love which is above the mortal sense of love, they manifest, in their degree, the perfect love "which casteth out fear." Though not yet able to see in the exterior that evidence which is convincing because it is outside as a fixed fact—as witness the question asked of Abraham by his son Isaac—the answer is that of knowledge above the exterior plane, and its acceptance is the consequence of perfect trust.

Fearlessness and Trust in place of Fear and Belief are the sure results of Perception and Realization of the Truth of Being. So does the Abraham-state of consciousness come,

9-10. "To the place which God had told him of; And Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son."

Desire has been brought into perfect accord with Aspiration and the work of Realization in consequence brings the Abraham to unity of action with the One Mind; perfect willingness for "not my will but thine be done;" and this without effort, without struggle; it is a spontaneous action with the One God through thinking the Thought of Infinite Mind in unison with that Mind so bringing forth to manifestation the Impersonal Life and Love.

This obedience of the Abraham is the obedience of freedom—the freedom of the Sons of God thus mani-

fest in a degree; freedom from the claims of sense, of limited perception, freedom from the pains and penalties of experience to cause suffering, through seeing and feeling only that thought which is truth; hence no consciousness of suffering; freedom from the reality of the present as real in itself; freedom to already experience the invisible Real; freedom to enter that Kingdom of heaven which is within; and with this freedom the power to put an end to all which is not in accord with it.

11. "And the angel of the Lord called to him out of heaven, and said Abraham, Abraham: and he said, Here am I."

Till this Abram-state is attained and this stage in that state, there can not be consciousness of "heaven" as the present reality; but when the work of the Seventh Day has reached this stage "heaven is here below"; heaven is open to the Abraham who can hear that call in consequence. The perfect harmonious accord between God and Man; Man's consciousness of his own being or Self-consciousness which includes consciousness of the Almighty I AM is here manifest in a degree to and through the Abraham.

12-13. "And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

"And Abraham lifted his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

As the mortal is not a life-giver neither can he be a life-taker. Having no life that is his as separate from all else, that he can give to another, he can not



take from another that which he has. God-Mind is the One and Only Life, and all Living Things live from that One for they reflect It; and the Reflections and that which is reflected are distinct but are not and never can be separate. The representative, be he high or low, representing much or little, lives from the Living directly, and from the One Life only indirectly; hence does not reflect Life Itself, but reflects the Living; that which it reflects being as unaffected and unchanged thereby as the One Life is unaffected and unchanged by Living Things. But as those Living Things reveal the One Life, so do these mortal representatives reveal the Living Things if read aright. And the Abraham can so read; can see that the mortal Isaac is not the Man—the Living Entity; that he can not touch; he can only offer up that which is “caught in a thicket by his horns”; that mortal which represents his own work.

The work is permanent if it is in accord with Law and is maintained by Law; but the mortal must come to an end; for it is in the world, of the world and belongs to the world; it is “caught” there “by its horns” or held by its nature. That which is done through the representative and the possible manifestation in consequence remains; but the representative ceases when his office is fulfilled.

14. “And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen.”

Only there can it be seen; the Almighty Omnipotent Truth of Being which overcomes the World of Sense; only in that mount is all laid at the feet of

Truth for its own sake; all love, all power, all pleasure, all that is dear to mortal conception which can not rise to unity with the One Mind is sacrificed; offered up therein "to this day."

15-18. "And the angel of the Lord called unto Abraham out of heaven the second time,

"And said, By my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son :

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

When the acknowledgment of the One Life and Love—the Impersonal and Unlimited is full and complete; when Aspiration is unceasing; when Faith, Fidelity, Trust and Obedience are firm and unshaken; when the son of the mortal has been offered up through perception of his nature, a sacrifice for past errors and mistakes; when love for the personal in the World only, has been overcome and outgrown through realization of the Impersonal which is "no respecter of persons"; when the son of the mortal goes up the mount and the Son of God comes down, the state of consciousness which has reached this stage in the Process is the father of the "seed" which shall "possess the gate of his enemies"; that gate of sense through which comes all that is opposed to the truth, the harmony of being.

The descendants of the Abraham shall furnish that type-man who manifests to the world and in the World, the height and depth and breadth of Man's dominion

over all things because he is possessor of this gate; ruler over all that can enter through it. The battle for its possession has gone on ceaselessly to this stage; and to the Abraham is promised this victory which is to redeem all the sons of men; for "all the nations of the earth" shall be blessed through him. All mortals shall make that "mortal passage from sense to soul" through this gate which must be held against enemies; fought for and gained by the Abraham, its possession is the inheritance of his seed; and the way is open to at-one-ment with the All-Knowing Mind.

The state of consciousness represented by the Abraham does not bury its dead where lower states do. The mortal love and life or the mortal sense of love and life are at an end for him as the reality of being, "because thou hast obeyed my voice." Those states of consciousness which have not reached this plane mourn their dead; or their sense of loss is a consequence of their sense of mortal life and love; they love their own and bury their own and it is their own they mourn because of their sense of loss.

Abraham lost nothing but gained all through his realization that there was no Life or Love but the One—the Impersonal; hence nothing to lose but a sense contrary to the truth of being; and losing that—losing his sense of ownership in Isaac, he gained that dominion over the mortal which gave him a different burial place for the dead than was used by those among whom he dwelt. He bought it with his work of Realization and it was "Unto Abraham for a possession in the presence of the children of Heth before all that went in at the gate of the city."

Man's mental capacity is to be made manifest for the possessor of it to be made so. If Man is to be wholly manifested his mental capacity with its four heads will be manifest by degrees according to the Law of Degree. The capacity to See is represented by the Adam and manifest through him; the capacity to perceive by the Enos; the capacity to Understand by the Noah, and the capacity to Know by the Abraham and his "seed." The capacity to Know is represented by degrees, Abraham being the first and Jesus the last. Abraham knows as far as he realizes, as is the case with his successors—his seed; who, one by one, carrying on the work of Realization in turn, bring it to completeness and hence the Knowing to fullness.

Abraham knows the Truth of Being in a degree; each of his successors knows more of it because he realizes more of it than his predecessor; and the Jesus realizes and knows all. Hence Abraham is—on this line—the fourth Representative. He buys the burial place for his dead with "four hundred shekels of silver." The four stages of the manifestation of Man's mental capacity—the work done thereto, have bought and paid for the burial place not used before; new and belonging only to Abraham and his seed.

In the Abraham state of consciousness there is no mourning place for the dead, for there is no dead to mourn for; Life is All; is continuous and unceasing and the living are as unceasing; and the Living being, Man, is one with God and dies not. Abraham's dead was the "mortal lost in the immortal." Not there, are those buried who are dear to that mortal sense which rules till knowledge enough is gained to destroy it.



## CHAPTER X.

### GENESIS, CHAPTER XXIV.

#### THE GROWTH OF THE IMMACULATE CONCEPTION.

1. "And Abraham was old and well stricken in age : and the Lord had blessed Abraham in all things."

The Abraham must give way to a higher type for the Process is moving on to its outcome; the state of consciousness represented by him must give way to another which in its embodiment shall make manifest still more the fruits of the Abraham. Isaac is the successor who must in turn produce his own; and he must have the help of the woman thereto.

3-4. "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell :

"But thou shalt go into my country, and to my kindred, and take a wife unto my son Isaac."

The successor of the Abraham can produce his successor only through the woman capable of giving him the needed help; she must be of Abraham's kindred; must belong to that plane of consciousness and knowledge, of which he is the representative. Higher and ever higher is the work of the Seventh Day; higher and ever higher in order, are the parts thereof; the work is forward, coming nearer and nearer to the knowing of all things; and at every stage in the Process the woman gives of the fruit of the tree of knowledge to the man. Every stage in the Process is born of

her; every type-man is the consequence of her conception; and as it rises higher and higher, the more the true Man—the Truth of Being—is manifest in the World.

5-6. “And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land : must I needs bring thy son again unto the land from whence thou camest ?

“And Abraham said unto him, Beware thou that thou bring not my son thither again.”

The victory gained for himself over the mortal sense of Life and Love; the capacity to see and know the Potential Man—the Ideal Man, and commune with Truth Itself; the power and knowledge which enables him to think the Thought of Infinite Mind in unison with that Mind; or think Truth only, so making its Manifestation possible in the World, is the inheritance of the Isaac who is to go forward therewith; not backward to old standpoints outgrown. That knowledge which is Wisdom or Truth once gained, it becomes part of its possessor and can not be left or lost; he can never be what he was before possessing it, for it is a transforming through renewing.

Abraham's servant fulfilling his master's command

“made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.”

In the “evening” which is between a morning and another morning—between one type-man and his successor, the woman and her work have place; that work which is necessary to produce the next morning, for the evening and the morning together make a day in

the World-Process; make a day of Manifestation in the World.

The woman that shall come to the well at this time is the woman for the son of Abraham for she will give man and the orders below man, to drink; her work shall minister unto all, and all shall be carried higher through it. Rebekah receives gold for drawing the water from the well of Life; that pure gold which is Wisdom, is the knowing of the woman; she knows first and imparts to man. All Rebekah's family received "jewels of silver and jewels of gold" through her.

This "virgin" who is the only woman "meet" for the Isaac "followed the man":

\* \* \* And Isaac went out to meditate in the field at eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming."

It is in the evening that the man finds the woman for the morning can only come from them both. It is then that he must lift up his eyes and see and know with her help that which will be embodied in his successor. But not yet in the Process does woman bring forth the highest; she is "veiled" to her mate who does not yet know her for what she is though he is "comforted" by her. Not till the last stage in the Process is reached does woman stand forth represented in her fullness as the Virgin Mother of whom is born the Redeemer of the World—the man who knows.

#### GENESIS, CHAPTER XXV.

5. "And Abraham gave all that he had unto Isaac."

Isaac alone, of all the sons of his father, inherits

Abraham's possessions. All the gains to that state of consciousness through the work of Realization are the Isaac's. The children of Experience are "twelve princes according to their nations"; are the descendants of Ishmael, the son of the bondwoman. These twelve nations or twelve manner of people equally with the twelve tribes of Israel later on, overcome the World; the one on the line of Experience; the other on the line of Revelation. To the one, revelation is through through experience; to the other experience is consequent upon revelation.

"And Isaac was 40 years old when he took Rebekah to wife."

Isaac is the 4th day of the World; the 4th morning between which and the 5th—Jacob—lies the unceasing work of the one mortal represented as two—man and woman—who must bring forth in accordance with the Law a still higher degree of Man to manifestation.

21. "And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived."

As with the Sarah, the conception at this stage, is from above not below: is not from mortal sense but from perception of the truth which is far above that plane; is from the Lord. That change which made of the Abram—Abraham; and of the Sarai—Sarah, is a change in accordance with Law; a "transforming through renewing" and it, as a process within the main Process, goes on to completion. Sarah conceived from the Lord; brought forth her son after the true model through conceiving it approximately; brought



forth a man who was in accordance with the true or Real, as far as the degree permitted.

Rebekah also conceives of the Lord or the Ideal Man; and hers is an advance upon Sarah's conception. The son of Promise—of Revelation, and the son of Experience born to Abraham of two women, are continued through the Isaac and Rebekah in the birth from the one woman of two sons.

22-23. "And she went to enquire of the Lord.

"And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

The children of Promise—the constantly increasing results of higher perception, understanding and realization, are stronger or more able to overcome that which still lies between them and the end of the World, than the children of Experience; in that the latter are a step behind the former, for perception is ever in advance of present experience; perception of that which is to come, is beyond the fixed present to a state of consciousness.

The child of experience is the elder or first born of Rebekah and the child of Revelation the younger or last born who is served or waited upon by the other, they being ever together in the World-Process. Rebekah "went to enquire of the Lord"; the woman element seeks not for knowledge below her own plane but above it; standing between the Most High and the male element she gives his son to him because she has thus conceived it.

26. "And his hand took hold on Esau's heel; and his name was called Jacob."

Two sons from one conception of the woman are at this stage of the Process as at its beginning—the Cain and Abel from Eve. The two lines upon which the One Law has worked from the beginning of the Process—which branched from Adam and Eve, have come together; a common outcome on each line. The One Truth works through Revelation and through Experience equally to Manifestation; and the product of each is the product of both. There is but one Likeness and it is The Likeness of All.

Revelation lays hold of Experience through perceiving its meaning; and hence gains the victory in every contest between the two. The birthright of the son of Experience is the equal of the other's birthright; but till Experience is complete, some knowledge is lacking; Wisdom is not yet gained, and the son of Revelation sees farther than the son of Experience, for he has power to know beyond the fixed present; so does the Esau sell his birthright to Jacob for a "mess of pottage"; for that to stay his hunger which is not the food he gets for himself, is not the "venison" of the hunter. The inner vision, the inner knowledge and its power to feed or promote growth in Realization is beyond the range of Experience at the same stage.

Jacob as the son of his mother is younger than Esau as the son of his father; is the last born, and is higher in order as the mother's son than his brother; as was the case with the Abel and Cain. The higher—the son of Revelation—is always the son of his mother in this Allegory of Genesis; while the son of

Experience is continued from his father; and as the woman is above the man, her son is above the other.

32. "And Esau said, Behold, I am at the point to die: and what profit shall this birthright do me?"

Experience comes to an end with the World-Process; but the knowledge won, survives it. Conscious possession of Wisdom—consciousness of oneness with Infinite Mind—The All-Knowing; complete and perfect self-consciousness survives the limited consciousness of states and is eternal. And the Jacob perceives this; the state of consciousness represented by him can look beyond the present of Experience and see its end and the beyond of that point; and know that the two birthrights are one and are possessed consciously by but one—the man who knows.

#### GENESIS, CHAPTER XXVI.

1-5. "And there was a famine in the land, beside the first famine that was in the days of Abraham. \* \* \* And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: \* \* \* and in thy seed shall all the nations of the earth be blessed;

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

The Isaac is to continue the work from the Abraham stage but does not need to do that already accomplished. He needs not to "go down into Egypt" but still has to gain his own results from his own work of Realization for which he is equipped with the possessions of his father Abraham; for "Abraham gave all that he had unto Isaac." Aspiration, Faith, Fidelity, Trust, Obedience and no desire that is not an integral

part of Aspiration are the inherited possessions of the Isaac-state of consciousness.

His wife, though he goes not "down into Egypt," being the help-meet for him, can be nothing to the men of the land where Isaac sojourns for a time. The woman freed from the bondage of sense, conceives after the true model—the Ideal; hence she can be no wife to those still governed by sense; and by both the Abraham and the Isaac is the Truth of Being declared when their wives are said to be their sisters, for they are not to them what wives are to the sense-bound male; they are mates—the complements of themselves; are offspring of the same father or cause; of Effect acting as cause; workers in unison according to the Law, held in unity by that Law.

The sons of Isaac and Rebekah have wives or mates—help-meets—in their turn, for their work must be done to produce successors. Esau can mate with the women of the land; but not so the Jacob—the son of Promise who is in advance of him. As such he will receive the blessing of his father, for it belongs to him because of what he is—the legitimate successor of the Isaac, the next day in the World-Process. The Isaac would give it to the son of experience but through the superior knowledge of the woman the Jacob receives his own. The Esau is not defrauded; a blessing is also for him, but not the one belonging to the next type man in the line of continuity.

This trick—as it has been considered from the literal rendering of Genesis—would be inconsistent with the character of one so near the Lord as Jacob is according to the account; and it is only one of the many



inconsistencies accompanying the letter instead of the spirit of the Bible.

In that light, Jacob is one of the most despicable characters in the book; and God's special favor for such an one is irreconcilable with justice and wisdom. All that Isaac has to bestow belongs by right to the son of the mother—the son of Revelation—as a step in advance of the son of Experience; and who, as the next type-man in the Process marks another day of manifestation.

## CHAPTER XI.

### GENESIS, CHAPTER XXVIII.

#### THE FIFTH DAY OF THE WORLD.

“And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother’s father; and take thee a wife from thence of the daughters of Laban thy mother’s brother.”

Jacob must have the only help-meet for him in this work of Realization; and he can get it only through his mother; through the highest woman-type at this stage of the Process. His mother’s people, to whom he is sent by her means, can alone furnish him with what he needs. This shows the continuity of the Process on the higher plane through the woman, as Esau’s marriage with Ishmael’s daughter after his brother’s departure shows the continuity on the lower one of Experience.

Jacob’s individual work of Realization—that which must be accomplished before a higher type can appear—is perceived before it is an accomplished fact, as perception is always in advance of the conscious present, on this line.

10-17. “And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.”

“ And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

“ And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

“ And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

“ And, behold, I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again unto this land; for I will not leave thee, until I have done that which I have spoken to thee of.

“ And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.”

The Jacob state of consciousness “lighted upon a certain place” or a certain stage in the Process; that stage where he had to bring forth the morning from his evening within himself. He “tarried all night” or until light came into his mental evening. This state of consciousness has to compass for itself the five degrees of Expression; has to know and realize the Truth underlying the stages of the World-Process to this point; has to find within itself, not outside, that knowledge which it must later externalize in a successor; has to know his own place and meaning; and he finds that within himself—for he slept and dreamed—the World-Process is an open book for him to read.

“ Behold a ladder set up on the earth and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it.”

Man’s power to think is the ladder “set up on the

earth" with its top in heaven. The Lord stands above it, for from him does it descend. The Lord—Ideal Man, or Subjective Potential Man, by virtue of his nature, because of what he is as the Expression of the One Mind, has the power which reflects the Creative Power; and that power of the Lord's connects heaven and earth; conjoins the Subjective and Objective of the Expression of Mind as a whole. This ladder or power affords means of descent and of ascent; the "angels of God" or the Thoughts of Infinite Mind can descend from that Mind to Objectivity or Visibility to Man by means of this ladder belonging to him; and ascend for their dwelling place is in Mind.

The open road between the One Creator—Mind—Intelligence, and the manifestation of all that that Mind is, includes, and does, is Man's power to think; is the forming power of Ideal Man—the Lord. This power is the medium for the manifestation of God's power, as this being who possesses it is the medium for the manifestation of God's Being; and the works of this power are equally the medium for the manifestation of the products of God's Power.

This power to think as a whole does not belong to mortals but to the immortal—to Man for "the Lord stood above it"; but every state of consciousness expresses this power in its own degree; each state does its own thinking for itself; and these states of consciousness which are mortal or have a beginning and end, are the rungs in the ladder which are the steps for God's Thoughts; for Truth to pass up and down upon, entering into and passing through each and all,



confined to none of them because beyond them all. Only the state of consciousness which entertains the angel, grows consciously out of its limitations, on to, through and beyond all states to conscious oneness with the Lord.

Every Thought of Infinite Mind is made manifest or visible through Man's power; as all of them or All Truth is manifest to or seen by the possessor of the power, by Man, the Lord, so in its degrees are they manifest to or seen by the states of consciousness which exercising their degree of the one power, open the way for their visibility. Every rung in the ladder which is set up on the earth and whose top is at heaven, is a state of consciousness; and on these successive steps does the "Self" of the "I" rise to Visibility till it stands face to face with the Lord; and the two as one is possessor of heaven and earth; and the "Self" knows that the Lord is thy God and my God and the Lord our God is one Lord.

Revelation and Experience are the two sides of this one ladder or power which touches at either end, the heaven and the earth of God-Mind. They are in that power as parts are in a whole; they are equal to each other; have one equal source and one outcome and are held together all the way by the rungs or states of consciousness which through both Revelation and Experience are climbing ever higher and higher till the "mortal is lost in the immortal," till all states as separate by themselves are blended in the consciousness of the Conscious Entity—Man.

Every state of consciousness—every rung in the ladder is touched by "the angels of God"; every one of

them bears the footprints of Truth; every one of them can receive and harbor the Thought of God which reveals to it its own nature and destiny; every one of them can know, in its degree, the Truth which makes free from all that seems to oppose it; every one of them can recognize its oneness with the power that sustains it and through such recognition hear and see the Lord, or the true Man; gaining that knowledge which shows it to itself for what it is, instead of what it seems to be.

As these states of consciousness with their knowledge won, succeed each other; as the rungs in the ladder rise higher and higher, they know their outcome which is not yet consciously their present; and they know that "the Lord is in this place"; is the within of all states waiting for recognition; The Idea of Infinite Mind that is waiting to be known.

As the Lord stands at the top of this ladder, the Lord overshadows it from top to bottom. Every rung in it, every state of consciousness is brooded over to bring forth in it, to it, that knowledge which is Wisdom and which will bring it to know the Lord or the Truth of Being to the extent of its capacity which is from Revelation to Experience and *vice versa*.

The ladder is the Lord's; the angels on it are God's. Through Man and his work is that Truth which is in and of God, made manifest; and Man's work is according to the Law of Mind—God; the Law of Degree; and through the degrees of Man's power, is Omnipotent Truth made manifest to and known by the possessor of the degree. "All men shall know God from the least to the greatest." All mortals shall know the Truth of Being in the "fullness of time"; for every state of con-

consciousness is visited by its messenger through the connection of that state with the Lord—with Man; Man's power being the channel of communication between God and mortals. The progress of mortals higher, the succession of states of consciousness to each other brings to the one who sees this ladder and what is going on upon and through it, the realization that is "the house of God" and "the gate of heaven." Within, not without is the entrance thereto; in living not in dying is it passed through and the Lord stands in the way.

This knowledge and realization gained by the Jacob enables him to know the woman who is the only help meet for him. He has not to wait for her to be brought to him; he goes to her instead, and knows her office for him and his for her. Through this advance in that knowledge which is Wisdom he works with and for the woman that her work may be done also. He rolls the stone from the mouth of the well that she may water the sheep. He knows that the man and the woman as one, and their works as one work is a rung in the ladder. It is knowledge added to knowledge till it is Wisdom or knowledge of Truth as the All, that rolls away the stone at this stage of the Process from that which shall feed the waiting sheep; and it is the height of knowledge or the conscious possession of Wisdom, that rolls the stone from the door of the sepulchre at the last day of the World.

The Jacob-state of consciousness "serves" for his help meet; works for and wins her through constant advance in the work of Realization. He serves the Lord or the Truth of Being, to the extent of his capacity and gains more and more the fruits of that service.

Inheriting the possessions of his fathers, Isaac and Abraham, he must add to them in his turn to bring forth the successor who shall be an advance upon him; that state of consciousness which as the sixth day of the World shall immediately precede the last and highest state.

The results of Realization for the Jacob after the Knowledge won of Man's power to produce are represented in the conception of the flocks before the rods. The mighty truth that Man's power to think expresses the Creative Power; that it produces results as that Power produces results; that Man as possessor of the power has dominion over it and over its results; uses it to produce them; that all orders below Man possess in their degree, the corresponding degree of the power and the dominion; that Man, because of what he is, is Lord of all; of power, of products and all things exercising the one and producing the other, is seen and known by the Jacob whose work must bring forth to manifestation the knowledge possessed; that known within, must be produced on the exterior plane.

The rods placed before the flocks are a pattern to which they conformed in their thinking. As they thought, they produced; according to the mortal model was the production; the consequence of the work done according to it. If a state of consciousness holds a certain thought as a model, its work through thinking will later produce the visibility or externalization of what was thought.

The internal and the external are one; the subjective and objective are a unity. A mortal can not think one thing and produce something contrary to it; some-



thing not thought of. "As a man thinketh, so is he." What is held within is produced as the without; and if a state of consciousness accepts the not-yet-understood without as a model, that without as the Real, it is the model of Belief, and the results will be in conformity to it.

The flocks with the rods, and their bringing forth according to them, represents the lower states of consciousness following the law of production according to what is thought, unconsciously and unknowingly; while Jacob—the higher—has dominion over them and over that law, using it with wisdom or knowledge, and producing accordingly.

The Thought which is Truth—which is the Thought of God-Mind, is "God's angel", is in a state of consciousness from on high; and when it is seen and recognized and is held as the model to be worked after, to think according to, the product will be in conformity to it; for as Man is the possessor of, and has dominion over the power to think, as the user of it, a state of consciousness has dominion over its power and can think as it will—in accordance with truth perceived or contrary to it; and according to its thinking, is its producing.

Every angel on the ladder—every thought which is true is with a mortal from the highest Source, and he often entertains one unawares; but when the knowledge is gained that reveals its nature, the work must be done consciously which makes that truth manifest on the exterior plane.

Change in body with the law governing it, is here shown. Body will be ever according to the mental

model; according to what is thought by the state of consciousness which carries on the work of Realization; for body is but the fixedness of the within with the dominating elements of that within; is the within seen as the without, and there is perfect conformity between the two inevitably; as there is perfect conformity between the Thought of Infinite Mind and It's Body; between the Truth of Being and the Spiritual Body.

As a mortal body is the visibility of a mortal or a state of consciousness to itself, so the Spiritual Body is the visibility of the "I"—the expression of the One and Only Ego. A mortal sees itself in a body; but that body is not the Body of the Image of God. As part of Representation, it ends with the World. It is renewed from the within, changing more and more as it rises higher in quality because the conceptions of the state of consciousness embodied come nearer to the Truth of Being as these states become the higher rungs in the ladder.

This dominion over body and power to make it what one wills when the knowledge is gained that reveals that power and how to work to the desired end, is brought forth by the Jacob to manifestation only after the seeing of the ladder which is "set up on earth" and whose top "reaches heaven." The body can only approach the Spiritual body when the concept held by the state of consciousness approaches near to the Truth only; when much of the knowledge that is Wisdom has been gained. "According to thy word be it unto thee."

Jacob proves through experience that the power to

think is the reproducing power; that its activity results in products which are according to the mental model; he proves that a state of consciousness has but to gain this knowledge and choose its model, to have it reproduced in kind; his "tree bears fruit whose seed is in itself, after its kind;" and the state which sees and knows within, the Truth of Man's being, and holds that Truth as the model or pattern to be worked after, will reproduce the true Man according to its capacity as a state; making this, God's Work—The Idea of Infinite Mind—manifest in the World.

All riches or possessions are thus given unto Jacob, for he can reproduce for himself that which really is, or exists; reproduce according to his day. "As thy day is, so shall thy strength be." Every state can produce for its day all that belongs therein according to the Law of Degree; so, is the whole work accomplished by the doing of each day's work, for the Seventh Day's work is the work of its days.

The state of consciousness which has gained this knowledge which is power, and is "rich" because of its working consciously as one with the Law, can not dwell in harmony with those states which have not reached that plane; he must "go to Isaac his father in the land of Canaan"; and all that belongs to that state as integral parts of it, goes with him. That higher consciousness is the land where Jacob and his successors shall dwell as possessors, not as strangers.

The meeting of Jacob and Esau typifies the oneness of the results gained along both lines—Experience and Revelation. They are a rung in the ladder that touches either side. While Jacob has been gaining great pos-

sessions, Esau has as well. When Jacob would give to Esau his riches, Esau replies "I have enough my brother; keep that thou hast unto thyself." The son of Experience gains the knowledge that is Wisdom through reading his daily lessons after he has experienced them; his revelation is gained after passing through them. The son of Promise has the revelation first and works it out as the conscious fact, afterwards. Both gain great possessions and come together in harmony.

The two sides of the ladder are equal and each rung or state of consciousness touches both of them; so only, is the way prepared for the next rung. This unity of Experience and Revelation through states of consciousness is portrayed in this meeting and in the final acceptance by the son of Experience of the gifts of the son of Revelation.

When Jacob is preparing to meet his brother—according to the account—he sends all his people from him and is left alone; "and there wrestled a man with him until the breaking of the day." The man with whom Jacob wrestled was the seeming self which he conquered, with all its sense, passions and desires; and this victory was the "breaking of the day." This conquest was the direct sequence according to Law, of the seeing and understanding of the "ladder"; of the conscious use of the power to think and what the results of such use would be; of the reproducing power and the production which proved Man to "reflect the Creative power."

It was Self-knowledge which Jacob fought for and won, and through which he saw "God face to face"; for



the knowing of the "Self" is the knowing God; all that God is, is then manifested. Jacob stood face to face with his true "Self" and saw the nothingness of the seeming self—of the mortal from beginning to end. He stood at the top of the ladder face to face with the "I"—with the Lord; and with the Omnipotent I AM through that "I"; and he overcame for himself the mortal sense of being; lost it in the Realization of Real being and hence forward knew "no man after the flesh." "As a prince hast thou power with God and with men, and hast prevailed."

Jacob realizes that the true I has no name; that only the mortal is named; that the "I" is the Image of the Unnamable—the I AM; and like It can not be defined by limitation. All sense of limit to Man is wrestled with and overcome and the "Infinite Idea forever developing itself" is seen and realized as the one and only Man. Hence there is no more "Jacob" as the "Self"; he is not, for he is not the "Self" of the "I"; and he that was Jacob is the source of "a nation and a company of nations \* \* \* and kings \* \* \*" who shall wrestle for the same victory and win the same result through seeing "God face to face"; for in the Jacob is the seed which produces ever after its kind.

States of consciousness previous to the Jacob have perceived the true Man; have understood him as in accordance with the One Mind; have understood the nothingness of the mortal representative; have discerned and brought forth to manifestation in their degree, the Truth of Being; have carried on the work which brings forth that state which can win the greater victory than theirs; the manifestation through

Realization of the powerlessness of the mortal self to stand before and successfully contend with that state of consciousness which is face to face with God or Truth Itself; for all sense which could come between is overcome through wrestling with it "till day-break."

This work of the Jacob changes his name; as that state has vanquished and left the seeming self to which it belonged, that name also is left and "Israel" is the new name of that state whose seed shall possess that which was promised to Abraham. When a state of consciousness—the mortal—has grown higher and higher through climbing the ladder which is betwixt "the earth and the heaven," betwixt the Real and the Potential, and has come near enough to its top above which stands the Lord, to see him face to face, to see the "I" which is the Image of God, with no false sense intervening, hence no veil that can hide, that mortal sees and knows independently of the body; for it is the mortal, or the state of consciousness, that has worked for and gained the knowledge, and has acquired dominion over the body in consequence. It sees with the inner eye, hears with the inner ear, works with the inner hands, climbs with the inner feet, knows with the inner sense that contradicts all outward seeming, and its life is preserved; for between that inner eye, ear, hand and foot, and the only Man, is the connection which is the legitimate consequence of the nature of Man as the Image and Likeness of God; and this connection a false sense is powerless to destroy, though it may hide it for a season; the season of not knowing enough to know the Truth of Being.

## CHAPTER XII.

### THE MEETING PLACE OF THE TYPES IN WHICH ALL ARE VISIBLE.

Beginning with the Adam, the types have followed each other to this point in strict accordance with the Law of Degree; in correspondence to the "days" of Production, and they are the "days" of Reproduction. But one more is to come before the Reproduced man appears; the fulfillment or fruition of the "seed of Abraham." The sixth type or sixth day of the World is the Joseph, who is the link between the Jesus and all the other types.

To understand the full significance of the Joseph it is necessary to understand the nature and meaning of all his brethren, the other sons of Jacob; an explanation of which is not attempted here. The analysis and statement of the interior significance of these twelve sons of Jacob, or twelve tribes of Israel, would require a volume by itself. To point out the continuity of the underlying principle is the main object of this interpretation.

Joseph, as the sixth type, is the correspondence of the sixth day in the first chapter of Genesis; the sixth degree of Reproduction, related to the sixth degree of Production. This sixth day's work, in the first chapter, is Man—the Image of God; but Production is not complete for the Likeness must be produced as well; God must be manifested as well as expressed,

to be known. So is this work of Reproduction not complete with its sixth day. As the sixth day's work in Production is the Image of God and of him that is to come at the end of the work of Mind; so is the sixth day in Reproduction the image of him that is to come at the end of that work.

As there is but one more product of God-Mind to come as then God-Mind is manifested, so there is but one more product to come from Reproduction before Representation is entire and complete; and this last product of Reproduction will be the medium for the full and complete Manifestation of God and of Man. As Man—the Image—is the whole product of Mind in Its Evolution to Expression, and as that product is a point which falls short of the whole Work of God-Mind, which includes Involution as well as Evolution, so is the Joseph as the sixth type, the sum of the previous types; but he falls short of the whole work of Reproduction; there is a step beyond him; but as the sixth he includes the preceding five as Man, the sixth day of Production includes the other five days.

Joseph's coat is of "many colors," and the vesture of the type beyond him is "without seam." The "coat of many colors" shows plainly that it is made up of parts; the vesture of the Jesus is one whole in which no parts are visible for it has no seams; no joining together of parts can be seen.

A ray of light broken up into its parts shows many colors; they are its component parts but are visible only when the parts of the ray are each visible; when the whole of the parts is the visible, none of them are seen.



Joseph's coat is the illustration of the meeting together of all the types, or parts, which will constitute The Type-man; the colors together, which make the ray of light. The power of Reproduction has worked according to the One Law and produced by degrees; produced the parts, in their order, before the whole, just as the Work of Production—God-Mind's Work—brought forth parts before the whole. These parts or types are seen distinctly, though together, in the Joseph and are unseen in the Jesus; or are visible in the Joseph and invisible in the Jesus, as the parts of Production are invisible in the One-Product, Man.

All these types or parts belong together at this stage of the Process; and as they have succeeded each other in regular order according to Law, rising higher and higher, stage on stage, state on state, the Joseph is the highest of them, but not The Type—not that visible in which all the parts are invisible. Their meeting place in Joseph is shown in his dream where

“ My sheaf arose, and also stood upright ; and behold, your sheaves stood round about, and made obeisance to my sheaf.”

To bind “ sheaves in the field ” is to work; is to gather together the harvest—the product of the preparation of the soil, the planting of the seed, the watering and tending of the growth till it reaches the harvest time. All the brothers of Joseph—all the sons of Jacob were gathering the harvest—“ binding sheaves in the field ”—in the dream. All were workers equally with Joseph; but as the parts together or the together of the parts is greater than any one of them singly; as the works of each together is greater than the work

of any one singly, the other sheaves make obeisance unto Joseph's sheaf.

His brothers object to any implication of dominion over them; they have each yet more to know individually, before the sum of knowledge gained is all there is to be known; before The Type who knows all can appear. All sense of separateness between the parts and between them and the whole must be overcome by each part; each state of consciousness must see and know itself as a part of a whole consciousness; and can so see and know when all sense to a state distinct by itself—which may include that which is not true of the whole—is outgrown and overcome. When it has gained that knowledge, has become possessed of Wisdom according to its degree and capacity, it will see itself as a part of a whole, all parts together each in its place, each equally essential, the whole complete only because each part is there; and it will lose the sense of separateness; a loss which makes possible the vesture of the Jesus; the garment without seam which displaces Joseph's coat of many colors.

The "mortal lost in the immortal" is the end of the world; but before that end can come, each mortal from low to high must know himself for what he is, and his place and his work in that whole work which produces the immortal that has existed "from before the foundation of the World." Then will he lose himself to find himself; lose himself as separate from the whole; find himself as a part in that whole which would not be complete without him.

The work of reproduction which has produced the Joseph and will produce the Jesus, in this account,

would not be complete, could not be finished, were any type-man or state of consciousness with its experiences and revelations left out. All steps are necessary; all the rungs in that ladder from earth to heaven must be in their places. And toward the last, all states must find their own place in the state which brings them together.

The brethren of Joseph have that work yet to do. Every one of them must see, perceive, understand, realize and know from the beginning. All states must come together for consciousness is one and indivisible; its degrees are distinct but not separate. A degree is not the whole and can not be; but it can know itself as a part in the whole; not as something separate and existing on its own account. As Man's consciousness is a whole, it has degrees or parts which are in it as parts are in their whole; and this distinctness which is not separateness, is represented in and by these states of consciousness in the World-Process; and in which they must finally find themselves as parts of a whole, because they have outgrown their sense of separateness.

Joseph as the visibility of the parts or states in their order, each in its place, the work of each making the whole garment or coat, is the type in consequence immediately preceding that type in which the parts and their work are invisible. He shows the distinctiveness of them which seems separateness but is not; and the Jesus shows their inseparability or oneness.

This coat of the Joseph is, at this stage, the continuity as a coat of the "coat of skin" with which the Lord God clothed Adam and Eve; or the body which

shows its many parts as that body which is far in advance of the one belonging to the Adam-state of consciousness that embodied Fear and Belief. Its many colors shows the collectiveness as one body, of all the previous bodies; for its wearer is the collectiveness of all the previous states of consciousness—minus the Fear, Belief and false sense because outgrown, embodied in the earlier bodies. It shows harmony or many in one, all in accord with each other and with the one which is their collectiveness; a harmony which underlies them all and of which knowledge must be had—consciousness of it, which is manifest in this together-activeness that is distinctness but not separateness; a consciousness which destroys the sense of separateness consequent upon the state seeing itself as complete in itself or distinct from all else that it sees.

Body being but that which a state of consciousness sees as itself; being but its own objectivity, making visible to it all that it is as a state, which being limited, it sees its own limitations, advances in this World-Process as that which it externalizes advances; and when that state of consciousness is reached which is the meeting place of all the states which are distinct but not separate, the body of this state is the "coat of many colors" or body which is the consequence of the Law of Degree, for there is not an instant in which a state of consciousness is without body; or there is not an instant when a state of consciousness is unconsciousness, or its opposite. It may be unconscious of this or that; but it is never unconscious itself. Back of and underlying all states is the Conscious being—Man;



and back of him The Consciousness that is Self-existent and Uncreate.

But a state of consciousness will lose or drop one body and have another in its place, not through laying one down and taking a new one up, but through the constant renewing which is not possible except there be constant unceasing body to renew; and this renewing is the externalization of the growth of the state of consciousness or the mortal out of its own limitations as such state, into another and higher; such growth being always gradual, not a series of jumps. Just as the body of the infant grows gradually with no leaving-off-and-beginning-over-again place in it, up to the body of the man in whom are the youth, the child and the infant, in the sense that it took these parts to make the whole or the full-grown man because the growth has been in consciousness; from the consciousness of the infant to the consciousness of the man; just as the infant-state has grown up and into the child-state and that up and into the youth-state and through intervening degrees up and into the mature manhood state, body being constant but not the same body because it has been constantly renewed; so do these states of consciousness and their bodies grow up and into the Joseph who is their coming together; whose "coat of many colors" or body, shows their distinctiveness which is not separateness, and the continuity of consciousness which is without a break, for this consciousness which is as the thread upon which the states are strung as beads, necessitates continuity of body; and as the states or beads are distinct from each other but not separate—for a string of beads is one, includes

all its parts—so are the bodies distinct, but not separate; and each one is the only one to the state embodied.

The unceasing continuity of consciousness and of body, but not the like continuity of a state of consciousness and its body, is represented in the World of Representation; and is figuratively expressed in this Allegory of Genesis because it is a figurative statement of Divine Science or **THE SCIENCE OF THE CHRIST.**

The representation of this abstract truth is what is seen by mortals who, through lack of that knowledge which is Wisdom—through not knowing enough, believe, as a whole, that life comes to an end; and half of them believe that this seeming is the end of all things, and the other half, that man begins over again after leaving off.

The unceasing continuity of body being a necessity because of what it is—the objectivity of consciousness; and consciousness being unceasingly continuous—if our premise is correct—there is no time to body in the sense of beginning and ending, as there is no beginning to Consciousness Itself; but there is a beginning and an ending to this body and that body as there is beginning and ending to this state of consciousness and that state of consciousness; all states with their bodies, their beginnings and their endings, being finally lost in the whole of them, as the infant, the child, the boy and the youth with their beginnings and their endings, and their bodies are lost in the man.

The history of the Joseph in Genesis is a fore-

shadowing from beginning to end of the history of the Jesus of the New Testament. Paul says

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.”—*Romans*, viii: 28, 29.

From the beginning of the Process with the Adam, all things have worked together for good only, for The Good is the underlying Principle which through this working together of all things—all states of consciousness with all their experiences—is brought forth to Manifestation. Whatever the experience of the state has been to that state only good has come forth from it; for the good only can survive all experiences, all sense of its opposite; for that good which expresses The Good, precedes all states and their senses of themselves, and succeeds them and their senses; is seen for the all and only when the senses of the states which are the result of seeing themselves as complete in themselves, have been overcome; when they know themselves as parts in one whole.

He whom God-Mind “did foreknow” is the Jesus who, as the mortal that is “conformed to the image of his Son”; the mortal that represents the immortal and hence is like unto it, is the “first born among many brethren”; the first mortal consciously and knowingly born into immortality, is the first type or highest example to his “brethren” or all mortals, of the “mortal lost in the immortal” consciously; a change which

is the opposite of the sense of dying belonging to lower mortals.

God-Mind "did foreknow" this one who is "conformed to the image of his Son." Mark that this one is not that Son but is "conformed to" or like unto that Son. The Representative is not that which is represented, but is like unto it; and God-Mind produces through Man, the mortal Representative of "His Son," in that all that Man is in nature and in action, or "in deed as well as in being," is produced and sustained by God Mind.

Joseph is also the "first-born among many brethren"; the first born from Rachel; and he is "conformed to" the Jesus; is like the higher type that is to follow. The meeting-place of the parts — each distinct from the others but not separate — is conformed to the wholeness of those parts.

Joseph's father sends him to his brethren to see whether it be "well with them" and "well with the flocks." "For God so loved the world that he gave his only begotten Son a ransom for many." Look at the similarity of the testimony offered by the experiences of the Joseph and of the Jesus as recorded in the Old and New Testaments. Joseph was sold by his brethren — to whom he was sent by the one father of them all, for their good — for "twenty pieces of silver." Jesus was betrayed and sold by one of his disciples to whom he has shown the One Father, for "thirty pieces of silver."

Another stage in the Process which is a complete process in itself lies between the Joseph and the Jesus — between twenty and thirty. Twenty is two



tens and thirty is three tens; one ten lies between the two, which makes the former the latter. An additional stage added to the stages of the main Process already passed through is necessary to produce the highest type which completes the Process.

Joseph is cast into a pit and taken up out of it again. Jesus is cast into the tomb and comes forth from it; Joseph is brought out—Jesus comes out. Joseph is “raised from the dead”; he was dead to his father and his brethren; and he is so “raised” or shown to them again alive when his brethren believed they had been the means of his death, by his own work; by his faithful adherence to God’s commands or to the Truth of Being, which adherence brings him out of prison to place and power second only to the ruler of the land. Jesus through his oneness with God-Mind; through his perfect realization and knowledge of the Truth of Being, comes forth from the tomb as The Christ and is second only to the Omnipotent I AM.

Joseph, by this following of The Law, is able to manifest to his brethren that “all things work together for good to them that love” Truth. Jesus manifests to the World the same fact and teaches others the way to the same end. Joseph feeds his brethren in the time of famine; Jesus breaks unto his disciples “the bread of life,” feeding them when they were a hun-gered for that which the World could not give. Joseph is reunited with his father, and Jesus with his. Joseph meets his father on the way and so does Jesus. While possessed of a degree of the World-consciousness, he was conjoined to the Father within, and knew it; was

conscious of it, and could say because he so knew and was so conscious, "I and the Father are one."

Joseph bestowed power upon his brethren; Jesus gave his disciples power through his teachings and example — because he "opened their understanding" — to perform the same work that he did. Joseph ministered unto his brethren, giving them what they needed — food in time of famine — returning to them their money. Jesus showed that the "bread of life" is not and can not be bought for money, but is free to all who truly seek for it, and will do that work which brings it to them.

Service — obedience to the commands of Joseph, brought to his brethren all that they needed and more. Obedience to the Truth proclaimed by Jesus and that service which is working out one's own salvation from error, brought to the disciples the power of the apostles.

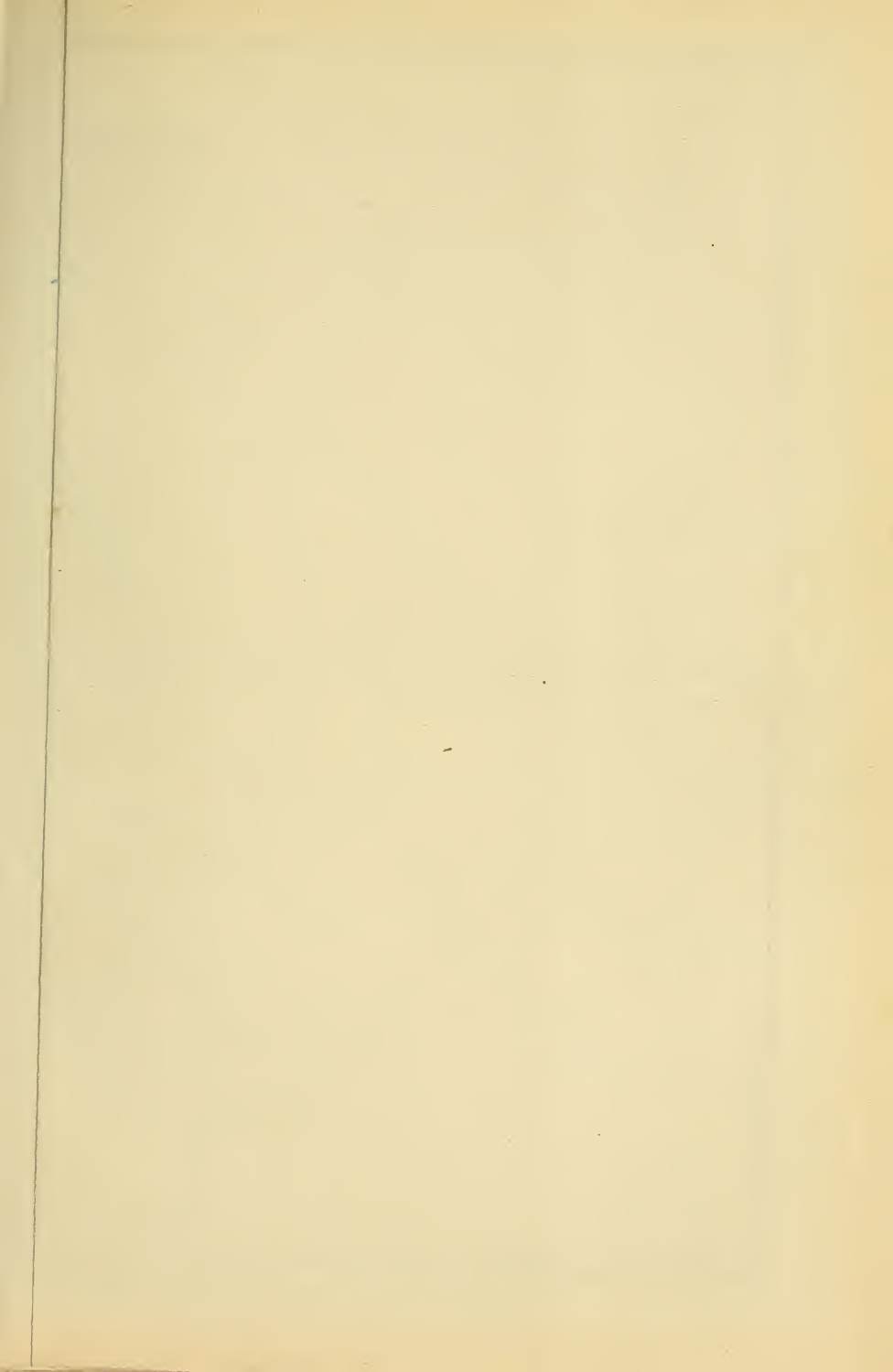
Joseph's brethren after the death of Israel, beg forgiveness of him —

"Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: \* \* \* And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring it to pass."—Chap. 50, 17-20.

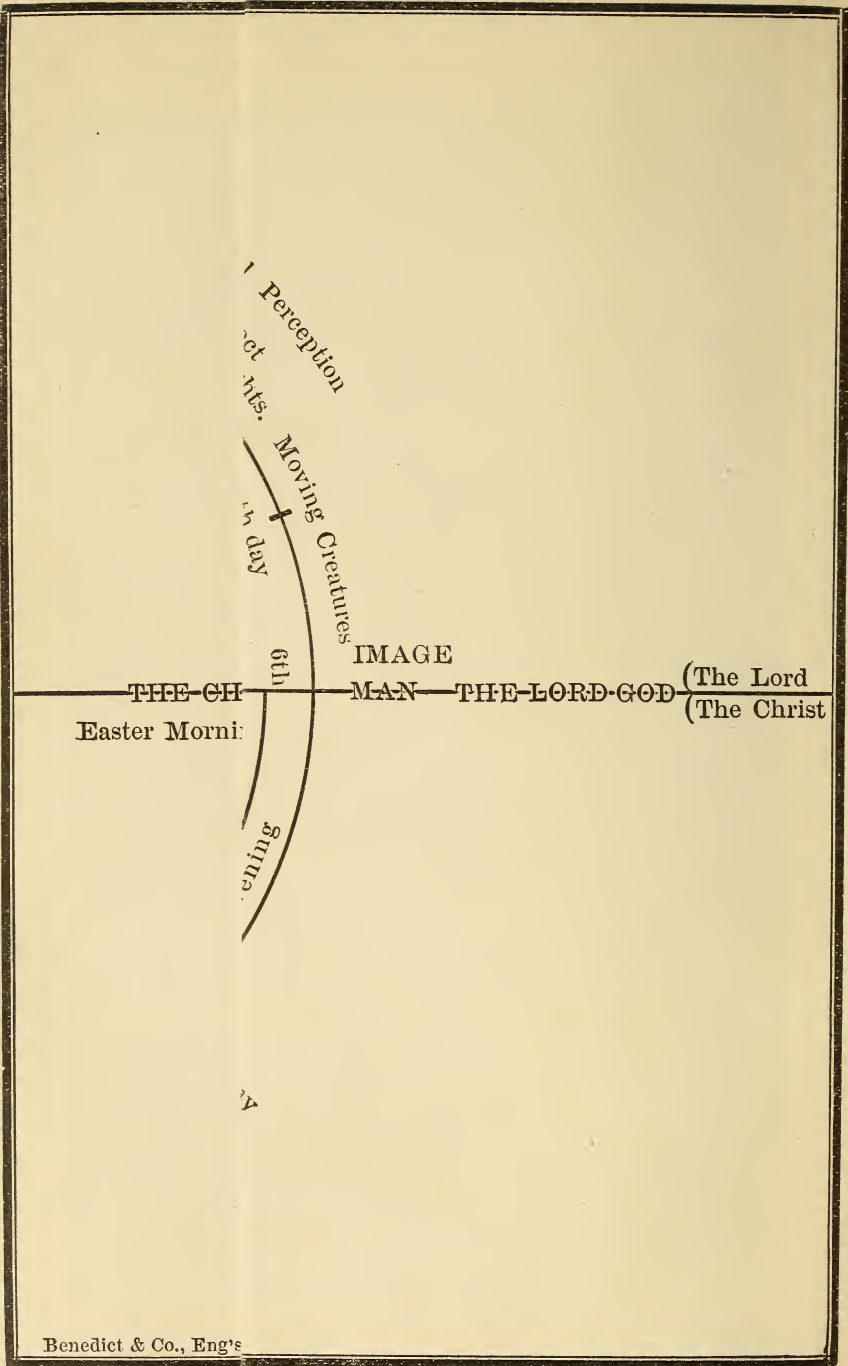
The evil was only what was thought by states of consciousness; the good was back of and underlying it and them, and was brought forth to manifestation through them in spite of the evil which they thought; for Good is the Omnipotent — The Only Power; and its reality manifested, is always brought to pass. Jesus taught this truth and demonstrated it; and his

whole life history as given in the Gospels is a statement of those teachings and demonstrations.

This parallelism between the Joseph and the Jesus shows the continuity of the Process from Genesis to the New Testament and paves the way for a new perception of the meaning of the Joseph of Matthew as the husband of Mary, the mother of Jesus.







## CHAPTER XIII.

### FIRST HALF OF CREATION.—CREATOR AND CREATION.

1ST DAY.

Light.  
Intuition.  
Expression of the "Knowing" of God-Mind.

2D DAY.

Firmament.  
Understanding.  
Expression of the "Understanding" of God-Mind

3D DAY.

Earth.  
Form—Visibility.  
Forms out of Form.  
Expression of "The Objective" in God-Mind.  
First statement of the Re-producing power.

4TH DAY.

Two great lights.  
Spiritual Perception and Intellect.  
Expressions of the "Perceiving" and "Seeing" of God-Mind.

5TH DAY.

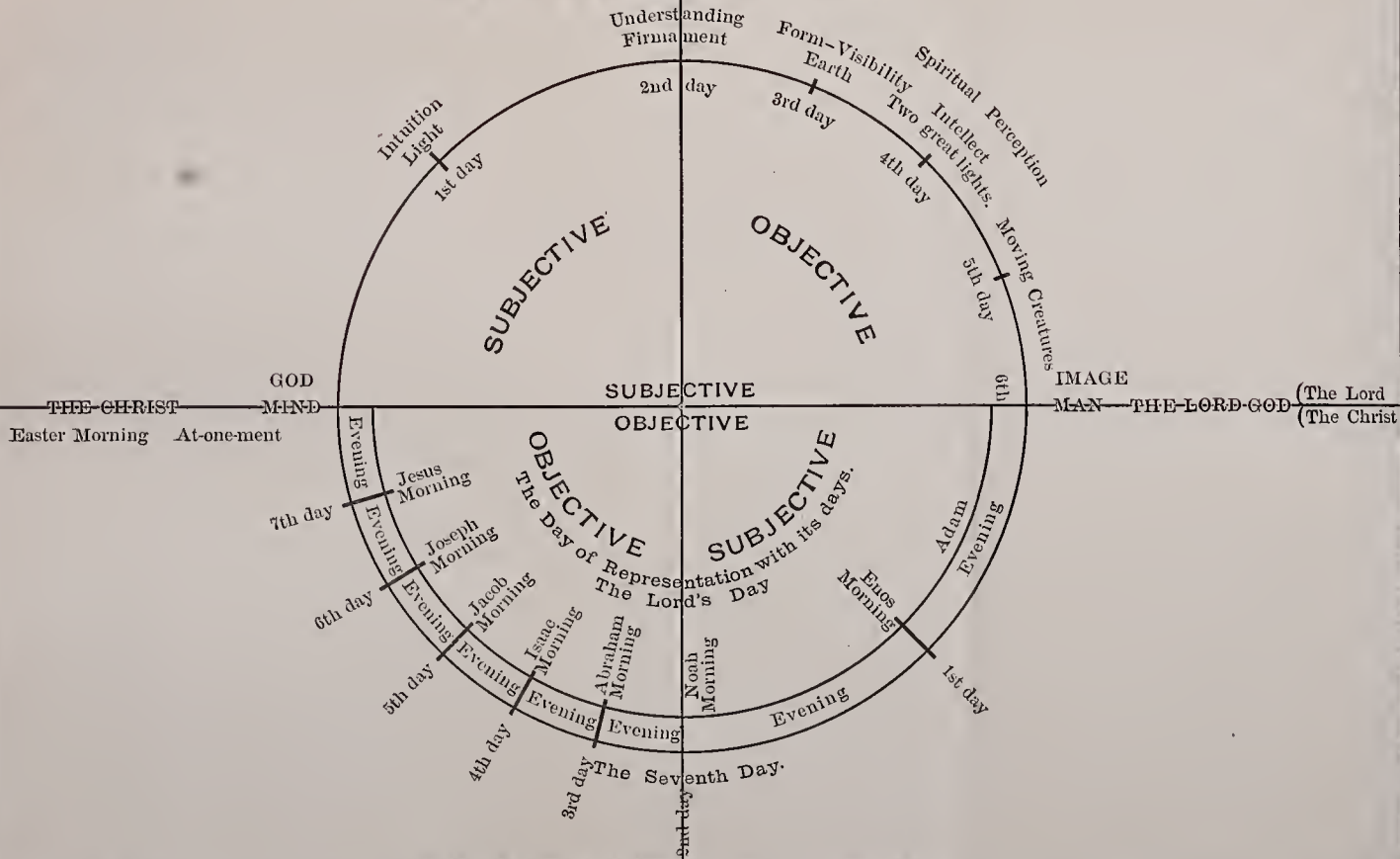
Moving Creatures.  
Higher expressions of the One Life and  
Possessors of the Re-producing power in a higher degree.

6TH DAY.

Image of God-Mind.  
The Son-Man.  
Entire Expression.  
Possessor of the whole Re-producing power.

# CREATION.

THE DAY OF EXPRESSION WITH ITS DAYS.



Benedict & Co., Eng's Chicago.

ILLUSTRATION OF THE MEANING OF GENESIS, AND OF ITS CONTINUITY IN THE NEW TESTAMENT.





<i>The States of Consciousness.</i>	<i>The Type - Men or Mortals who are the degrees of Representation.</i>
Seeing, - - - Adam.	
Perceiving, - Enos.	1st—Adam.
Understanding, - Noah.	2d—Enos.
Realization, { Abraham.	3d—Noah.
{ Isaac.	4th—Abraham.
{ Jacob.	5th—Isaac.
Knowing, - - Jesus.	6th—Jacob.
	7th—Jesus.

The Seventh Day, or Day of Manifestation, includes its days or degrees within itself. It takes an evening and a morning to make each of these days; and as evening precedes the morning—following the One Law, as it is stated in the first chapter of Genesis, which is the Law of Expression and of the subsequent Representation and Manifestation—the evening is enumerated first, in a statement of these degrees or days. Reckoning from the first evening, the days stand as follows:

THE DAYS OF MANIFESTATION,  
OR  
THE DAYS OF THE SEVENTH DAY.

EVENING.	MORNING.	
Adam,	Enos,	1st day of the 7th.
—	Noah,	2d “ “ “
—	Abraham,	3d “ “ “
—	Isaac,	4th “ “ “
—	Jacob,	5th “ “ “
—	Joseph,	6th “ “ “
—	Jesus,	7th “ “ “

THE SEVENTH DAY.

EVENING.

Jesus — The lesser light.

MORNING.

The Christ — The greater light.

These days of the Day are the degrees of Manifestation of The Christ ; of Objective Real Man ; of the “Self” of the “I” to the World. Through each day of the World can be seen the corresponding degree of Manifestation. Each stands as an example to the World. “Truth is never without a witness in the world.”

The process of gaining Self-consciousness or Wisdom is represented in the World and to the inhabitants of the World — to mortals — and is manifested through these type - men who register the stage reached in that process which is an individual one.

Every individual conscious entity works as one with God-Mind. God and Man work together, each worker doing its own work. God-Mind's work, from the point where Man becomes co-worker, is the Manifestation of The I AM; the production of The Christ. Man's work is the production of the Representative of that Manifestation; The Representative which will represent God, The Lord and The Christ; the Three in One; and through that work he manifests his Self which manifests God.

All these days of the World are embodied in the Jesus; and all the corresponding days of Manifestation, or all that is manifested through these type-men, is embodied in The Christ. The two works are parallel; not identical, yet like in kind. The one is not and can not be other; only representative of the other. Man's work and God's work are two works; the one within the other. Every day of the World makes possible to the World the manifestation of The Seventh Day in its corresponding degree; and in that degree, The Christ is in the World.

The One Mind — God — works through Man to this end. There is but one Will or Creative Power, which, working to and producing Potential Man, continues — for It is Self-existent and Eternal — to work through Man to complete It's Work which is as eternal. Man has a will or power of his own which is a consequence not a primary, as he is the Second not The Primal; The Son, not The Father. His will or re-creating power but expresses The Will or Creative Power of God, which is Thought. Effect is sustained by Cause. Man's power to think is made and sustained

in itself and in its activity by The Will of God — The Creative Power, Thought, and Its activity ; and The Will of God is made manifest through the will of Man “God worketh in me to will and to do of his good pleasure.”

Jesus is the seventh day of The Seventh Day. He is “the end of the world ;” the close of the World of Representation. He is the last morning in the World, or the light of the World. “As long as I am in the world I am the light of the world.” And Jesus, though morning to the World, is evening to the other side of the World. He is the day in the world which has its evening to that which is beyond the World ; he is the evening of which The Christ is the morning, and this day is “the day of Atonement,” or the day of At-one-ment between God and Man.

That morning of which Jesus is the previous evening is “The Risen” — the Light — the Logos — the “Known” of God-Mind ; the “only begotten Son of the Father,” “hid in God from the beginning.”

“In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. \* \* \* And the Word was made flesh and dwelt among us.”

If the distinction between Expression, Representation and Manifestation is clear to the student, there will be no confusion of types or mortals with Man ; no mixing of representatives with that which is manifested through them ; no mistaking of one power for the other ; no assertion of the will of Man as *The Creative Power*. Remember that God-Mind is The Creator and The Thought of Mind, The Creative



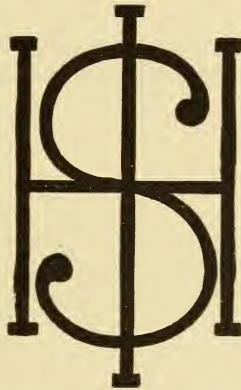
Power ; it is the " Word " which is " in the beginning with God."

Man is the Effect of this Cause, expressing It entirely ; hence Man's power, which is his power, but expresses The Creative Power ; Man's will but expresses God's Will. The products of Man's will but represent the products of God's Will. God's Will creates ; Man's will re-creates. Through Man and Man's will are made manifest God and God's Productions.

The days of the World or the type-men are but the medium, as states of consciousness, for the manifestation of The Christ. A state of consciousness can not see The Christ entirely ; only according to its capacity as a state ; hence it is only a " day " of Manifestation or a degree of The Christ which is shown by these days of the World or type-men. No one of them is a part of The Christ ; they but represent degrees of The Christ. They are all parts of the Jesus who is not The Christ ; but is the highest representative or the sum total of states of consciousness ; and through this sum total only, The Christ can be wholly manifest.

## CREATOR AND CREATION.

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The I AM that I AM.

The problem for each individual consciousness to solve for itself:

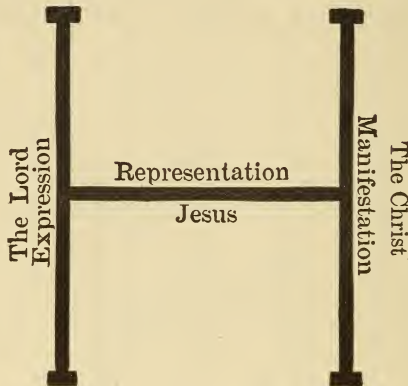
I H S

**I** God the Father. The One Mind that includes all within It. The I AM which expresses and manifests It's Self through It's own action.

**H** Expression and Manifestation of God—The I AM — connected by Representation which holds them in unity. Expression — I — is The Reflection of The I AM and like unto It; so is Manifestation, for

it — I — is The Manifestation of The I AM and of It's Expression or Reflection.

Representation is not The Reflection of The I AM but the Deflection ; not I but —.



The Lord Jesus Christ.

**S** Over All, the Serpent of Appearance which, as the visible, must be seen through to be understood and known for what it is ; and it MUST be known for the All which it covers to be Seen, Perceived, Understood and Known ; for Man to possess complete Self-consciousness and knowingly be “ as God.”

## CHAPTER XIV.

### THE NEW TESTAMENT.

#### THE SEVENTH DAY OF THE SEVENTH DAY.

We pass direct from Genesis to the New Testament for the way is open. Matthew's is the first account of the close of the Work of Representation which is co-existent with the Work of Manifestation; hence the close of the one is the close of the other.

In these Four Gospels is the fulfilling of the promise made to Abraham—the outcome of the covenant made with Noah and his seed. Not till Understanding was reached, was a covenant possible; and not till the work of Realization was begun, could that covenant be kept. Abraham was the first fruits of the covenant, the first full day in Realization, the first morning after the evening.

The Gospel according to Matthew opens with the genealogy of Jesus—"the son of David, the son of Abraham"; and traces the line of descent or ascent from "our father Abraham" to the Christ, through the Jesus.

"So all the generations from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." Chap. i: 17.

Three times fourteen is forty-two generations. Forty-two divided by seven, gives six.  $14 \times 3 = 42 \div 7 = 6$ .



Six stages of generation brings the process up to its last day.

Six days of the World and the corresponding six degrees of Manifestation brings the joint works of God and Man to the last day or stage in each; the One Work bringing forth the last and highest Representative or Mortal who alone can manifest the Immortal—the product of the One Work; the mortal who must stand for the Son of Man and the Son of God, the climax of Man's Work and the climax of God's Work; who must manifest to the World the two that are one and so make God manifest; for as "God reproduces his own personality," God-Mind must work through Production to Re-produce; and the Likeness of Man will be the Likeness of God.

This last day of the World—of the Work of Man and its corresponding last degree of the last day of the Work of God-Mind—as it is stated in the Bible—is the New Testament or Testimony to the One Truth which is corroborative of the Old Testimony—that of the serpent at the beginning of the Process; "Ye shall be as gods."

When the last stage of The Work is reached; when the mortal who knows, is in the World, through him the Christ is also in the World in that the Christ is wholly manifest through him and only can be so manifest through such a mortal; and this Manifestation of The Christ is The Manifestation of God, and Man is revealed to be as God—like unto God; and the God-Power, Thought, performs Its wonders through Man and the Representative of Man; "his name shall be called Wonderful." Its miracles are miraculous oc-

currences only to those inhabitants of the World, or mortals, who do not yet know the Truth of Being even in a degree; but who are yet in bondage to sense; for whom the serpent—Appearance—is not yet “lifted up.”

Joseph as the sixth type-man is the father of his successor—the seventh type-man, in the same sense that each type has been the progenitor of the succeeding one. The perception of the meaning of the “Immaculate Conception,” depends upon the perception of the true meaning of “conception” from the beginning of Genesis.

Idea is the Conception of Mind-God, through Thought; but they are all together at the beginning; Infinite Mind—Infinite Thought and Infinite Idea, three in One which is without beginning; Self-existent and Uncreate. Man, as the Infinite Idea, reproduces, because, as such Idea, he expresses the Producing Power—Infinite Thought. Man produces his own idea through his own power—the power to think—which idea is a reproduction of God’s Idea; like unto, but not It; as his power is like unto The Creative Power, but not It.

To produce that which is like unto God’s Production, is to be like unto God; or to be “the image of his Maker in deed, as well as in being.” Conception is the product of the conceiver who must have the power to conceive; conception necessitates both the conceiver and the power. God-Mind, Creative Power and Product, is an everlasting Trinity. If the Product of God-Mind is Man, Man can never be God-Mind or possess what belongs to God-Mind only; he must pos-

sess his own, not that which is God's; and as God-Mind has Its own Creative Power and Product, Man can possess neither the Power nor the Product; but through his own power which is "like unto" God's Power, as he is like unto God in being, as the Image of God, he can and will possess that which is like unto what God-Mind possesses; and as God is the Omnipotent I AM, Man will possess his Self—possess complete and perfect Self-consciousness as one with that I AM—the All-Knowing Mind. God conceives and Man conceives for God possesses the power so to do and so does Man; but as the powers are not the same, not identical; as one is like unto the other, the products will not be the same but one will be like unto the other; Man's idea will be like unto God's Idea.

As God-Mind is not in Its Idea, Man is not in his idea. As God's Idea reflects God, Man's idea reflects him. As God-Mind's last and highest Idea comes forth by degrees, Man's highest idea comes forth by degrees according to the one Law. As God-Mind's highest Idea is the Entity of all God's Ideas, Man's highest idea is the entity of all Man's ideas. As this Idea is the Image of God, so this idea of Man's is the image of Man. As it takes all the Ideas of Mind in One to image Mind, so it takes all the ideas of Man in one to image Man. As any of the Ideas of God-Mind left out of the Entity or One Idea that contains them as the whole contains its parts, would destroy the Entity and make The Image of God-Mind impossible, so any of the ideas of Man left out of the entity or

one idea that includes them, would make the image of Man impossible.

As God-Mind is not a person or the kind of a being who would or could act from choice, Man who is like unto God-Mind is not a person who could or would so act. As God-Mind is Impersonal, Man is impersonal; and as the Power and Product of God are changeless because of the Impersonality of their Source, the power and product of Man are changeless because of his impersonality; because of his likeness to God. As a degree of the Expression of God-Mind is not Man, the whole Expression, so a degree of the expression of Man is not the whole expression of him. As the Whole Expression of God is essential to The Manifestation of God, so the whole expression of Man is essential to the Manifestation of Man. As Manifestation requires a medium between it and that which is manifested—as Man is that medium for God-Mind, Man's man or the Mortal is the medium for Man. As God is manifested through Man—through The Expression—Man is manifested through the Mortal—his expression. As God-Mind to be manifest, must produce something through which to be manifested; so Man to be manifest must produce the medium for the manifestation of himself.

As God; the medium for God's Manifestation or The Expression, and the Manifestation are distinct but not separate; so Man and his medium for Manifestation and The Manifestation, are distinct but not separate. As God-Mind sustains It's Expressions because their connection is that of Cause and Effect; so Man sustains his expressions because of like connection. As nothing that is of God-Mind or from God-Mind is



God-Mind; so nothing that is of or from Man, is Man. As God, Man, and the link between them are a Trinity in Unity; so Man, his man, and the link between them are a trinity in unity; and the one trinity is like unto the other Trinity; the one unity like unto the other Unity. As God-Mind is outside Man and includes Man; so Man or the Lord God is outside the Mortal and includes the Mortal.

As the Conception or The Idea is neither the Conceiver nor the Power through which It comes, neither God-Mind's Conception nor Man's conception is interchangeable with its author, with the power of that author, or with the other; but as God-Mind's Whole Conception is like unto God, so Man's whole conception is like unto him; and as he is like unto God, it will be at the same time, like unto God as well as like unto him, and this is the IMMACULATE CONCEPTION; that conception of Man's which is the complete and perfect expression of him as he is—as the Idea of the One God-Mind, forever changeless and perfect; that conception which expresses the Unchangeability, Perfectness, Harmony and power of Dominion that belongs to the Image of God; and as such is the requisite medium for the Manifestation of God-Mind.

This Conception belongs to the World only in appearance; in nature and in quality it is above the World. Throughout this whole account in Genesis—an account which is complete only in the New Testament—it is the woman who conceives. The woman as the higher half of a representative of the One Idea, is nearest to The Lord; is the part always overshadowed by the Most High, and is the part of the mortal

which conceives the Ideal; the other part—the man—can know only through her conception which is by degrees to fullness.

From Eve to Mary, conception is constant; but it is in accordance with the Truth of Being—with the True, the Ideal Man—only after Noah who is the dividing line between sense-existence and Soul-existence; between sense-consciousness and Soul-consciousness. After Noah — after Understanding — the woman, the Sarah, conceives the true Man; conceives in accordance with the Truth—with The Thought of Infinite Mind, and reconceives It's Idea; and from this beginning or "seed" comes the son of the Virgin through Rebekah and Rachel.

These four type women are the correspondences of the first four days of the first chapter of Genesis. The Sarah's conception is the "Light" which is the first expression of the Truth — the reproduction of the "Knowing." "In Isaac shall thy seed be called." It is the manifestation of that head of the river or division of Man's mental capacity that "compasseth the whole land of Havilah where there is gold."

The Rebekah's is that which separates the above from the below—the invisible from the visible—the son of Promise or Revelation from the Son of Experience; the reproduction of the "Understanding." It is the manifestation of the second head of the river or division of Man's mental capacity.

The Rachel's is the visibility of the parts of the conception which is immaculate, or not the conception of Sense-consciousness; corresponding to the appearance of the Earth and its parts on the third day in

Production; the reproduction of that Visibility and the manifestation of "Perceiving;" of the third division of Man's mental capacity.

The Mary's is the whole Conception which is Immaculate; is the Conception of Soul-consciousness; the reproduction of the Visibility of God-Mind as The Whole; the manifestation of the fourth division of that capacity—"Seeing"—and of that capacity as a whole; the Re-production which is for the World as the "greater" and the "lesser lights" of the fourth day of Production.

These four type women with their conceptions or sons are in accordance with the Law of Degree. As in the first chapter there are four days or degrees from God-Mind to the "two great lights"—from the action of Thought, The Creative Power, to the two rulers, the one for the day and the other for the night—so are there four degrees from The Immaculate Conception to its birth or the visibility of the concept; and when this birth takes place from the Mary, it is the "lesser light,"—the Jesus—the Seen, who is the "light of the World"; who rules the night of the material or the Representative; and who manifests the "greater light," or the Unseen, which "rules the day"—The Christ, the ruler of the Spiritual Day, or the Eternal Reality.

The Conception which is finally born or becomes visible, is immaculate or free from the dominion and perpetuation of Sense to the exclusion of Soul. The four women all conceive from the Lord, or according to the True Man which must be perceived as only representatives of It are seen; and conception according

to the sense of them as that True and Real, is a false or carnal conception. These women from the Sarah on are free from bondage to this sense; hence bring forth the type of Soul-existence; of Soul-consciousness. Sarah conceives when according to sense it is impossible; "it had ceased to be with her after the manner of women," and Mary "knew not man."

Not till the stage is reached in the World-Process where it has ceased to be with the woman in the Mortal after the manner of her predecessors; not till she has ceased conceiving according to mortal sense and conceives first and only according to immortal sense—to Soul-consciousness which knows no "was" or "will be" can The Representative appear in the World who is like unto The Christ as The Christ is the Likeness of God and of Man; that Representative who is Immaculate because representing the Immaculate Conception; who is free from all errors of sense and from their consequences to himself; whose body or embodiment includes none of them.

The literal rendering of Genesis and of the Four Gospels makes any explanation of the Immaculate Conception that has a premise and conclusions in harmony with it as logical deductions from it, impossible. Too much has to be taken on that faith which is simply belief without knowledge; and the warring of the rational faculties with the intuitional—a contest in which the former are more often the victor—will continue as long as this is done. The literal rendering can give no explanation of the 16th verse of the first chapter of Matthew.



“And Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called Christ.”

In the 41st chapter of Genesis it is stated that Joseph had “to wife Asenath the daughter of Poti-phe-rah, priest of On.”

If Joseph has the priest's daughter for a wife, how can he be the husband of Mary? And Mary's husband is the same Joseph for he is “begat” by Jacob. The basis of this interpretation furnishes the clew which the literal rendering can not supply; furnishes an explanation of the nature and meaning of the Jesus which places him where he belongs; which “lifts up the son of man that he may draw all men unto him”; a result impossible of attainment with the teachings based upon the literal, for only the emotional nature has been met thereby while the rational was left to starve; and it betook itself in consequence in search of food elsewhere with the result of Materialism as the opponent of Spiritualism—using the word in the sense of an opposite—and these two gods of this world will be worshiped till the two natures which are in one recognize their unity and act in concert from a perception that The One Cause is revealed through both to the one which includes them.

The marriage of Joseph to the priest's daughter shows the meeting at this stage in the Process of the results on both planes—the union of Science and Religion; of that which is knowledge to the rational faculties and that which is knowledge to the intuitional; that knowledge of the true which is Wisdom; is the One Truth though seen differently. All the lines or planes which diverge from the Adam and Eve, con-

verge with the Joseph. In him they are all visible; in the Jesus they are all invisible. Only such a type-man could be the husband or complement of the Mary; of the woman who gives birth to the highest representative—to the lesser light which reflects the greater upon the World. This representative could not and can not come till all these diverging lines meet in a common center; the coat of many colors must precede the seamless vesture.

Mary was "with child" before she and Joseph "came together," for the conception at the Abraham stage had grown to maturity through the work of Realization—the period of gestation—and was ready to be born or become the visible. Her child was "of the Holy Ghost" or the product of the Thought of Infinite Mind through Man; through thinking as one with that Mind—God; thinking the Thought of God only—the Truth of Man with no admixture of a false sense about him; holding the Concept of the One Mind as the model to be reproduced; and the Jesus is the reproduction of this model, like unto it, like unto the Idea of Infinite Mind but not it; like unto both The Lord and The Christ, but not either or the one which is the unity of the two—The Lord God. He stands between the two halves of that whole as the dividing line or the firmament between the above and the below; between the subjective and the objective; as The Representative between The Expression and The Manifestation; the link which holds in unity the THE LORD JESUS CHRIST.

He is the perfect Representative of the Perfect Idea of God-Mind; "conceived of the Holy Ghost and

born of the Virgin Mary” because conception is from above the mortal. The power to conceive belongs to the Female of the Entity, Man; and she conceives from the above of herself, not the below; from the Holy Ghost or the Thought of Infinite Mind; from the Creative Power which Reproduces through this higher half of the Entity—Man; and her offspring is the Son of God or The Christ; and this truth is represented by the Virgin Mary and her Son.

Though this conception by the Female of Man does God “re-produce his own personality.” That personality is The Christ or God, Visible; and the “figure” of the Christ—the “figure” which is the visible to the World, through which The Christ who is The Visibility of God, is seen by those who have eyes to see, is he whose name is Jesus.

Not till the sixth stage in the Process is reached; not till the evening after the sixth morning, does the representative man or the mortal, wholly know the woman; know her true nature, know her as a part of himself—that part which is the “only help meet for him.”

19-20. “Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily.

“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”

Not till this period is the veil which covered Rebekah removed, and the woman known for what she is, seen as the other half of one being and consciously conjoined to as such; seen, known and accepted in the

interior consciousness; for "the angel of the Lord" or the thought of Man which is the reproduction of the Thought of God-Mind—the reproduction of Truth, unites him to her.

That dual being who is represented as two in the World of Representation, necessitates the gaining of that Knowledge which is Wisdom, by the two; and the gaining by the woman who is about to bring forth its result is kept pace with by the man who, at this stage—"the angel of the Lord appeared unto him in a dream"—knows as the woman knows; and the result brought forth it stands in the World as the joint product of both. "Is not this Joseph the carpenter's son?"

This union of the Mary and the Joseph; the perception of this meeting and welding into one of the knowledge gained by each, is essential to the understanding of the nature of the Jesus. He has no "help meet for him" or wife, in the World, though he is a type as are his predecessors; because his mate or "help meet" is in him; the two are consciously one. That which was taken from the Adam at the beginning of the Process is restored to the Jesus who knows himself and hence the woman of himself; and he knows that there is for him and for such as he "no marrying or giving in marriage" for the marriage of "one man to one woman" has already taken place; that marriage which must precede the final marriage—the At-one-ment with God-Mind. In the Jesus the male and the female are consciously—knowingly one; and it is only that one, not either part of it only, that can



make possible "the marriage of the lamb"; that can be the "bride of The Spirit."

Joseph is the father of Jesus as the preceding type; and the Joseph knowledge and the Mary knowledge are united in him; the knowledge is a unit of Wisdom, and he knows all things; he knows that "I am come forth from the Father and am come into the World: again I leave the world and return to the Father." "He needed not that any should testify of man for he knew what was in man."

21-23. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

This 22d verse of the first chapter of Matthew shows that the Immaculate Conception is in accordance with Law and no miracle in the generally understood sense of the term. That "which was spoken of the Lord by the prophet" is the statement of the Truth of Being seen interiorly by a state of consciousness as away in advance of the fixed present to that state; and prophets in this World-Process are possible all along the way after the Noah stage; for after understanding is reached, such results in the future are foreseen because they are the outcome of the Law working to that end; manifestations of the One Principle sure to come as the Process moves on.

The prophecies all through the Old Testament are such perceptions; such foreseeing of a future beyond the present which shall be the present when it comes

to consciousness, because there can be no other outcome with Impersonal Principle; with that which does not change its mind; with the Immutable and Unchangeable; and the foreknowledge of the end of all that is not in accord with the Truth of Being is accurate and fulfilled by future events in the Process because understanding shows to the state of consciousness which has reached that stage and begun the work of Realization, the inevitable consequence of the nature of all such.

Jesus was foretold again and again; for the type-man who would be in accord with Man—the example for the World, could be foreseen as well as the manner of his coming; and the end of the world with the end of all that was not in accord with him as such, could be foretold—because also foreseen through perception of the true nature and power of Man as opposed to the limitations of sense. The perception of the nature of the son of the Virgin—that perception which is ever in advance of present consciousness and which, speaking, prophesies—is shown by the name “Emmanuel” —“God with us.”

The outcome of the process; the end all has been working toward is the Manifestation of God-Mind; and that Manifestation in the World through an adequate medium for manifestation, is “God with us.” Not till the Jesus is reached is God with us in the world; the types preceding him afford a degree of manifestation; but only the Jesus can manifest God-Mind wholly by manifesting what God-Mind is “in deed as well as in being;” and only that state of consciousness which

knows the Jesus can know God who is "with us" through him.

That which is spoken by "the prophet of the Lord" is always true because a statement in accordance with Principle, not mortal sense; in accord with Soul-existence which is interiorly perceived and felt; not sense-existence which is the real to the outer; to a state of consciousness as a whole. The saying of "the angel of the Lord" to Joseph in his dream that Mary's son should "save his people from their sins" has been uttered by the prophets previous to this stage of the Process; because the nature and power of the highest type-man could be foreseen through understanding of his nature as the representative of the "only begotten Son of God"—The Christ.

"He shall save *his* people." The inhabitants of the World—the mortals—were and are the "people" of Jesus; the people of whom he was one; from whom he is distinct but not separate. "He came unto his own." The deification of the mortal Jesus as God Almighty has made the many contradictions and antagonisms of the Christian religion which prevent its acceptance as truth by the rational nature, and necessitated a statement which has not to be made and accepted by blind faith only.

Jesus as a mortal; the highest of all mortals because combining in himself all the advance in that knowledge which is Wisdom made by his predecessors, is in the World and belongs to the World. Its people are his people; he is one of them, knows that he is of them and that his work is for them; but in his consciousness he is "not of the world;" in it, but not of it,

is the key to his nature, As a mortal, he is in it; but his consciousness is not mortal in quality; hence, not of or belonging to the sense-world; it is immortal and above sense-consciousness or the world-consciousness, which is that of his people; and because of this fact he is to "save his people from their sins" or save them through teaching, demonstration and example from the ignorance they are in; from their belief that the Sense or World-consciousness is Man's consciousness.

The "sins of the world" are the errors of the World-consciousness; the beliefs that are not in accord with the Truth of Being; and Jesus' consciousness is of that truth only. Seeing the World and all that belongs to it; conforming to it outwardly as a mortal, in his within he is not of it, and so can show his people the way out of their bondage to Sense; show them the way of Life. Jesus is The Mortal which is "lifted up" as the sequence of the beginnings made by the Abraham; is that "seed" which inherits and dwells in that land promised to Abraham and his successors; that land which is Soul-consciousness; realization of oneness with The Infinite; a oneness and a realization of it that nothing belonging to the World, or to the dwellers in the World, can change or destroy.

Every sin of the World—every error of Sense—every consequence of knowing a little but not enough, can be met and conquered by this highest of all mortals because he KNOWS; and so can he show to his people how to meet and overcome them all and instruct them in the course they shall pursue to do the works he does. Jesus is emphatically the one who



saves "his people from their sins" by showing them how to save themselves; and so he is their "Saviour."

The conception that a personal God would send His only Son—all the one He had—into the world to be persecuted, to suffer and to die for that for which he was not to blame, to appease God's desire for vengeance upon the world, is too horrible for rational contemplation; and it makes one marvel at the mental status of a people who could accept and believe such teachings, worshipping at the same time the God who could act thus, as a God who is Love. Ignorance—sense-bondage, is what mortals need to be saved from; and they need to be saved from themselves because their concepts of themselves, and of all things, is the consequence of ignorance of this sense-bondage; ignorance of their ignorance; and only one free from it through knowing all, hence free from ignorance, could save this people.

A teacher of ignorant mortals must be one of them as a mortal; the immortal can reach them only through such for they are not open to it while in that condition. Through a mortal teacher who is one of them as a mortal but not of them in their ignorance, the truth which makes free can reach them; and such an one is the Mediator in both directions; for inhabitants of the World and for that which is above and beyond the World. Such an one is "the light of the world," because he is the transparency for The Light which is above the World to shine through into it.

So was Jesus' nature and work foretold by "the holy prophets"; for spiritual perception and understanding can see the end of the World and the one

through whom it comes; see the end of Sense-consciousness because of its disappearance in Soul-consciousness; see the end of ignorance and the consequent mistakes; see the triumph over all of the Omnipotent Good and the final demonstrator of The Law who is the growth from the beginnings way back in the Process and so is the fulfillment of "The Law and The Prophets" in his person and in his work.

24. "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife."

Joseph is "raised from" the sleep into which the Adam was cast. In this "deep sleep" of the Adam which grows less "deep" to his successors, the man can not know the woman and the fruit which she plucks from the tree of knowledge and gives to him, entirely and completely, leaving nothing of either to be known. Only by waking from that sleep; being raised from it by "the angel of the Lord"; by the thought which is the reproduction of the Thought of Infinite Mind — of the Truth, through Man, can he so see and know her when she has brought forth the True Conception — her son.

25. "And knew her not till she had brought forth her first born son."

He knows her and her work and the product of her work only when awake from that sleep which is the condition of the state of consciousness that only sees; which is shared in a degree by the state that perceives; in a lesser by the state that understands and is left behind by the state that knows fully. Joseph "knew her not" till the fruit she had gathered on the way

from the first plucking from the tree through all its evolution from invisibility to visibility, is brought forth to him. When so brought forth, it is his consciously; he knows her, her work and its result, and is one with her in knowledge and in its fruits; and the representative of them both, of the man and the woman from the beginning of the Process—from the Adam and Eve in the garden, is truly named by him through his knowledge; “and he called his name JESUS.” The Joseph pronounces upon the fruit of Mary’s womb truthfully or in accordance with Law. In giving the child the name announced by “the angel of the Lord” and held within by the Mary, he is in accord with her, with the child, with the angel, with the Truth of Being and with God-Mind.

The Representative of the man and the woman from the beginning of the World-Process who combines the two in one, is also The Representative of the knowledge gained by both which is also a unity or All-knowledge, with him. He is minus all the beliefs of sense because they have been outgrown and left behind by the time he is reached; he could not appear till that was accomplished; he could not stand forth as the one who could say “I have overcome the world” till the World-sense had been overcome in the Process. He could not stand as the outcome of the Process till all its several stages with the work belonging to them had been met, filled and passed through.

Every limitation, every degree of knowledge which fell short of Wisdom; every sense of the World as the only reality; every sense of the mortal as Man; every state of consciousness which did not reach up to

and lay hold of the eternal and the immutable, was left behind and had no place in the Jesus. With Mary's child; with that fruit of the tree of knowledge which has reached oneness with the fruit of the tree of life because those states of consciousness which are the cherubim at the gate of the garden where it grows have laid hold of it; and because those states have power so to do notwithstanding the flaming sword of Experience which shuts out the lower states — is the seeing, perceiving, understanding and knowing that he LIVES FOREVER. The garden has been re-entered, the sword passed, the cherubim have laid hold of and plucked the fruit from the tree of life and consciousness of the Self as one with God, is won.

When the mortal who represents this consciousness comes to the World, he is the Saviour of the World; and the perception of this truth is the angel who brings "good tidings of great joy which shall be to all people" for all mortals sooner or later, shall gain this perception; shall hear this announcement of the "angel of the Lord" and shall "be saved from their sins." This mortal who is the Mediator between the above and the below; the link between the Expression of God-Mind and the Manifestation, is the Saviour of all states of consciousness revealing to them both The Christ and The Lord. "For unto you is born this day in the city of David a Saviour which is Christ the Lord."

The Jesus knows himself to be the fulfillment of the serpent's word—"ye shall be as gods." He knows himself to be *as* God; not God but one with the One Mind; knows that "I and the Father are one"; that



the Mortal but represents the Immortal and that he is, in his consciousness which is true, one with The Being — The Consciousness — The Soul — The Ego — The I AM which is God; and through this oneness and the consciousness of it which is full and complete, unmixed with any contradictory sense, he demonstrates to the World the Truth of Being — the dominion of Man over all things.

The record of Jesus as given in the Four Gospels; the record of his life as a mortal from beginning to end, is a record of yours, reader, of mine and of all whom we call "men." Every one of us has to be born to our own consciousness of ourselves as immaculate. Every one of us has to do that work from this higher plane of consciousness which is a demonstration of the Truth of Being over all that appears contrary to it. Every one of us has to demonstrate the Science of Being through our understanding of it; every one of us has to win that victory over "the world, the flesh and the devil" that alone can bring us, consciously to ourselves, up to "the right hand of the Father." Every one of us must find ourselves as growing from the child in the manger up and on to full manhood in the complete and perfect consciousness of our Likeness to God. Every one of us must remain in the world till we overcome the world, passing through the same experiences in our "mortal passage from sense to Soul" that are portrayed of him; every one of us must reach that "full stature" through our work in accordance with Divine Law, saying to all that seems to stand in the way, "Wist ye not that I must be about my Father's business?"

Look upon this record of the Nazarene as your record and study it well, for he is the highest type-man for the race which individually and as a whole must follow in his footsteps. "He trod the wine press alone." So must you and so must I. Every mortal sooner or later must reach the Jesus stage of consciousness and do the works he did; not by any special favor or preferment from on high, but because this stage is for all in accordance with unalterable Law; in accordance with the Science of Being; that Science that is back of all we see or know or feel and which is moving the World and all things therein in accordance with its unchangeable decrees.

This type-man is the highest conceivable—as a whole—by any state of consciousness less than his own. He only knows the Father because he knows the true Self which is above and beyond the mortal. He combines the knowing of the Abraham, the Isaac, the Jacob and the Joseph which was theirs through the woman, for he is the complete and perfect product of the woman through her overshadowing by the Most High.

Perfect Man as the Entity of Expression of God-Mind; as impersonal because expressing the Impersonal; as a duality in unity because expressing the All in the One, is perfectly represented by the Jesus; and "God is reconciled to the world" through him; for the perfect Representative of the Perfect Expression of Perfection is the means of reconciling that Perfection with Representation which is not Its Expression.

“Now, when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the East to Jerusalem,

“Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”—*St. Matth.*, ii: 1-2.

The “wise men from the east” are they who through spiritual perception know that the highest type possible—highest because in accord with the Truth of Being; with The Christ—must eventually come into the World; and they know that as such he will be “born king of the Jews”; King of all the descendants of Abraham, Isaac and Jacob as the fruition of the “seed of Abraham”; and King of the World because he will be the Reconciler of the World to God-Mind; will be the connecting link between the Spiritual and the Mortal Through which the Mortal is lost in the Immortal.

They had “seen his star in the east” seen the “light of the world” in the Source of light; in the direction where the Sun of Wisdom arises; seen it in the within, and they followed it till the within became the without; till it “stood over where the young child was”; and “they rejoiced with exceeding great joy” when the interiorly seen and known was at last found externalized; for such wise men know the work of this highest type-man for the World and for the dwellers therein, know that he is that light which reflects for the World “the only-begotten Son of God.”

They lay all treasures at his feet; all the treasures of Wisdom they possess for he is King of them all; he knows all things for “all things are given unto him

of his Father"; and the bestowing of gifts upon him at his birth shows the divine bestowing because of what he is—Saviour of the World—Redeemer of Mankind through his All-knowledge, perfect Realization and consequent All-power. None of the wise men are his equal; their possessions, rich and rare as they are, belong at his feet for he with his, is above them all; and here is the type of what is yet to come before the Seventh Day's work is finished for us mortals of to-day.

Every one, however wise; holding in keeping whatever valuable treasures of knowledge; though old, hoary and rich in all worldly wisdom, will yet lay at the feet of the young child born within us from on high, all those treasures from years of toil and accumulation; for he is King of the World and we are its servants who have served it for its riches which are worthless to us when the "star of the Soul" has risen upon us; and we hasten to follow it and lay at the new-born infant's feet all glory, all renown, all treasures, for he only is the kingly possessor of the eternal.

And as with the individual mortal, so with the mass. The World and all dwellers therein will yet bow before and lay at the feet of this type-man for the race, all that is claimed for those less than he; the many colors shall yet find their places in the seamless robe, and its wearer stand a crowned King; for he is the link between God and mortals—between the Eternal and Unchanging I AM and Sense-consciousness. As the child new-born within, he is hidden with his father and mother from that Sense-consciousness which would



slay him; hidden till through growth in perception and understanding, that Sense as ruler, ceases its dominion and the child can come forth to grow in stature till as the man, he overcomes the World.

Every religion, every science, every philosophy shall abdicate in his favor; and the to-day much vaunted treasures of the Eastern Wisdom shall be brought by the Orient's truly wise men to him; for what he is, includes and is above them all. The worship of Recognition shall yet be his and all princes of this world shall bow at the feet of their King. "Out of Egypt have I called my son." Out of the darkness of sense-knowledge flashes forth at last, the "light of the world" of sense; the result of the "Let there be"—of the Word which was in the beginning that has no beginning.

Jesus' work of demonstration in the world—work which was demonstration of the Science of Being; of that Truth of Being which is opposite to the sense of being and which was his because of his perfect seeing, perceiving, understanding, realizing and knowing, began only when he had grown to manhood; only when the child which thrives and grows in the hidden within, has reached the maturity where he is to prove his nature.

This highest type-man performs his work only after the descent of "the Spirit of God" upon him. Turn back to the first chapter of Genesis and see what "the Spirit of God" is; it is that which "moved upon the face of the waters" and products were the consequence. It is The Thought of God-Mind that descends upon the Jesus or that is consciously his thought and

he has none beside it for, in his consciousness he "and his Father are one"; and the "moving" of that Spirit of God or Thought of Infinite Mind, moves him and works through him to Its own Manifestation. This Thought of God-Mind is the Speech of Mind or "voice from heaven" that speaks through him to the World and bids it hear him; for he only, can utter the unadulterated Truth; he only, voices the Infinite fully; he only, speaks from above sense-consciousness entirely; he only, utters that which the One and Only Ego utters through him, for he only, is the perfect medium for this utterance; he only, offers no impediment to such speech for he is always consciously overshadowed by the Most High which is nearer to him than the World with its sense of things is; he only, is *in* heaven though *on* earth; he only, is ruler in that kingdom which is "at hand" and demonstrates his power by destroying all that can not enter it because not of it.

The experience of Jesus as the highest type-man has four different records in the New Testament. All of them state this descent of the Holy Ghost or Holy Spirit upon him previous to his work of teaching the people, healing the sick and raising the dead. Two of them give also the succeeding experience—the Temptation in the Wilderness—which needs this perception of the nature of "the Spirit of God" and its descent upon Jesus, to be understood.

Only through conscious unity with the Thought of Infinite Mind; consciousness that that Thought or Truth works in and through this highest state of consciousness, causing it to reproduce the works of God-Mind, are these works possible; and this consciousness

of unity must be complete and entire; must cause its possessor to demonstrate for himself—overcome for himself before he can demonstrate or overcome for the World. To every prompting of sense he must be able to speak the word that is Truth—the Thought of God-Mind; and he must be conscious of his own power to speak that word and prove it true, to himself; must be conscious of the power which is to be manifest through him because of his conscious unity with God-Mind; and he must know that “not I but the Father; He doeth the work.”

He stands as the unit of Seeing, Perceiving, Understanding and Knowing; and can from that above of them—as the whole is above the parts—answer the questions put to each according to the Truth of Being—the Thought of Infinite Mind; and when it is proven—demonstrated to himself, he is ready to do his work for the World. He is first led into the wilderness of “Seeing”; and when “he had fasted forty days and forty nights”; when the “forty days in the wilderness” are fulfilled, he answers from Perception the questions of sense.

“Man shall not live by bread alone but by every word which proceedeth out of the mouth of God.”

Man is Spiritual, not material; is sustained from above, not below; lives from his Creator, Mind, whose “word” or “God said”—whose every Thought holds him in eternal unity with the I AM.

From a still higher plane must he answer in accordance with the Science of Being; that plane which is higher than Perception as “the pinnacle of the tem-

ple" is above the level of the wilderness; the plane of Understanding.

"If thou be the Son of God, cast thyself down: for it is written He shall give his angels charge concerning thee: and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone."

If Man is truly one with God-Mind; the offspring of that Mind, living from and sustained by It, unchangeable and eternal as It is Unchangeable and Eternal, nothing can sever his connection with God-Mind or make him other than he is—the always-living, for whom there is no end, and over whom there is no dominating power save God alone. All the Thoughts of God-Mind or the "angels" have "charge concerning" him; all of these find expression in him, as their Sum, and hold him to their Source; so that whatever may be the experience of a state of consciousness, he is above both it and its experience, borne in "their hands" to conscious at-one-ment with their joint Source, through Infinite Self-consciousness.

"It is written again thou shalt not tempt the Lord thy God."

Mortals who have not arrived at understanding of the nature of Man through perception of the Source of Man and his connection with It, shall not tempt that All-knowledge which is Wisdom to forsake them by misapplying that which they do possess; shall not permit such use of the understanding they have as will hinder more and more, through the obscuring and shutting out of the Truth of Being.

Though Man is sustained unchangeably by God-Mind, the mortal changes; and the change wrought by



some understanding is not enough; that change must be complete and entire; the mortal must "put on immortality;" and that complete change can not be made if any mortal who is but half-way there, thinks he is able to demonstrate the unchangeability and immutability of Man, to the full.

For a mortal to cast himself down from the pinnacle of a temple believing that God will prevent him from being dashed to pieces is to meet the natural result of such an act; neither of which touches for an instant the unchangeable, ever-living Man; and the mortal who so believes and so acts because of some perception and understanding of the nature of the real Man, tempts and is forsaken by the All-knowledge which is Wisdom that is possessed by the highest mortal who would not so act.

The third answer is yet to be given, and it is above the others; is from a higher standpoint than they; from "an exceeding high mountain" where is seen "all the kingdoms of the world and the glory of them;" and

"all these things will I give thee if thou wilt fall down and worship me."

The last and strongest temptation for the mortal who has gained much Wisdom is to use that knowledge which is power for the acquisition of worldly power or that which is such, to sense; to cause "all the kingdoms of the world and the glory of them" to bow down to him and acknowledge him their master; to stand supreme above them all as the only one who can so stand and compel their submission; to be the greatest, the most powerful in the world according to the worldly

sense of greatness and power. But the one who truly knows, knows the answers to all questions; knows from the knowledge that is Wisdom; from "an exceeding high mountain" where he sees that all power and all glory is God-Mind's, and not Man's or Mortal's; for Man but reflects that All-power and All-glory; and the highest mortal but represents that Reflection; it shines with the Light that is above and beyond it and that is in God-Mind.

Such a mortal will not work for himself but for the "glory of God," or that the Omnipotent I AM which is God may be manifest in the World and to the World through him; and no such manifestation can be if he takes to himself any of that which belongs to the I AM or to It's Expression. That Knowledge which is Wisdom or of the Truth, is power, and that power is manifest in and to the World, but not in the way that the World, as a whole, can see; not by the acquisition of what the worldly or mortal sense which knows not the immortal, holds dear. It is manifest in the power over the mortal self, bending it in entire subjection to the immortal which thus can work through it and demonstrate to those who have eyes to see that dominion over all, which is Man's power because he is the Expression of Omnipotence.

No worldly honor, glory or preferment will belong to this mortal; he will go his way alone among those who do not know as he knows, having among them "no place to lay his head" for he, though with them, is not of them. He will work unceasingly with that power which is from above the World, and because so above, unknown to it and unrecognized by it when

manifested. "A man of sorrows and acquainted with grief" will be this lonely mortal who manifests the Son of God to the World, for he has no kinship with the World which receives him not though he has "come unto his own"—unto mortals, of whom he is one, whom he would teach and lead in the Way of Life.

Only through complete self-abnegation—abnegation or laying down of the mortal self through knowing the true nature of that self—does that Knowledge which is true power manifest itself to the World in that which to its sense of power, is powerlessness. No high place, no riches, no honor belongs to its possessor; but instead, the contumely, the scorn, and the persecution of that World blessed by his presence, that at last puts an end to the last grain of mortal sense; the last remnant of that link which holds him to the World, that the glorified Christ may stand forth ruler over death and the grave as the manifestation of that power which is Wisdom's, not the World's.

The answer,

"Get thee hence Satan; for it is written Thou shalt worship the Lord thy God and him only shalt thou serve."

can only be given and worked according to, by one who knows; knows that the Lord—the true "I," is the Man to be served; not the mortal or its sense of things; and that only through such service can the mortal be lifted up and the immortal, manifested. Only the mortal who can give this answer understandingly can use that Knowledge which is power to its true end, and stand above all temptation to pervert it to satisfy worldly or mortal sense; only

that mortal will work unceasingly, not for a few only, but for the World as a whole; overcoming for the World, because he has overcome for himself, that which prevents the above of the World of sense from shining into and through it, in whose light, God and Man stand revealed an everlasting duality in Unity.

Only that mortal can stand alone and work alone because ministered unto by angels; because sustained from above though despised below; can work unceasingly that mortals may be saved from their own false sense of things and its consequences, manifesting to them the true salvation through word and work, declaring unceasingly "Not I, but the Father who worketh in me; He doeth the work." Only that mortal can ascend the mount of Crucifixion knowingly; for he has been crucified from the beginning and knows it; and he knows that the last degree of crucifixion is but the last rung in the ladder upon which he stands face to face with God, for he is face to face with the Lord—the only Man. The "mortal is lost in the immortal" knowingly, willingly, for the work has been finished that he was given to do.

Only the mortal who can give this last and highest answer because given from the highest plane of knowledge while in the World, can go forth into the World to do successfully the highest work possible to mortals; only such an one does "the devil" leave; only such an one has overcome all sense which can expose him to temptation to do otherwise than he does; only such an one knows the outcome of his work and accepts the issue; only such an one knows that not till he is no more, as a mortal, will he be understood and his



work recognized; hence that no honor or glory will be given to him. Only such an one can teach the World as does the "Sermon on the Mount"; for only from the height of this mount of knowledge and consequent self-abnegation can such teaching be given.

Only these answers given to the ruler of this World—the sense of the mortal as the "Self"—by this one mortal, enables that one to begin the doing of his work which shall end in his effacement; which makes it possible to say of those among whom he dwells.

"The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

And only "from that time" does the work of this one begin, and begin by teaching all who will listen; by first stating the Truth of Being and then demonstrating it. Only one who knows can either state or prove; and that one must prove for himself "in the wilderness" before he can stand forth as the Teacher of the World, demonstrating the Science of Being from its beginnings to its highest problems.

The first work of this Teacher who is the highest mortal, is the first stage in that work as a whole which, as such, has four stages corresponding to the four heads or divisions of Man's mental capacity—his capacity to be like God-Mind; this capacity as a whole, being manifest to the World through its Jesus. The first stage manifests the capacity to See All, and is shown in the Statement of the Science of Being or The Sermon on the Mount, which is such a statement. This "Sermon" understood—interpreted according to Soul-consciousness instead of sense-consciousness, re-

veals to mortals their true nature and how to grow out of mortality into immortality. It will be so discerned only by those mortals with whom Soul consciousness has awakened and begun to assert supremacy; for those to whom he spoke were those who "came unto him" when he was "set" in the mountain.

This Sermon given from the "Mount" was given from that plane which is above the "multitude" or level of mankind—mortality—as a whole; but those who "came unto him"—the disciples—were those in whom Soul-consciousness was aroused and who, in consequence, had ears to hear which would hear to the full later on, through his teaching and through the demonstration which they had to supplement for themselves by individual experience.

This ability to see and state the Truth of Man which manifests the "Seeing" of Man's mental capacity, is followed by the manifestation of the "Perceiving" of that capacity; by the healing of the sick. Jesus, as the Representative of the Complete Man who is Subjective and Objective—Image and Likeness of God, manifests that Perfect being's power through manifesting his capacity as like unto God's—Mind's; and he—as the medium for Manifestation who is above and beyond all other mediums or mortals as the whole is above the parts—heals the sick with the Truth of Being; manifesting thus the capacity to See and Perceive that Truth or Thought of God-Mind, and act as one with it; doing in consequence a work which is like unto God's work; or bringing forth the Christ in the World.

To perceive the Thought of Infinite Mind and act

consciously as one with it, is to heal those who do not perceive and see; who see and know only that mortal sense of Man and of all Things which is contrary to the Truth of them; is to heal them of their ignorance and its results by teaching and demonstrating to them the Law of Mind that overcomes and dominates the law of sense.

Sin and sickness in the World are ever together for the one is always the result of the other. The "thorns and thistles" which the ground brings forth to the Adam are continued to the succeeding states of consciousness till that one is reached through the growth in Knowledge that begins to dominate and overcome them through discerning the Truth of Being and acknowledging it as the only Law that is over all below it.

The Fear and Belief of the Adam state of consciousness holds it in subjection to its limited sense of Man and makes all that is real to that sense, the only reality. Its painful experience through its Fear and Belief, has its "day" and is overcome through another and higher "day." Sin, in its true significance, is that error in thinking which is the consequence of not knowing enough; and sin is natural only to a state of consciousness whose capacity to know is limited; not to Man whose capacity is unlimited; is the measure of Infinite Mind; consequently, sin is but a sense to a state of consciousness; is "in the world" for that is the "here" to a state of consciousness, or is its fixed present; it is not with or possible to Man, the Image of God.

And sin, or error in thinking, is externalized upon the body of the state of consciousness which thinks it;

for this state or mortal, and its body, are one; and that one is not Man. As there are many states of consciousness or mortals between the Adam and the Jesus—between the mortal that sees and the mortal that knows; between sense-consciousness and Soul-consciousness, the bodies of these show forth the dominating element of the states; whether sense or Soul.

That state or mortal which has not reached a degree of understanding through perception, is—because it does not know enough—ruled by sense; by the natural sense of the beginnings of the natural man, and consequently by fear and belief; making discord the true to it instead of the unchangeable and eternal harmony which it yet knows not of. Its sense of being is its real of being, or reality, and in that sense are pain and suffering and trouble—the consequence of knowing a little and because only a little, the seeming is the real to it; for limitation belongs to it, in what it is and in what it senses; and that limitation must be outgrown.

This highest mortal—Jesus—says, “Every plant which my heavenly Father hath not planted shall be rooted up;” and his work as recorded in the Four Gospels was this rooting up of the plants sin, sickness and death; plants which could be rooted up because they were not held fast in the One I AM. They were growths in the World that belonged to the World only through its own; through mortals; because they were but the externalization of mortal-sense and had no place in Soul-consciousness. Hence they could be not only rooted up but destroyed by one who knew; by



that mortal, highest of all, in whom Soul-consciousness was dominant and Supreme.

Jesus' life work as the Jesus or the mortal, was this rooting up and destroying; and sickness or disease was destroyed through first overcoming sin, or error in thinking; overcoming a false sense of things through thinking the Truth of Things; and in all this recorded work of healing disease, was the recognition of the condition as the result of sin. "Thy sins be forgiven thee" or "Go and sin no more," being always the injunction to those who were the background for a manifestation of the Truth of Being.

To overcome disease without destroying Sin, was seen to be an impossibility by the Jesus; for if the condition of the body called "diseased" was the externalization or fixedness of the mental or what is to-day called "the human mind," no change in that could be made without a change first in that mental or mind.

If what a mortal thinks is expressed upon his body; if that body is the register of the state of consciousness which shows forth thus all that is included in it, then change of body must be preceded by change in that which is embodied; and because the mortal who knows, sees this fact and perceives the Law, he overcomes the condition called physical by first overcoming the mental which is its subjective.

The relation of the Subjective and the Objective must be discerned and adhered to by one who would find his way out of the labyrinth of the Mortal; and working according to this law is doing the needed work with the subjective, knowing that the work is thus done for the objective, and that it can be done no

other way successfully. For centuries upon centuries have mortals striven to improve the mortal and destroy those conditions which are the real living to sense and which are more painful than pleasant, by working with and upon the objective; with the result that the only progress which has really been made has come to pass through the unconscious change in the subjective; through experience which pushes the mortal — against his conscious will up to a certain stage — to where he can rise higher and higher up the ladder between heaven and earth. Whatever is real to a state of consciousness or a mortal through its sense of things is shown by its body; and that can not rise higher in quality till the sense is higher; the body cannot be the Spiritual or the embodiment of Soul-consciousness till that has displaced sense-consciousness by the latter's outgrowing of its own limits through increased knowledge — that knowledge which is Wisdom or the Knowing of the Truth of all Things.

Unless the mortal's consciousness is harmonious, its body cannot be; for the condition of body is the inward or mental condition, visible — fixed. Turn back to the first chapter of Genesis and read again that statement of the Law of God - Mind in Unfoldment. The Source of the action there stated, is Mind; the active power is Thought and the result is the third in this Trinity. As Mind is, so is Its product like unto It, through Its Thought; and this is the Omnipotent Law of Mind that is represented in the World through mortals who think.

The Product of the Thought of Mind is Its Image or Expression; hence like unto It, showing what It is.

The product of the mortal is its body — its expression or image showing what it is. The mortal sees the visibility of himself when he sees his body, and if he would change it, renew it, elevate it, clothe it with immortality instead of mortality, he must know himself and work according to this Law of Mind to that end.

The body is renewed through the removing of sin or error from the within; healed of discordant conditions through destroying the mental discord. To destroy sin, is to destroy sickness and death; sickness as the result of sin or error in thinking, being but the outwardness of what is thought; and death is the outcome of sickness; hence to end the first, is to end all.

So does this account of Jesus' work read — because written by one who knew — that the Truth of Man was first spoken or stated; then acted, or demonstrated — the Word made visible. Just as error in thinking is externalized, so is the thinking truly or according to the Truth of Being, externalized. If the within becomes the without according to Law, then the quality of the without will be the quality of the within, whatever it be; and this whole process of speaking the Word and showing it forth upon the body is in accord with the Law of God - Mind; and it rules the World and all things therein, for through it and through them is both that Law and its Law-giver manifested.

All things which the World contains but represent those Spiritual Things which are above the World; are the Ideal—the Potential which must become the Real, the Actual, for Creation to be whole or complete. All

these processes in the World, the processes in and with the Mortal, but represent the degrees of Expression and Manifestation; according to the degree of Expression is its degree of Manifestation; and the Mortal or Representative, stands between, representing both; while the processes with the mortal through which it mounts higher and higher are necessary to the higher and higher representation of all that the Immortal is and includes.

The overcoming of sickness and disease through the destruction of sin or error—of incorrect thinking by mortals, is the all-essential work in the World which demonstrates the grand fact that Man is governed by God-Mind and Its Thought; by Truth only; and that limited sense has no power to change him; only to hide from its possessor, for a time, the true Man and the Law that governs him because the “coat of skin” or body that embodies limited sense has to be seen through to see beyond. This work which mortals must carry on individually, is done by the Teacher of the race; by the one who knows the Science of Being and hence demonstrates it as an example for their demonstration which must, sooner or later, equal his as a whole and at every point; for he is but the type for the race which every individual of must grow up to.

As such Teacher he is the Minister, ministering unto both the mental and the physical or to the mortal and the body of the mortal, through ministering to that state of consciousness which is the mortal and in instructing it in and demonstrating for it that Law which, perceived and followed, leads the mortal to the



immortal by overcoming through its conscious co-operation with it, all that is discordant or not in accord with the Truth of Man.

Teaching and healing go hand in hand in the World when the one who knows, is the medium for the manifestation of the Real Man; and every such one will manifest according to his degree of knowing; only the All-knowing mortal will manifest the Real Man wholly, by the last and crowning demonstration.

To minister to man in the World—to mortals, is to minister to the mental of the mortal by instruction; and to impart that knowledge which is in accord with Truth, not opposed to it. Only such an one is the true high priest, for he instructs according to the spirit of the Law, not according to “the letter that killeth”; for it is limited sense only that is held by the letter, and that needs the letter because of its own limitations which are on a par with the limitations of words. Sense-consciousness only, leans upon the letter; Soul-consciousness is above and beyond those limitations and knows the things of the Spirit.

The teachings of Jesus as recorded—the teachings and demonstrations of the Science of Being; the ministrations of the true high-priest, follow the four heads of the river in order. Through them and through him are they—and consequently that whole which they are together—made manifest; and when this work is done the World is overcome or is at an end for the one who has so demonstrated.

This end can not be reached till sickness is healed by Truth instead of changed by belief; for the healing is the result of the destruction of its cause; not change

in its form because its cause is many-sided and is thus outpictured. They—the sick—must think Truth to be conscious of Truth; to think error is to be conscious of error; or discord, pain and suffering; and a mortal will naturally think according to its sense of things till experience has developed more knowledge; till perception awakes and shows it that which is contrary to its sense of things.

This perception which is the morning for the first day in the Process, making possible a degree of manifestation of The Christ, must grow and develop to understanding. Between the Adam and the Noah lie those realities to mortal sense—to the natural sense of the natural man—sin, sickness and death. They are the real because the visible, only up to that point; beyond it, comes the transforming through renewing.

The transformation is wrought by Truth—by the Thought of Infinite Mind held by the mortal as his thought, making him through such voluntary unity, one with the Creative Power which manifests itself through the oneness in thinking, in renewal of body; in changed conditions; in health or harmony instead of disease or discord, as the outpicturing of the mental.

The relation of subjective and objective; of the mental concept and its reflection upon the body, obtains all the way through the World-Process, and is the medium for a renewed body; for the unceasing renewal that at last becomes the “mortal lost in the immortal.” Whatever a mortal thinks about himself, his body makes visible, for it is the objectivity of what he thinks; consequently a change in his thinking is sure to produce change in the objectivity of it.

This law was taught by Jesus, together with the necessity for perception and understanding of it.

“Every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

“A good tree can not bring forth evil fruit ; neither can a corrupt tree bring forth good fruit.

“Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

“Wherefore by their fruits ye shall know them.”

Every concept held by the mortal which is the consequence of his mortal or natural sense of things that is contrary to the Truth of Things or to the Thought of God-Mind, is the corrupt tree which “bringeth not forth good fruit”; for it is founded upon the belief that the visible to it, is the realty or real in itself; and the consequences of belief include the consequences of fear as well. The fruit of such concepts show their nature; and a mortal body which presents continual pictures of sickness and suffering shows the fruit of the tree that needs to be “hewn down and cast into the fire.”

The Thought of Infinite Mind held as the thought of the mortal will produce the good fruit which shows the tree from which it grows; for the body will present the visibility of this Thought held by the mortal to the extent of its capacity; and harmonious or healthy conditions will appear thereon.

Jesus' statements—as recorded—were always contradictions of the universal beliefs of mortals in the World, because he was not governed by mortal sense and knew the Thought of God-Mind which was also his thought; and as he thought he spoke and repro-

duced the Thought of God-Mind, in word and work; consequently he always declared the Truth of Being instead of the mortal sense of being which he condemned as being contrary to Truth. This was his meaning when he declared "I am from above; ye are from beneath."

Mortals who have not progressed to understanding are governed by mortal sense which causes them to think that which is not true; and they are one with what they think. He was one with God-Mind because his thought was the Thought of that Mind. His contradictions extended from the lowest to the highest beliefs; from those of the common people to the learned and wise in the law of the time; even to the condemnation of the teachings of those who taught the God of Abraham, of Isaac and of Jacob. His acts and those of his disciples, transgressed "the tradition of the elders" which he declared to "transgress the commandment of God."

As the Thought of God-Mind is contrary to the mortal sense which must be overcome by outgrowing it, for the Thought which is Truth to be demonstrated to the World, denial of that tree and its fruits was the constant declaration of the Jesus; for he—knowing all things—knew the good tree which bringeth forth good fruit; knew the "tree of life" whose fruit was consciousness that was harmonious in all its degrees.

Every recorded case of the healing of the sick by the Nazarene is but a problem in Divine Science successfully worked and the correct answer obtained by the one who had mastered the Science—recognized and worked according to its Principle; affording thus the ex-



ample to mortals of their own capacity to recognize and demonstrate the true healing power which is thus made manifest in the World.

“The works that I do, ye shall do also.” To that end, the World-Process which is individual, must move on for mortals till each reaches the perception and understanding of the invisible as the reality and through realization attains the knowing that blends him with the immortal.

The declaration of Jesus reiterated to-day by Christian Scientists, that sin is the source of sickness, seems to many the blasphemy it did then when he said unto him sick of the palsy,

“Son, be of good cheer; thy sins be forgiven thee. And Jesus knowing their thoughts said Wherefore think ye evil in your hearts?

“For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?

“But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he unto the sick of the palsy) Arise, take up thy bed and go unto thy house.”

To those whose conception of sin is the breaking of any or all of the Ten Commandments, the perception of sin as the cause of sickness will not go far enough to include all disease as such consequence. But when by the term “Sin” is meant all error in thinking, it will be seen to cover the ground entirely; for no act recognized as sin according to the universally accepted definition of the term, can occur without thinking; it occurs mentally or subjectively before it does visibly or objectively; and could not be the visible were this not so.

Hence the way to destroy sickness and what is termed “wickedness,” is to prevent them; and that

must be done with the mental, not with the physical; for that will express just what its subjective is, un-  
failingly. Not to commit sin, is not to think sin or  
that which is not in accordance with the Truth of  
Being; for all error in thinking is sin, and "the sins  
of the fathers shall be visited upon the children even  
to the third and fourth generation."

The sin of the Adam or the error in his thinking  
has its legitimate end; for Understanding and Real-  
ization overcome it and its consequences; the third  
and fourth stages in the Process manifest this truth,  
and Jesus demonstrates it by declaring the putting  
away of sin or the ceasing to think that which is con-  
trary to Truth, the way to heal the sick.

Truly, the mortal who knows is the Master of The  
World, for he demonstrates Man's dominion over all,  
to The World. That dominion is manifested by de-  
grees before the Jesus-stage is reached; but he mani-  
fests it wholly, for that dominion over sin or error in  
thinking which is attained by the mortal who knows,  
extends all through the representative process; from  
this beginning to dominion over its consequences—  
sickness and "all manner of disease"; therefore  
legitimately over death also; and this dominion in-  
cludes power over the body, for the Jesus is never ruled  
for one instant by the sense of the mortal body as him-  
self.

The miracles of the Jesus are the occurrences nat-  
ural in and to the World at a given stage in its devel-  
opment through the advance made by mortals toward  
immortality. They are demonstrations of The Science

of Being—manifestations of Spiritual Law working through the Natural World.

They are not only possible to other mortals but are sure to be the accompanying sign of those who have established their covenant with God-Mind through understanding that the Realities of Being are the Eternal and Indestructible, and the Thought which is Truth is the Creative and the Sustaining Power.

They are the "sign from heaven" which is unrecognized by those mortals who are holding as Law, the "traditions of men"; are the "signs of the times" which are not discernable by those who have fixed upon conformity to their own errors in thinking as the sign alone convincing to them; and even the higher sign, that of "the prophet Jonas" meets the same fate except from the few mortals who have had their understanding opened sufficiently to read it.

The third degree of Jesus' demonstration as a whole, is The Raising of the Dead; which act demonstrates the understanding of Life as The Eternal and Unchangeable; and Man's immortality and unchangeability because of his oneness with It. This understanding says to all the beliefs of the Natural man—to the mortal sense which is natural to mortals, "Give place"!

"He said unto them, Give place: for the maid is not dead but sleepeth."

Just as the errors in thinking—which are the true to the mortal who thinks them together with their consequences or externalization—have given way to the Thought which is Truth in former demonstrations, showing forth in the destruction of disease and trans-

formation of body, so this same healing power of Truth extends to the utmost verge of the range of Belief and breaks the dream of death.

The Christ—the Real Man, speaks through the Jesus—the mortal who knows, and manifests the Christ-power through word and act. Only a state of consciousness which does not yet know itself; which has not yet outgrown its mortal—which is its natural—sense, and laid hold of the “tree of life”—the Thought of Infinite Mind—and eaten therefrom, can die; or can experience as a fact to consciousness the change from mortal to mortal—from one rung in the ladder to another, as death or an end to living.

The declaration of the serpent to the woman at the beginning of the Process is proven true by the Jesus. “Thou shalt not surely die.” Death is but the belief of the mortal who is ruled by mortal sense instead of the immortal; by sense-consciousness instead of Soul-consciousness; the belief that the living can die or cease to live.

Each mortal dies in his own “day;” just as the infant dies in his own day in order to become the child; and the child dies in his day that he may become the youth; and the youth in his that he may become the man; but it is only the infant state of consciousness that dies or comes to an end; only the child and the youth states; the consciousness itself that is back of the infant, the child and the youth states, ceases not; and this death is but the growth of one into the other.

So the Adam—the infancy of the Natural man whose full grown manhood is Jesus, dies in his own “day” but does not *surely* die or cease living; for the



Adam lives in the Enos and he in the Noah and so on, as the infant lives in the child, the child in the youth and the youth in the man.

All these states of consciousness as degrees of one whole live in that whole or the Jesus; but their sense of themselves and of all things does not live in the Jesus any more than the infant's, the child's and the youth's sense of self and of all things, lives in the man; for those senses have been outgrown and left behind by the mature man; they have died in their own day and he has the sense which belongs in his day and which is master over all that is past as the man is above all the degrees which led to him.

The sense or consciousness of the full-grown manhood—of the Jesus, includes the understanding that there is no death or end to living; and that the state of consciousness is all that can die, or cease to be what it has been: understands that it comes to its own legitimate end in accordance with the Law of Degree, and that that unceasing continuity which underlies all degrees, ends not; but grows to and becomes one with the Consciousness that is the everlasting I AM.

The individual Identity back of all states of consciousness lives eternally as the Expression of the One Life, and states of consciousness come and go, each having its own sense of itself and of all else that its capacity enables it to take cognizance of, each together with that sense which is its own, dying in its own day as the infant with its infant sense, and the child with its child sense, die in theirs.

The continuity of consciousness is "living"; and the Expression of the Only Ego is and must be con-

tinuously living, if that Ego be Self-existent and Uncreate. To rouse any state of consciousness to a perception of what living really is, is to rouse in that state the assurance of immortality. It can foresee its own end as a state while perceiving the continuity back of and beyond itself. It can then understand the meaning of that statement recorded as that of the Nazarene "He that believeth on me, shall never see death."

Discerning the true nature of growth in the mortal and the Law of Degree by which it proceeds, enables the state which so discerns to see the full manhood which is its hereafter; and to knowingly, consciously grow toward it with no consciousness of dying or of coming to an end any more than the infant or the child or the youth are conscious of the moment when they die or cease to be such; as cease they must for the man to appear.

A sense or belief of death which is the consequence of ignorance of what living is, is the only death and is the enemy to be overcome; for the inherent limitations of a degree or a state is not that death; the only enemy is the accompanying sense before knowledge enough has been gained in the Process, which shuts out, till it is overcome, the perception of the nature of the hereafter, for it does not yet compass the here.

A child who is what is called non-intelligent or idiotic, is prevented by its sense of the here from any perception of manhood or of its hereafter; and it does not have that hereafter for itself, though changes take place with it which are recognized by those who have a sense of manhood. Its incomplete and imperfect

sense—its lack of knowledge through understanding, keeps it ever the same to itself ; with it is no growth for it has no consciousness of growth; and the only growth seen with it is that which accords with the sense of those who see. Its enemy is its sense which is lack of sense; and the enemy which mortals in the World have to overcome is but the mortal sense of living which is the lack of the true sense of living as continuous, gained through perception of the law of Cause and Effect.

All who perceive and understand the Jesus as the product of Spiritual Law working in and through the Natural World, will never die; or all states of consciousness which are capable of this perception and understanding and consequent knowledge, know that their own natural limitations as states are outgrown; but that in this growth is no loss of consciousness or death. "There is no death; what seems so, is transition."

The "full stature" of the mortal; the manhood of the Adam "which was the son of God" (St. Luke iv: 38) is the Jesus, who is the consequence of the dying in his own day of the Adam, and the gathering to their fathers of his successors; the transition from stage to stage; the stepping from one rung of the ladder "set up on earth whose top is in heaven" to another till the last rung is reached—till the Jesus steps up in his turn and the mortal is lost in the immortal for "the Lord stood above it."

All the beliefs consequent upon the natural sense of the natural man in his infancy or with the Adam state of consciousness, which are "visited upon the children" or handed down from mortal to mortal, have

to "Give place" to understanding; and the demonstration of Man's capacity to understand All Things afforded by the Jesus includes the destruction of the power of death through demonstration of the power of Life; demonstrates the power of Soul-consciousness over sense-consciousness; demonstrates the power of that mortal in whom Soul-consciousness is stronger than sense-consciousness to manifest the dominion of Soul over sense through his conscious oneness with Soul—The Only Ego; proves his power to break the dream or sleep of death and bring forth to manifestation the verity of Man's being as that which is untouchable and indestructible by sense and its accompanying beliefs which are the real to it.

"He went in, and took her by the hand, and the maid arose."—*St. Matth.*, ix : 25.

The three years public work of the Jesus, as recorded, are the three phases of his demonstration which prove the divisions of Potential Man's mental capacity as the filled or the actual; the Seeing, the Perceiving, the Understanding which are his as reflecting or Expressing the Seen, the Perceived and the Understood of God-Mind.

The Sermon on the Mount, the Healing of the Sick and the Raising of the Dead are these three in one demonstration which manifests The Christ to the World who is not entirely manifested till the fourth and highest division of that capacity is demonstrated—the Knowing which makes the mortal disappear in the immortal; and between these three and that fourth lies the Realization or "The Agony in the Garden."



The all-knowing mortal knows that

“The Son of Man goeth as it is written of him.”— *St. Matth.*,  
xxvi: 24.

Knows that he must die in his own day, and this seventh type-man—type of that seventh day and of the meaning of that day, must disappear for the day ends with him.

The whole process from the Adam to the Jesus is shown in the work of that last and highest type; and the process from Adam to Abraham is demonstrated and proven by the three phases thus far presented. The process from that point to the end of the World is demonstrated by the experience in Gethsemane and the subsequent Crucifixion.

In all the work of the Jesus he is alone; alone, in that none of those about him are one in consciousness with him; he stands upon a higher plane than they and consequently ministers to them while they are unable to really be with him though present as the visible. To be in the midst of many separated in their consciousness of themselves and of others from the one in their midst who is entirely above that kind of consciousness, is to be more alone than when in the “desert place apart.”

Every Individual Identity stands complete in itself, one with God-Mind; and The Mortal who is the entity of all mortals minus all sense belonging to any of them which could prevent such a result, knows this completeness which is distinctness, not separateness, and offers the example to all mortals of the way to work out salvation for the mortal from its own natural

sense and its consequences. The Realization of the Mortal must be complete; and this completeness which shuts out all that does not belong in the "kingdom of heaven" is portrayed by this experience.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder.

"And he took with him Peter and the two sons of Zebedee and began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—*St. Matth*, xxvi: 36-39.

The final conflict of the Natural with the Spiritual—of mortal sense with immortal sense and the victory of the latter; the victory which must be won before the mortal can be lost in the immortal, is here portrayed. The natural shrinking of the mortal from that which its natural sense can not compass as contrasted with the sense of the all-knowing Jesus, is shown in this petition.

Realization is both backwards and forwards; back over the road travelled by the mortal till it begins its work of realizing the abstract truth perceived and understood; passing and going beyond that point to the outcome—the conscious at-one-ment with the Father whose will is thus done.

"And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?"

Utterly alone must this complete Realization of all from the beginning to the end of the Process as but God's will or the working out according to Law which

holds and guides mortals in their progress higher, be gained and held; battled for and won in the midst of those asleep to the victory to be thus obtained; the victory over death and the grave.

Entirely alone with itself must the mortal consciousness find its true place in the harmonious whole, leaning on no one or thing but with its face to the ground shutting out all that is visible to it, realizing the invisible as the only Reality and seeking thus "the Father" who is only so found.

Not till this battle is fought and won can The Mortal die in his own day; for his day can not end till this part of its work has been accomplished; the close of the day—the Crucifixion—can not come but through the experience of Gethsemane.

"And there appeared an angel unto him from heaven, strengthening him."—*St. Luke*, xxii: 43.

Not from the companionship of the mortal is the support for this battle that brings victory, obtained; for

"He cometh unto his disciples and findeth them asleep."

Not from the companionship of those nearest and dearest to us in our sense-consciousness is our help in realizing the Truth of Being—the eternal and unchanging facts of Man's indestructible oneness with his Creator and his consequent immortality assured "in the beginning"; but from on high is all support, all help in the "mortal passage from sense to Soul."

From that heaven which is within must come the message which helps us to say "nevertheless, not as I will but as thou wilt"; and not till this can be said

because felt; not with speech of the lip but of the heart; said with no reservation in any direction; spoken with that entire subjection of the mortal to the Spiritual that is shown by the Jesus, can the work of the Seventh Day be finished.

The disciples with Jesus in the garden of Gethsemane were "sleeping for sorrow"; Jesus was "exceeding sorrowful even unto death"; but note the difference in the feeling and in the consequences of it. The disciples slept because of their's, showing "the weakness of the flesh"; they were passive not active; were not working out through Realization the freedom from that weakness of the flesh which alone could make the victory over death and the grave, possible. The willingness of "the spirit" battled with the heaviness of the mortal sense which—when it was not dominated—was asleep to the victory to be gained and the necessity for gaining it; asleep to the work yet remaining to be done before the Process is complete.

So long as a mortal leans upon the mortal for help, support, encouragement or reward, so long will "the agony in the garden" continue; so long must the conflict be prolonged, for this victory alone makes possible the subsequent victory. Not till the mortal, through perception and understanding; through growth in realization, can say to all formerly dear and essential to him "Sleep on now and take your rest" instead of asking "Could ye not watch with me one hour?" is he prepared for the highest demonstrations of The Science of The Christ which prove him MASTER; master of it because master of all that is natural to



the mortal, and which must be mastered or under dominion for this highest work to be done.

The strength which can conquer all sense of death and produce the deathless Christ to the World is born of the "agony in the garden" and belongs only to that mortal who can stand alone and face all that mortal sense can devise and execute, unflinchingly.

Three times does Jesus answer to the demands of Realization as he answered three times to "The Temptation in the Wilderness." Not till then was "the hour at hand" when the subsequent higher demonstrations were his. The call "Where art thou?" to the Adam, must be answered by every state of consciousness in its turn; and the entity of these states—the Jesus, can alone give the answer from conscious at-one-ment with God-Mind and say "Here am I"; here in the everlasting and unchangeable consciousness of oneness with the Infinite which has been won.

This question is answered by him in the Wilderness before beginning his work of demonstration; the answer is given again in Gethsemane and for the last time, on the cross.

"Thinkest thou that I can not now pray to my Father and he shall presently give me more than twelve legions of angels?"

But how then shall the "scriptures be fulfilled" that thus it must be? For those who look upon the history of the Jesus as the record of "the only begotten Son of God," living upon the earth or in the world so many years ago and at no other time, past or future, there is more or less inward questioning over the necessity for his death. Could he not have been spared

by God? If "all things are possible with God" could not the relations between God and sinful man have been adjusted without this ignominious death of His only son, designed by Him and carried out by men who were therein only the instruments through which his wrath was appeased? And if Jesus as the Son of God had power to raise the dead, why did he not save himself from death? Why was not that power exerted for others, used to prevent for him that which it saved others from?

Because "the scriptures" would not be thus "fulfilled"; because the Law of God-Mind as written in "the scriptures" could not thus be demonstrated; because such an act recorded of the demonstrator of Divine Science would not be a record of demonstration of the unalterable; of the true in itself.

The scriptures as the letter of the Law must be in accord with the spirit of the Law; and this spirit is the steady, unceasing progress of the mortal to the immortal; the steady process from the eating of the tree of knowledge, to the dying in his own day, of the partaker; the harmonious days of the one Day—the Seventh Day—which bring it to its end—that end which is the end of the mortal; for that which has beginning, has ending; and death in that day is only a sense of death which is overcome by the mortal and must be, before it can be lost in the immortal.

Hence this overcoming must be demonstrated by the Master of the Science who thus proves himself such through attaining that complete realization which makes the highest demonstration possible. Every statement of the scriptures must and will be fulfilled

if it is a presentation of the true in itself, for that is unchangeable.

The Jesus, as the manhood of the Adam, ends the process which has produced him; and that which is back of him and of it stands forth as the Visible only through their disappearance; for the loss of the mortal in the immortal alone makes that immortal the only visible.

The entire record of the trial of Jesus before Pilate and of his crucifixion, is the statement of the true in itself aside from any verification of this truth through historical data. Every degree of that experience from the gate of the garden of Gethsemane to the "It is finished" on Calvary, is the experience of the highest mortal who has succeeded through Realization in blending his conscious will entirely with the One Will that sustains the Universe and all therein; and all the personages concerned—though possibly historically correct—have a higher meaning than History or those who read the account as such, can possibly give them.

The significance of each character and of his part in the scenes enacted, can only be perceived by those who discern the true nature of the chief actor and the mighty truth which is being demonstrated through all of them as a whole. No part of this drama, no actor in it, could be left out without marring its symmetry and obscuring the revelation which, as a whole, it affords.

From Caiaphas and Pilate to the soldiers at the foot of the cross, every personage is needed to complete the representation of the ascent to "the right hand of the Father"; that representation which makes visible the

Abstract Truth of Man's being. Oh! the grandeur and power of this object lesson as revealed to the eye that can pierce it; the all-conquering force of this demonstration of The Science of The Christ that lays all theories and creeds as empty clothing at the feet of that which alone could vivify it, to be taken possession of only by those blind to what is outside of and above it!

In this last and highest problem of Divine Science which begins with Gethsemane and ends with the Easter Morning, is the revelation which would bring all creeds, all philosophies, all speculations, all religions to a common unity could the One Principle which has been working to this end but be discerned and followed to and through it.

One of the products of this day of the World—the present to us—has been a grand picture that has drawn thousands of people to think anew over that which they had hitherto considered but in its connection with their religious teachings and in the coloring given to it by them. "Christ before Pilate" has roused in many a one a feeling not akin to the fossilized sentiment consequent upon the acceptance and repetition of dogma; an unaccustomed feeling that has impelled the looker-on to ask in his turn, "What is Truth?"

In that picture the idealistic Christ of Theology has no place; it is the human Jesus who stands before the questioner and offers, in his own person, and in the testimony of eye-witnesses, the answer. "Jesus before Pilate" is the secret of that picture's power to move those who see it to new seeking, unconsciously to



themselves; it is the presentation of that question, "What is truth?" that contains its own answer for those who can find and read it.

The Christ does not stand in that judgment hall before Pilate and the accusers except as he has already stood forth in the world through his representative — Jesus. And the works of this Jesus are the answers to the accusations, giving him no need to defend himself.

This human Jesus as a man among men — a mortal among mortals, is a disappointment to those who have no conception of his true nature and who look instead for an angelic, ideal Saviour; but it is the true Saviour that is there pictured for it is the Teacher of the way of salvation for the mortal, and the demonstrator of the teachings who proves his word as he goes and who knows his power to carry through his work to the end.

See the victory, assured from the beginning, in that face! The majesty of that King who knows that "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth"—the confident power of the one who knows the Science of Being and his own ability to bear witness unto its truth through proving it to its highest problem.

See in that face the power over the mortal self which is the power that raises him to the Immortal and holds him above all that is to come; the power worked for and won! The victory is his before a blow is struck; he knows every step of the way out of that judgment hall to Golgotha, up the Mount and down to the "new tomb," through it on to the all-victorious consciousness that vanquishes death and the grave.

The new perception of the nature of the Jesus which will be fostered and stimulated by this picture and its appearance in this day of the world is evidence of the underlying current that is forcing to the surface higher conceptions than the old ones in all that relates to the divinity of man. No higher model of that divinity has been pictured to the world than this "Jesus before Pilate;" for this is "our elder brother," so near to us that his heart throb is ours also; his look and his word are for us; his bound hands are our hands; and as we gaze we know that his confidence, his strength, his majesty, his divinity, are also ours when we have grown to the same manhood and can compel the same query from the judgment hall of the world.

In him, the mortal is judged, righteously and unrighteously. From the beyond is the call "Come up higher," while from the below is the demand "Crucify him," and this demand sends him on.

The Saviour of men is the one who works for men as a man among them, and shows them how to do their work by doing his own; thus does the "elder brother" for the race, and thus is he its Saviour.

The high priest to-day, who is only the keeper of the letter of the law, is the complement of the Caiaphas of the Gospels. Whenever and wherever the Jesus is, even in a degree, there too will be the Caiaphas, the Barabas and the Pilate.

"Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people."—*St. John*, xviii: 14.

One man should die or come to an end; but which

is it? The mortal or the Immortal? The theologians teach that the Son of God died and had to die to reconcile God to the world; and this death of the Son of God is the atonement made for us who are "saved" through it. Saved from what? From dying? No! We must go the way of all flesh, but we are saved from the wrath of God; from the consequences of our own sins; from his just vengeance and punishment if we accept the atonement made for us; then "though our sins be as scarlet they shall be white as snow," because washed in the blood of Christ.

Ah! The Caiaphas of to-day speaks as he did then—"it is expedient that one man should die for the people"—little knowing, because of lack of perception of the spirit of the Law through bondage to the letter, the truth he speaks.

The example for the race, all the way through from beginning to end of the mortal is the Jesus who dies that we may live, or who shows us what death is, what the hereafter is, and how to conquer one and know the other. So does the Son of Man who is one with the Son of God as the Representative, die that we may live, or through such demonstration show us that there is no death but to the mortal sense of it; show that the consciousness back of the mortal is continuous and is victor over all sense of death.

Theology crucifies the Son of God afresh by declaring that that Son or the Immortal, can die; and the Caiaphas of to-day condemns the wrong man as did the Caiaphas of that day, through the letter of the Law that one man should die. The mortal must disappear for the Immortal to appear; or the mortal

must become invisible for the Immortal to be the visible; and this high priest will ever demand the release of the wrong man through inability to understand the witness borne to the truth by that mortal who alone can represent the Immortal in word and work.

That God-Mind may be manifested, that Creation may be complete "it is expedient that one man should die for the people;" for they can have this full manifestation only through the disappearance of the mortal which, reaching its height and so making that manifestation possible, disappears into the Immortal which then stands forth and "God is reconciled to man," for the joint works of God-Mind and Man the Thinker reach their common fruition.

Not the Son of God, but the Son of Man is the one who dies or disappears, and but continues his bearing witness of the truth in so doing.

"The high priest then asked Jesus of his disciples, and of his doctrine.

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing.

"Why askest thou me? ask them which heard me, what I have said unto them; behold they know what I said.

"And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

"Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"—*St. John*, xviii: 19-23.

The keeper of the letter of the law; the sustainer of tradition, though witnessing the teachings and the demonstrations of the Master of the Science of Being, still asks "What is it?" for he can not reconcile either word or work with his traditions; and neither



he nor his can recognize that they are the witness to their own truth which is above the demonstration of it. "A tree is known by its fruits," but tradition about the tree prevents the recognition of the nature of the fruit; hence understanding of the tree likewise.

That the fruit is good and so must be the product of a good tree is tacitly confessed by the inability to "bear witness of the evil;" and the smiting which is the consequence of unanswerable reply to the traditions held as truth—the reply of works that prove their source, is meted out to those who can point to such as witness of the truth and is the only reply which the sustainers of tradition can give. Condemnation but no answer, no evidence, is the only return to "If I have spoken evil, bear witness of the evil."

"History repeats itself," and the manifestation of The Christ in the world to-day through the demonstration of the Christ-Principle meets with the same reception; those who are the medium, as representatives in their degree, meet with the same smiting and condemnation from the acknowledged leaders as teachers of the people who are the high priests of the letter of the Law; the teachers who but preserve and hand down tradition.

They to-day as then, demand the release of the wrong man; of the robber of the people instead of their Saviour; and the people follow their lead and demand their own robbery. Mortal sense, the robber of mortals when it is not held in subjection, is the Barabbas who is held captive when the Jesus is free to do his work among and for the people; but who is let loose to continue the robbery when the Jesus

is held captive and, with his works, is condemned; and those who condemn the works of the Jesus—the manifestations of The Christ, are the ones who demand the release unto them of the robber Barabbas and scorn the Just One who says, “Not I, but the Father who worketh in me he doeth the work.”

What is the judgment of the world to-day? Which shall be the captive and which the free man? The mortal sense held in captivity or subjection, truth is abroad in the land demonstrating and manifesting itself to mortals and proving to them the “freedom of the Sons of God”; but rejection and condemnation of that truth which manifests itself in works that disprove theory and “the tradition of the elders” because they so disprove, is to let loose that robber of the mortal which robs him of his immortality through preventing his consciousness of it; which binds the hands of the Jesus and brings forth the cross upon which the nails of superstition, envy and selfishness fasten that Master who, even there, can crown the work he has been doing with the impossible—according to the robber who is already preying upon the lookers-on.

The Son of God is not the one whom “it is expedient” shall die; the mortal only may disappear, and the high priest “after the order of Melchizedek” will dispute the Caiaphas and prove him a perverter of the Law.

The Jesus is delivered unto the Pilate—the high priests and the people, as a nation, condemn him and deliver him for ratification of their verdict to the one who must approve it. Conscience is the Pilate who

must hear the evidence of opposite claims, weigh one against the other and "judge righteous judgment."

Conscience seeks this evidence impartially; inquiry of this Master of Divine Science brings the reply, "Every one that is of the truth heareth my voice." With the inquiry "What is truth?" Conscience goes to the people for an answer; not to the one alone, but to all; ready to hear from all; recognizing the rights of all.

"And when he had said this, he went out again unto the Jews and said unto them, I find in him no fault at all.

"But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

"Then cried they all again, saying, Not this man but Barabbas. Now Barabbas was a robber."—*St. John*, xviii: 38-40.

The people, led by the chief priests, answer in the affirmative when asked by Pilate if he shall release unto them the King of the Jews; for the robber, mortal sense, is the accepted King of those who reject the ruler of the spiritual kingdom; and the acquiescence of Conscience in the release of this robber of the people and in subjection to his rulership is the death warrant of their own power to recognize The Christ till they have resurrected it through experience.

Conscience, guided by the within of itself, would act justly; led by the woman—by Intuition, it would uphold the Jesus.

"When he was set down on the judgment seat, his wife sent unto him saying, Have thou nothing to do with that just man."—*St. Matth.*, xxvii: 19.

The Intuition in Man would lead Conscience aright

were it listened to and followed by the mortal; but the clamoring of the sense that sees only, does not discern, and judges according to its sense of things, causes Conscience to pronounce in its favor and deliver the Representative of the Truth into its hands to do with as it will; and it crucifies that which would save it from itself.

The Caiaphas, the Barabbas and the Pilate; Tradition, Mortal Sense and Conscience are ever active in the World; ever bringing to judgment all that is above them; and the Pilate for all of his question "What is truth?" is ever being led from it by the clamoring of those who are led and ruled by the other two; and that truth which beareth its own witness is ever being crucified among them.

The last problem of the Science of the Christ which is demonstrated in the world and hence the last for mortals, concludes the record in all of the Four Gospels. The New Testimony is complete for demonstration has covered the ground between Expression and Manifestation and proven The Christ and the nature and office of The Representative.

In all of these accounts Jesus is clad for a time in other clothes than his own; in a "scarlet" or "purple robe" and is crowned with thorns. The thorns which the ground brings forth for the Adam—the pains and pangs of Experience which attend the mortal in his "mortal passage from sense to Soul" and that are dominated and destroyed by the conflict with and victory over the mortal sense which includes that sense of pain that makes it one of the realities of being to the mortal who experiences it, are borne by this victor



up the Mount of Crucifixion where the last remnant of the accompaniments of this sense is crucified, where only the mortal and that which belongs to the mortal, comes to an end.

The crown of thorns is the crown of the victor that can be worn only by that mortal who has overcome the world; a crown beside which those belonging to the world are as naught. Every "thorn in the flesh" from Adam on to this last and highest mortal having been plucked out by him belongs to him as assuredly as the spoils of war to the conqueror; and numerous as they are—for every mortal or every stage of the mortal as a whole has its own—they all combine to form that encircling crown to The Mortal which bestows upon it as its just reward, the divinity of Man; for it has overcome and so has won that divinity which crowns it King.

This crown of thorns could not be worn till after Gethsemane, for it was not complete. The separate thorns, plucked out of the flesh one after another, were not interwoven as the circle which made them one till that final and entire Realization did the weaving; but there it was done and on the other side of the gate the crown awaited the conqueror.

There only, was he crowned "King"; there only was the royalty and majesty of the Son of God manifest to the world by the only "Just One" in the world who wore his crown by divine right; who made it for himself by proving his princely heritage, "dominion over all things."

Every thorn in that crown showed a battle fought and won; a battle with and victory over mortal sense,

the natural sense of the natural man; an onward step in "the mortal passage from sense to Soul"; an advance from sense-consciousness to Soul-consciousness; and its wholeness as the crown or the circle, the finishing of the work the mortal is given to do; and in the name of the wearer of this crown, "every knee under heaven shall bow" for every mortal must win and wear it.

The close correspondence between the Joseph as a type and the Jesus in the incidents and conditions recorded as belonging to each, is further shown by this "scarlet robe" put upon the Jesus by the soldiers who led him to crucifixion. It is after Joseph has been sold for "twenty pieces of silver" that

"They took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

"And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

"And he knew it and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."—*Genesis*, xxxvii: 31-33.

The victories gained by the many states of consciousness, that as states are mortal, over the mortal sense, have succeeded each other rising higher and higher all along the line of continuity; but the last and highest, the victory over death which is the bringing to an end absolutely, all mortal sense and all that pertains to it, is for the highest state—the highest type-man to accomplish; for with him only, is the "mortal lost in the immortal" because mortal sense is gone and the immortal sense—Soul-consciousness—governs instead.

Great as have been the victories gained by the Jacob, death has not been overcome with him; and that sense is the last one to be crucified, and is the last degree of the Crucifixion that has been going on from the beginning of the World; for the mortal is crucified by degrees through the overcoming of his natural sense, till he disappears.

As the shedding of the blood of the body is believed by the mortal to cause death; to put an end to living, the evidence of blood is the convincing evidence—is the proof that the one whose blood is shed, is dead. Joseph's coat dipped in blood is the evidence demanded by belief; the belief of the mortal not yet overcome that its owner is no more. That belief is met and accommodated and because of this, Joseph is dead to his father, yet not dead but as living as ever; only in a new country with the inhabitants thereof instead of with those who claim him as their own.

The death of Joseph is a reality to Jacob though to the Joseph, death is not; Jacob has a consciousness about death that Joseph has not; and Jacob's suffering and grief from Joseph's death is the suffering from the sense and its accompanying belief which is not yet overcome. It is the belief of death—the belief that the living can cease to live, and the mortal's sense of loss that causes all the grief at so-called death. We weep for ourselves, mourn for that which we want; not for the one no longer seen.

Joseph instead of being dead was in a new country and on his way to promotion, rising through that which was death to his father, to higher and higher place and power till he was second only to Pharaoh.

Even so does the Jesus through what is called "death" ascend to the right hand of the Father.

The coat and the blood remained with the Jacob, but for him, Joseph was not; yet all the while Joseph was drawing his father and his brethren unto himself. They came to him and found him whom they had believed to be dead; but in another country, not the old one. So must they all, who have but the coat or body and the blood—the "remains"—travel to another country, to a higher state of consciousness, to find the one who is dead, only because lost to their sense of him in the lower one, but who is growing in knowledge and in power and who knows them before they know him, in consequence.

Jesus said "In my Father's house are many mansions; I go to prepare a place for you that where I am there ye may be also." Both Joseph and Jesus prepared places for their many brethren.

The coat dipped in blood or the "scarlet robe" is worn for a time by the Jesus but it is placed upon him by others; it is laid off and his own raiment put upon him, also by others. He has no part in the wearing of that coat—that scarlet robe; "he beareth the burden of our transgressions"; every phase of the "mortal passage from sense to Soul," is represented in the experiences of the Jesus. The belief which is the accompaniment of that scarlet robe is none of his; and when they took it off from him they but reclaimed their own which remained with them even when he had proven its falsity and illusion; and only his own, went with him to the top of Calvary.

What words can portray the meaning of this clos-



ing scene in what is called the life of the Nazarene! Words can not, for they are limitations; and the revelation contained therein is wider than the world, higher than the stars and deeper than the unfathomable ocean. One stops with the attempt to portray it, and with head bowed and breath hushed, sees and knows what it must be through feeling but a degree of it; that degree felt blotting out for the time being all sense of the little I of the world—of that world and all held to in it as the dearest and best, because as a grain of Soul-consciousness it swallows up as naught the powerful and mighty of the moment before.

What is God? Let all who have had but one instant of that experience answer, if he can find the words to frame it in.

“And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

“This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

“Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

“Pilate answered, What I have written I have written.”—*St. John*, xix: 19-22.

Over the head of the Jesus as he is nailed to the cross is his rightful title, his true designation; for there is his throne upon which he is truly King, from which he reigns over those who dispute his title and his possession of it; his right to which is proven by the crown he wears and by his “Father forgive them for they know not what they do.”

Crowned king is he as the Jesus—as the mortal

who reigns triumphant over all mortal sense and who is, in consequence, the victor over death and the grave; a victory impossible did he for one instant descend from his throne to feel as they feel, see as they see, do as they do; but he who knows all, knows that all the acts of the mortal which are prompted by its natural sense, are but the consequence of the lack of knowledge which it will later on gain; knows that "If I be lifted up, I will draw all men unto me"; and is so lifted up that all mortals may see and read and know.

The inscription over the head of the Jesus is not the statement of a claim of his own; it is the truth unwittingly told by those who have the power to condemn. It is the recognition compelled by the Law which moves the World and all therein; and the true King is he who unlocks and opens the spiritual kingdom for mortals, proving his right to reign by first entering in. "My kingdom is not of this world" saith the Jesus; and yet do the chief priests dispute his title; for advisers and teachers of the people though they be, their kingdom beyond is but the continuation of the kingdom of the here where mortal sense is still the ruler.

"And they that passed by reviled him, wagging their heads.

"And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

"Likewise also the chief priests mocking him, with the scribes and elders said,

"He saved others: himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

“He trusted in God; let him deliver him now, if he will have him; for he said, I am the son of God.”—*St. Matth.*, xxvii: 39–43.

From the chief priests down to the lowest member of the rabble, proof of what God is and of what Man is, is demanded; and by every one is also demanded that proof which shall accord with the individual conception about both; and the second demand is stronger than the first and crucifies the evidence that would meet and satisfy it.

The demand of the natural sense of the natural man for that which shall accord with the realities to that man through that sense, blinds him to the proof furnished by the failure to produce what is so demanded. Death can be proven to him to have no power over man only by not dying; and he is utterly blind to the proof furnished of the true nature of death by the one who dies and then appears as living as ever and who leaves no body or no “remains” in the tomb, but brings it forth with him.

What death is, is proven to the world only by that demonstration of the Science of Being which is the working and solving of that problem and giving the correct answer; that answer which is in accord with Principle. Proof of the nature of Man as the immortal is demanded by this man; but he demands that which shall accord with his own conception about Life and the living.

“If you are what you declare yourself to be—the Son of God—you will do what I think the Son of God ought to do; and if you do not, you are not the Son of God” is the verdict of the natural man before he truly knows.

Can a teacher of the Science of Mathematics prove what it is in its whole range, without working and solving its problems as he goes? And as his work rises higher and higher because he follows the principle of the science in all that he does, will he not demonstrate its highest problem as he has the lower? But if that demonstration is beyond the capacity of the lookers-on to perceive and understand, is it any less the proof that is in accord with principle?

So for the mortals who have not grown in understanding and in knowledge of the Science of Being, the higher demonstrations of what "Being" is will be beyond their capacity to perceive; and they will clamor for that which shall accord with what is true to them instead of that which is true in itself. The last rung of the ladder, the foothold of him who steps from it into heaven, the step which ends the mortal who is then one with the Lord who stands above the ladder, because one in consciousness with that consciousness, is beyond the natural sense of the natural man to follow. "Spiritual things must be spiritually discerned" and this Process which ends in the Unchanging Spiritual must be discerned, not seen as the average mortal sees.

Throughout the world is the clamor for proof of the immortality of the mortal; proof which can never be furnished for the mortal comes to an end because of its nature. When this demand is changed to the desire for proof of Man's immortality, there will be no clamor for it; for the perception that can distinguish between man and the mortal, carries with it the power to find and the capacity to understand the proof.



In the one case it is demanded from the without, for the one who demands lives in the without and knows no other dwelling place; in the other, it is the seeker within who finds and follows the way to the kingdom of heaven, proving every step as he goes for himself. Proof is never given; it is won; it can not be given, or pass from the possession of one to another by its nature. It is furnished or presented; but its acceptance or its possession is quite another thing. All over the world is offered the evidence of Man's immortality; "he that hath eyes to see let him see; and he that hath ears to hear let him hear."

Jesus, as the demonstrator of Divine Science has demonstrated to this highest problem; has proven the nature of sin and sickness by destroying them; has proven the nature and power of Man as the Image of God; proven his dominion thus far; but if that dominion is over all things it must include dominion over death; and as the mortal's sense of death is all the death there is, as his sense of sin and sickness is all the reality there is to them, he will offer the evidence in this highest demonstration that was offered in the lower ones.

Could he have demonstrated and proven the true nature of sickness and the dominion of the Truth of Being over it if there had been none to demonstrate with? Could he have restored the blind to sight had there been no blindness to be removed? Could he have destroyed the palsy had there been no palsy to destroy? Could he have raised the dead had there been no dead to raise? And so can he prove Man's

power and immortality except there be something to demonstrate over and so prove?

Not by coming down from the cross and standing free from bonds before those who clamored for him to do so, could the proof of what death was be given; and that which was called death be "swallowed up in victory"; but by dying—as dying is to mortal sense—could he alone furnish the evidence that Man dies not—that that which lives at all, lives on; and this problem he could not demonstrate till all others had been, for this is the highest; it finishes the work of the mortal who steps from the ladder into heaven.

"Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."—*St. John*, xix: 23-24.

The clothing of the Jesus is that which can only be worn by the man who knows; by the highest mortal. His garments are distinct from each other, and because so distinct, capable of seeming separateness. Their division gives to the holders of them each his own part only. The four parts; the Seeing, the Perceiving, the Understanding and the Knowing of the Son of man, can belong to others as well as to him; the capacity for procuring and wearing these garments exists for all; but the altogetherativeness of them, the entity of which they are the parts; the "coat without seam woven from the top throughout" belongs only to the

highest mortal for he wears it by right and it can belong to no other but the one who wins it by gaining the same right.

“And a river went out of Eden to water the garden: and from thence it was parted and became into four heads.”

The garden has been watered and all contained therein as seed has sprung up and borne fruit; all that the garden can produce through this watering is here embodied. The Seeing—the Perceiving—the Understanding—the Knowing of Potential Man have become the Seeing—the Perceiving—the Understanding and the Knowing of the Real Man who is manifested through, because represented by, the highest mortal—the man in the world who knows all things and who knows that they are given unto him of his Father—Mind.

The whole garment, the coat without seam, belongs only to this one; all the distinctiveness of the parts is lost in the whole in which they blend; the river “went out of Eden and from thence it was parted”—parted only outside of the source from which it flowed. When Eden is regained; when Harmony is the abiding consciousness into which no error of sense can come to make discord, the four heads come together and flow into Eden; for that which flows out and flows in is one river.

“Now from the sixth hour there was darkness over all the land unto the ninth hour.”—*St. Matth.*, xxvii: 45.

The crucifixion of Jesus and the time he lay in the tomb is the evening for the next morning; the evening following the last day of the World—of the

Mortal; the evening which must precede a morning to make a day; but this morning which makes with this evening a day, is the morning or the light on the other side of the World—the Spiritual Day.

This was the time of darkness for those who stood about; for they could not see what was really transpiring—the merging of the mortal in the immortal through the end of mortal or sense-consciousness. “Darkness was over all the land”; over all but the one lifted up by the cross into the endless Light of Spirit. None of them were partakers with him; none died with him that they might be raised with him; alone, to the end of the mortal is the work done which then only, is finished.

Those who have not grown to the perception and understanding of the Reality of Being as back of the Mortal, are in darkness and unable to see the evidence which is proof. The work which has been going on from the beginning of the World draws to its end here; only on the cross of Production and Reproduction — + — is the breath of life which was breathed into the man whom the Lord God formed, given up; for the Process which he has represented from beginning to end, is complete; the “Self” of the “I” has come forth and the World is at an end. From the covenant with Noah this cross has been carried up the mount; it is fixed there on the last day of the world; and through the unity of the Mortal with it—Jesus is nailed thereon—Man’s divinity and immortality are made manifest.

The manifestation which is full or complete—a



whole, comes only after the giving up of this "ghost" or semblance of living.

"When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost."—*St. John*, xix: 30.

The Mortal and the work of the Mortal are finished when Man has manifested his Self; and the mortal who is the Representative of the end of the work gives up that which is no longer needed, for the work is done. It is only this "ghost" of living, this appearance of living that has belonged to the Mortal from the beginning; and which has been the means of carrying on the representation of all that was developing back of it; ("Man is the Infinite Idea forever developing himself,") for as Manifestation goes on by degrees, the medium for it must meet the degrees.

Each mortal in his degree represents the corresponding degree of the Self of Man, and has been the medium for the manifestation of that degree of the Self or The Christ; and now when The Christ is to be wholly manifested by the victory over death, the work of the Mortal is finished and his life—the "ghost" of living, not the true living which is direct from God-Mind—is given up. As it was breathed into him it is breathed out; sent forth and withdrawn, for Creation is accomplished, the Circle is complete; Evolution and Involution are equal and the one touches the other.

"And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went

into the holy city, and appeared unto many."—*St. Matth.*, xxvii: 51-53.

"Ye are the temple of the living God." Man is the temple of the living God and the Mortal is the veil of the temple that is rent in twain from the top to the bottom when the Jesus gives up the ghost; for here is the revelation of what the Mortal is and what its connection with the Immortal; what Man is, and what his connection with God-Mind, The Creator, for those who can see, as can not those who are in the darkness that "covered all the land."

Conscious At-one-ment with the One Mind, gained through gaining that knowledge which is Wisdom and proving it such, rends the veil of the Mortal and steps within it to the temple and dwells there. This veil has hung from the beginning of the Process between mortal and immortal consciousness; between sense-consciousness and Soul-consciousness; and as the mortal rises higher he gains more and more the power to rend this veil which he has to first see through, then understand for what it is, then know that on the outer side of it is the eternal, unchangeable Real of Being which is Man's immortality. Once rent, it is the end of the Mortal and all pertaining to him as such; for death is swallowed up in victory and the immortal consciousness is victor over all.

For you and for me, reader, is this mortal veil of the immortal temple rent in twain in this history of Crucifixion and Resurrection. Can we see that it is and look through the rent to the Infinite beyond? Or are we still in the darkness that is over all the land? Can we see in this statement of the Science of the

Christ and record of its demonstration the work we have each to do? The progress we have each to make? Can we see in the distance our garden of Gethsemane and our footprints up Calvary? Can we see the cross for which we are cleaving the wood, waiting to be borne up the Mount? Can we see, hear and feel the ministrations of the angel of the Lord?

Can we walk forward unfalteringly, knowing that every step we take has been taken before us by every one who "knew;" and that the outcome is assured from the beginning? Can we prove our word when we say that "the love of God endureth forever" though "the sins of the fathers are visited upon the children even to the third and fourth generation," and move steadily on though forsaken by all before the place of final crucifixion is reached?

Whether you and I see and know this yet or not the veil of the temple has not been rent in vain, and the members of the whole human brotherhood are moving together to look through it, and they hasten their step which is as the step of one man while the few catch the first glimpse.

"Glory to God in the highest" that a child is born unto us, who can travel this road knowingly; can look at the cross from the beginning, knowing its meaning, and triumph over the World that it may show the World what triumph is, though bound as a captive thereon.

Jesus is laid in a "new tomb" "wherein never man before was laid." Every mortal previous to the Jesus in the line of continuity has had, as his hereafter, a higher mortal; only the Jesus ends the mortal and

has, as the next step, the Spiritual. Never man before was laid in the tomb that holds the Jesus, for, because of what he is and what his hereafter is, that receiving place is new; is not and can not be the old or that common to his predecessors.

In the tomb of the Jesus is the work done that rolls the stone from the door and shows the emptiness of the grave; with the old tombs the occupant is still there, for those who can not see through the rending of the veil of the temple that the graves are opened and their contents given up—the so-called dead seen to be the still living, but only so seen “after the resurrection”; for not till the dead Jesus—dead according to the mortal sense of death was seen as the living could the true nature of death be proven.

Abraham bought a burial place and paid the price for it, which should be for his wife first, then for himself and “for his seed.” The woman who first conceives according to the Truth of Being belongs not with the old conceptions of life, of death and of Man; and the new burial place is for all who are of the seed of Abraham.

The new tomb in which Jesus was laid—“where never man before was laid”—and the three days spent there are “the sign of the prophet Jonas” which was the sign that should be given. As Jonas was “three days and nights in the whale’s belly” hidden from the sight which could not follow him, could not see through that which was between it and him, but alive all the while, so was Jesus in the new tomb dead yet living; dead as the Mortal, living as the Immortal; and the dominion of the Immortal, of Man over all things rolls



the stone from the door and manifests itself in The Christ.

What was the Resurrection and what was seen after it? Questions that have been asked for ages and which are still unanswered for many.

The Science of the Christ must give the answer for opinion is powerless to satisfy the questioner. The conclusions of Science are unerring for they express their Principle, and we can safely leave the answer to them.

If God be the Self-Existent and Uncreate—the One Life, and Man is the Reflection or Expression of It, he is ever living. If the Mortal be but the Representative of Man, representative for a purpose which is being fulfilled, and that purpose, CREATION, the Mortal or Representative will cease when the need has been met; when Man has brought forth his own within, bearing his part in CREATION; then there is no more to represent.

The whole process of the Creation of the "Self" from the "I" being represented and the degrees of this part of CREATION being manifested through the representative degrees, the product of that Process, when reached, will be manifested as a whole; and the representative medium or the Mortal will disappear for its work as such medium, is done.

The Christ has been manifested through the Jesus in The Sermon on the Mount, the Healing of the Sick and the Raising of the Dead; and the whole Manifestation can come only through the disappearance of the intervening medium—the Mortal; hence can be seen

only by those who can see beyond the Mortal and who therefore do not need it.

The Christ—the “Self” of the “I” which has been speaking and working through the mortal Jesus, stands forth after he has disappeared. It is the mortal Jesus who is laid in the tomb; it is the Immortal Christ who is the visible after this period which makes the Invisible, Visible.

And where then is the Jesus who was placed in the tomb? Lost in The Christ! Sense-consciousness and Soul-consciousness have there become one because sense-consciousness contains nothing foreign to Soul-consciousness; and because of this At-one-ment which is At-one-ment with God-Mind, there are no “remains” or no body in the tomb; for body being but the embodiment of the consciousness whether sense or Soul, the unity of one with the other includes unity of body; and the Immortal Consciousness of Man with its body, has drawn to itself sense-consciousness with its body and the two are one.

That which “gave up the ghost” gave up its life for it was what was breathed into it by the truly living; and it gave it up when the need for it was at an end; when the work was finished. The work of the Seventh Day done, the man in the day is ended. That which precedes and succeeds the Day is the Expression and the Manifestation of God and “God is revealed in His Son” who is His “only-begotten” because The Christ, not the Jesus is the Effect of the One Cause—Mind that entirely manifests that Cause while the Jesus is but the intervening medium.

“He is not here: for he is risen as he said.” Jesus

is no longer in the World for the World has ended for him because he has overcome all that it is; he is in the Christ.

“Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him.”—*St. Matth.*, xxviii: 7.

The disciples were instructed where they should see Jesus after his death, before that took place; and it was the women who saw him first after the Resurrection and before he was seen by the disciples in the place appointed.

All through this World-Process from beginning to end, is the woman the first to know; true to the Law of Spirit which is back of the World and manifesting itself ever first through the woman.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

“And when they saw him, they worshipped him: but some doubted.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth.”—*St. Matth.*, xxviii: 16-18.

The mortal who has overcome the World and ended with it, is one with The Christ and has in consequence, “all power in heaven and on earth.” It was the Jesus or the mortal who seemingly had the power in the World because he veiled the source of the power. He proved the Christ-power by destroying the enemies or errors of sense which stand between the mortal and consciousness of immortality.

It was The Christ who was seen by the disciples and the way was thus opened for them to become apostles.

## CHAPTER XV.

### DISCIPLES AND APOSTLES.

The distinction between a disciple and an apostle is an important one though it is not generally perceived and the terms are often used synonymously.

The disciple precedes the apostle; the latter is the growth from the former. The disciples of the Jesus became the apostles of the Christ; but only as the result of the tilling of the ground that lies between discipleship and apostleship.

The "Acts of the Apostles," not of the disciples, form a part of the New Testimony which beareth witness unto the Old; and a most important part as showing that the healing power is not possessed by any one to the exclusion of others; not even by the Jesus, whatever the appearance to those unable to look beyond; and this fact was always declared by him—according to the testimony offered by the record. This is true not only of the power to heal diseases but to demonstrate The Science of The Christ from its lowest to its highest problems.

To the disciples themselves, the healing power was in Jesus till he had "opened their understanding" sufficiently for them to see otherwise; and this process of opening the understanding that they might know for themselves, was his work for them. He never gave



them the knowing for he could not; his knowing was his own and could not be theirs; he but helped them to know for themselves as he did for himself.

This work could not be done by Jesus except they were true disciples or had left all to follow the voice that called through him. That which said "Follow me" was the Truth of Being and the response was immediate from such.

"And they straightway left their nets and followed him." "And they immediately left the ship and their father and followed him." "And he arose and followed him."

The first essential for a disciple is sincerity. Only one thoroughly sincere can leave all—can be willing to leave all, for truth. Only with such an one is there no longing for what has to be left behind. Only such an one can let the dead past bury its own dead, and follow on; and more than all, only such an one can hear the true call.

With sincerity must be singleness of purpose—the desire to know the truth for its own sake, not for "the loaves and fishes." "The truth and nothing but the truth though the heavens fall" must be the strongest wish of the would-be disciple; not that the new discovered shall accord with his old. Given these essentials the disciple is in the position to have his understanding opened; have that which has hitherto been closed to the light opened to receive it so that it can do its own work therein.

The door of understanding is closed for the mortal for a time and curtained with the cobwebs hung there by the natural sense of the natural man; when this door is opened they can not impede entrance therein.

for their gauzy texture is seen through. The natural man follows naturally his own devices, ruled by his natural or mortal sense till the Process in which he is has reached a certain stage. At this stage there will always be the call; but while "many are called, few are chosen"; or but few as compared to the many, hear and follow. There is always something to be done first; something which holds the mortal to the dominion of its mortal sense, stronger for it than the inner voice or voice of the Lord and which deafens it to the call "Come up higher"; the call which is sounded from the beginning to the end of the Process.

Till the time comes when he is "chosen" or follows utterly, his natural sense and the knowledge that is his through it, spins many a web to hold him to it, and they are all-potent as bonds which bind him till desire grows strong enough to make him knock at the door of understanding and break through them as it slowly opens to him.

This door of the understanding of the Science of Being—The Science of The Christ is the Jesus through whom he may enter in and take possession of the riches there found; but destroy through his entering in, all that has hitherto overgrown the way.

To those who followed him, Jesus—as recorded—taught and demonstrated a new law; new to them though old or ever-true in itself; said and did that which contradicted "the tradition of the elders," the law followed as the law of God. The disciples proved themselves such by receiving "the word gladly" though it contradicted what had formerly been truth

to them and was still to the people—to the many out of whom the few were chosen.

Only by fidelity to the truth taught by him, to the law expounded by him, did they grow, through their discipleship, more and more into that understanding which alone could enable them to become apostles later on. They gained constantly higher and higher perception of the things of the Spirit which raised their sense of the mortal above its former level; but this gain had its limits which had to be continually outgrown.

They heard him speak the word and saw him demonstrate it by healing the sick and raising the dead. "When they were alone, he expounded all things unto his disciples." Though Jesus taught the multitude, it was only his disciples who had their understanding opened because they had left all to follow him. The explanation of his sayings and of his works which would make the darkness light, could be given only to those who put themselves in the position to receive it. The "Why?" and "Wherefore?" was asked on all sides, but for disciples only could they be answered because others, though having ears, heard not, and having eyes, saw not. Neither the ear nor the eye were open to receive, for their possessors had not left all, to follow.

If one were to become a student of Mathematics he could be truly such only by putting one side any preconceived opinion about Mathematics; he would have to leave all such to follow the principle of the science to its own conclusions. Such an one would be a disciple if his desire and earnestness for the knowledge

which is truth were strong enough to bring and hold him to this position; and he would become in his turn a demonstrator of the science when, through understanding, he had mastered the meaning of its statements through perception of their principle.

While he was engaged in the process of gaining knowledge through understanding he would be a pupil of his personal teacher and as such, would be called by others a follower of that teacher. If he fell into the error of believing that that teacher was the source of the knowledge he was gaining which could be his only as that teacher gave it to him, he would remain truly a follower of that teacher as long as this belief remained; and he could never become an apostle of truth or a teacher and demonstrator of the science of Mathematics, though his mastery of it; he would be instead, a passer-on of his teacher's teachings as such; not the representative or apostle of the impersonal, the abstractly true; for his ability to perceive the true in itself, would be lessened by this belief.

The disciples of Jesus were his followers in that they were his pupils and he their teacher. He presented to them the true in itself and helped them to understanding his teachings as such, not his own word. "I speak not these words of my own mind"; and this fundamental necessity of distinguishing between the teachings of a teacher and that teacher is shown by the record of the New Testament, for until the disciples became apostles, no "Acts" are recorded of them.

They followed their leader necessarily till they had grown to where they were able to stand for themselves



without him; but grow they must to this position for their testimony to the Truth of Being must be their own, not the repetition of another's; that is but partisan declaration, not testimony.

The natural result of the nature of the mortal is to follow a mortal instead of the invisible, impersonal immortal; and it is equally natural that the first teachings of the abstract truth come to mortals through a mortal; but the hearer's progress in the understanding of them will depend upon his ability to perceive the abstract as distinct from the teacher of it.

The teachings given by Jesus to his disciples were always statements of abstract truth; not his own opinions or a philosophy constructed by himself. In the proportion that they understood them as such through his help, did they grow toward apostleship; not an inch could they advance in this direction without that perception.

The Seeing, Perceiving, Understanding and Knowing of the Truth of Being is individual and must be so; and every pupil of a teacher who is truly a disciple through following that which speaks through the teacher, reaches the point where he perceives this fact and becomes the apostle instead of the disciple. When he is ready for this change he loses his teacher for the personal is no longer a necessity to him; he is open to the impersonal, to the true in itself, and draws direct from it without the intermediary of a personal teacher as a necessity to him because of his natural sense which causes him to look to the visible instead of the invisible.

The entire growth from discipleship to apostleship

is this growth away from the natural or the mortal sense to the reality of spiritual sense; and in this process the personal teacher must inevitably disappear; apostleship is not reached till this has taken place.

The true disciples of Jesus became apostles of The Christ, but not till Jesus had disappeared from them. So long as they held to the mortal they were disciples only; hence,

“It is expedient for you that I go away; for if I go not away the Comforter will not come unto you.”

So long as the disciple depends upon the mortal—upon the teacher, so long is he without the “Comforter,” which can not come to him because of this dependence which must be given up if he would receive from on high. The “Comforter,” or “the Spirit of Truth which proceedeth from the Father,” must become the teacher of all true disciples in place of the mortal Jesus.

The Thought of God-Mind must lead and teach them instead of the mortal representative; and they are not open to it, can not receive it, so long as they cling to the mortal as the source of the truth.

“Howbeit when he the Spirit of truth is come he will guide you into all truth; *for he shall not speak of himself*”;

And here is the difference between personal and impersonal teaching; between that represented by the disciple and by the apostle. The disciple receives from his teacher who speaks of himself; the apostle from “the Spirit of truth” which speaks not so; and

the disciple who can hear that "Spirit of truth" becomes the apostle in consequence.

The Thought of Infinite Mind is "the Spirit of truth" or the "Comforter" which leads into all truth; for if the One and Only Creator be God-Mind, the Thought of that Mind is the Truth of Being; and perception of it is perception of the Truth; following it, is following that truth which leads into all Truth for it guides its follower there.

The Thought of Infinite Mind is the eternal and unchanging; the sense of the mortal is the temporal and changing; and those words of the mortal which "shall not pass away" are the voicing of that Thought instead of speaking of himself. This makes the Teacher; the Jesus said always "Not I, but the Father"; but this was not understood by the disciples till he had disappeared from them and they too received from "The Father" direct because of the "Spirit of truth" which guided them, instead of from the Jesus.

Together with those who became apostles of The Christ after having been disciples of the Jesus, was one who was "called to be an apostle" instead of a disciple. Instead of first being the follower of a personal leader, and growing through that position to apostleship, Paul saw "a light from heaven" and became, in consequence, the apostle who was "the chosen vessel"; and who proved his claim to be such by word and work.

He was not rejected by the other apostles because he had not been among them as disciples of Jesus; had not followed after him as they did, for he truly

followed after him though never with him, by recognizing what he was and by being led by the Spirit of truth into that all-truth which the other apostles proclaimed.

His teachings and his demonstrations were identical in kind with theirs because they were demonstrations and teachings of The Science of The Christ made known to him in that "light from heaven" instead of by the mortal Jesus whom he thus truly saw and knew because he was made visible to him in that light though invisible to mortal sense.

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

"And he said, Who art thou Lord ? And the Lord said, I am Jesus whom thou persecutest : it is hard for thee to kick against the pricks.

"And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."—*Acts*, ix: 3-6.

Through this "light from heaven" was Paul

"a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."

All over the world are there disciples—disciples of many leaders, who are of two kinds; one, the disciple of the leader first and of that truth represented by the leader—if it be such—afterwards. The other, of that truth first and of the leader afterwards. It is only the second class who will grow into apostles; who will become finally, if they are not at first, "separated unto the gospel of God" or separated from per-



sonal authority and consequent dogmatism unto the ever-living and unchanging true in itself.

One who has been honest and sincere in every word and act however much they differed from what they should be as in accordance with Divine Principle and has been fearless in the saying and the doing, even though the action be the persecution of the Saul, he is in that position where he can be called to be an apostle instead of a disciple; where he will hear the inner voice instead of the outer and see the "light from heaven" shining into the world and upon and around him making him blind to that which was hitherto the light to him, and in whose effulgent glory the Omnipotent and Invisible Truth of Being is revealed to him, so that he asks of no mortal but of that which is above and beyond the mortal, "What wilt thou have me to do?" for in this light the Lord is uncovered—the Jesus known for what he is and all reliance is upon the Lord and all guidance from him; not from the world nor any one belonging to it.

The Saul whose experiences are recorded in the "Acts of the Apostles" passed through the same stages before proving his apostleship as did the Jesus.

"He was three days without sight and neither did eat nor drink."

Perceiving, Understanding and Realizing are essential to the making of the apostle. These three stages were common to the disciples of the Jesus and to all apostles not first such disciples. The followers of Jesus had to first perceive the spiritual or the truth back of the visible representative, and grow to under-

stand it as the unchanging reality, realizing step by step the truth understood. It was the realization consequent upon understanding that enabled them to demonstrate The Science of The Christ in their turn. Their realization was not sufficient to this end till their mortal teacher had disappeared from them.

These same three stages or "three days" were passed through by the Saul and they made of him Paul the apostle, "separated unto the gospel of God." Realization subsequent to Understanding is the consequence of blindness through Perception. That sight is blindness to the mortal sense and *vice versa*. To be stricken with this blindness is to truly see; to have the inner eye opened that can seek for and find the door of understanding; then entering in Realization brings forth the hidden treasures of Wisdom and makes them manifest in the World.

Realization depends upon abstinence—"neither did eat nor drink"—from the beliefs of mortal sense to which the one "called to be an apostle" must become blind; and these beliefs are destroyed one by one, through understanding and the work consequent upon it.

To follow the record, as given in the New Testament, from the Ascension of Jesus to the Acts of the Apostles is to follow the process from discipleship to apostleship. Jesus commanded the disciples

"That they should not depart from Jerusalem but wait for the promise of the Father, which, saith he, ye have heard of me."

Only those disciples can become apostles who do not depart from the place where the true Teacher

leaves them; who do not retrograde; who hold to what knowledge they have, knowing that more shall be theirs through fidelity to Principle. For many, the loss of the mortal teacher is the signal for letting go of that which they have accepted as true. This is sure to be the case if that teacher is an integral part of the teachings to be accepted along with them because they would be incomplete if he were left out. The "backslider" is the result of this position; but one who is accepted of the Truth can never backslide, and this must be the position for the disciple to become an apostle.

There is a vast difference between accepting the truth, as the phrase is usually understood, and being accepted of it. In the first case one may possibly accept the seeming, without discrimination; and the one who speaks is a necessity to him; in the other, he is made one with it and the speaker or teacher is not needed to hold him to it. Such ones will "wait for the promise of the Father" which they have heard from the faithful teacher; not for the teacher's promise; will receive the reward of adhering to Principle instead of to person.

To remain in the place where the teacher leaves one, is to have reached the point where the mortal is left for the immortal; where person is left for Principle, and to stay there till the "descent of the Holy Ghost" which is sure to come when this separation is made; but which can not come till then for the way is not open for it.

So long as the would-be apostle looks to the mortal teacher as a leader instead of to the above revealed

through the teachings, so long is he without the "Comforter" which leads him into all truth.

Power to heal the sick and raise the dead is not imparted by a mortal. Jesus "gave his disciples power" only through opening their understanding; not as a gift but as a consequence legitimate in itself, from perceiving and understanding the true in itself or The Science of Being. They never had a particle of power to perform their "mighty works" because they were disciples or followers of the mortal Jesus; but because they were the disciples of that which was manifest through him, in his word and in his works.

He gave them power only by showing them their own inherent possibilities as "Sons of God"; a power which they reached through the door of understanding. The power which made them witnesses unto the truth taught by Jesus "in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" was that power which was theirs through the descent of the Holy Ghost upon them; not theirs by their presence or connection with the mortal Jesus.

They bore witness unto Jesus truly, only by bearing witness unto that Truth of Being manifest through the Jesus; and they could not bear this witness till the mortal Jesus had disappeared from them and they saw only the immortal Christ. This was the truth they testified of and bore witness of "unto the uttermost parts of the earth."

When the mortal had disappeared for them they were assured that they should see it again; and so they did but as the Christ whom they henceforth preached. The Jesus or the mortal ascended from



them but The Christ or the immortal descended to them; and this descent was impossible without the Ascension.

“Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—*Acts*, i: 11.

The mortal clothed with immortality descended to them out of heaven through the Day of Pentecost.

“Then returned they unto Jerusalem from the mount called Olivet which is from Jerusalem a sabbath day’s journey.”—*Acts*, i: 12.

It was in “the mount I told you of”—mount Olivet, that the disciples saw the risen Jesus, or in a place with “the doors shut” according to the record.

“And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.”—*St. Matth.*, xxviii: 7.

The place where the risen Jesus was seen by the disciples was not a locality but a condition; one that he had told them of as one to be grown to through understanding. The perception of this place or condition could never be realized or be the present to them, did not the mortal disappear from them. This mount of perception had to be ascended and descended from.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

“And when they saw him they worshipped him: but some doubted.”—*St. Matth.*, xxviii: 16, 17.

In this mount of perception of the true nature of the mortal—of the Jesus and his attained unity with

the immortal, the disciples of the truth manifested through the Jesus, worship that truth; do it homage for "it is mighty to the pulling down of strongholds"—the strongholds of mortal sense and its consequences when it rules; "but some doubted." This perception has got to grow into realization before the apostle of The Christ can stand forth in the world bearing witness unto the true nature of the Jesus by bearing witness unto the Truth of Being.

All who perceive "in the mount" must descend from it and "return unto Jerusalem" waiting there in that place for work, for "the promise from the Father" or for the "knowing" which shall enable them to do the work in their turn that was done by their Master and Teacher.

It is a "Sabbath day's journey" from this mount to Jerusalem; it is a progress, a growth from this condition of perception to the place where, through realization, the knowing can come to the true disciple; but when such truly come there through working their way in accordance with Principle, they are in an "upper room"; are in that condition or state of consciousness into which the Holy Ghost can descend.

The mortal Jesus is not and can not be with them in this condition or state as the visible; the one is incompatible with the other. The interior consciousness is the "place with the doors shut" where alone the Jesus can appear because seen in his spiritual nature. Seeing the visible mortal Jesus is seeing with mortal sense; seeing the invisible Jesus—the mortal who has disappeared in the Christ, is seeing with spiritual sense

which discerns between the two even while seeing the two as one.

“God imparts to his idea man, a faculty capable of distinguishing between the immortal, unerring and infinite, on the one hand, and the mortal, erring and finite on the other; of distinguishing between the false and the true, of separating Mind and its idea from matter—illusion.”—*Science and Health*.

This growth which leads the disciple to an “upper room,” is the growth from person to Principle; from sense-consciousness which leans on person to Soul-consciousness which depends on the One Ego alone; for whom person disappears because it is turned from, as the growth of the mortal reaches this turning point; and this point is inevitable for the one who would be an apostle “separated unto the gospel of God”; separated from person and from dependence upon person because The Science of the Christ is seen as the true in itself which must be found, followed and proclaimed.

“We must not entertain a false estimate of the individual who voices the idea.”—*Science and Health*.

A false estimate of the mortal teacher who voices the immortal or the truth, is sure to be held by disciples whose understanding has not been “opened” sufficiently to prevent it. Jesus’ work of opening the understanding of the disciples was continued through his disappearance, and through his Ascension.

“The disciples understood more fully after bodily departure.”—*Science and Health*.

They understood more fully because mortal sense did not have its natural support—the visible; because that higher perception which is the consequence of

even approximate understanding, took its place; and with this perception they saw what was invisible to mortal or natural sense—saw the true nature of the mortal and hence could—as they progressed—see it in the immortal because it, in itself, is distinct from the mortal or natural sense about it.

“Progress is born of Experience. It is the ripening of mortal man that drops the mortal for the immortal.”—*Science and Health*.

Experience is the process of overcoming mortal sense; and this process “ripens” the mortal so that he is eventually ready to put on the Immortality or The Christ “hid in the bosom of the Father” from the beginning of the World; waiting for the mortal all the while.

This perception of disciples and the work of realization consequent upon it brings them to where they no longer see and depend upon the mortal; but discerning its true nature they look forward and not back; forward to The Christ in which is the Jesus gone before. All such are “with one accord in one place”; those who are not in this one are in different places or conditions where one sees the mortal teacher for what he is to him; and another according to his idea; each sees according to his own sense of the mortal and so they see differently from each other; but when all are “with one accord in one place” all see alike or in accordance with Principle not sense; and Principle reveals Man as immortal and the mortal as but the representative of the immortal which is one with that which it represents. Hence the Jesus is seen in The Christ and this “one place” is where the Holy Ghost can descend; for as



long as the mortal is seen by itself as separate from all else and not understood, there is no place in which to receive the Holy Ghost. Not till the mortal sense about the mortal is displaced by the spiritual sense of it, is the way open to receive that which waits.

“And when the day of Pentecost was fully come, they were all with one accord in one place.

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting;

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

“And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.”—*Acts*, ii: 1-4.

The “Holy Ghost” and the “Holy Spirit” are synonymous with the “Spirit of God” that “moved upon the face of the waters.” It is the Thought of Infinite Mind which moves, through the perception, understanding and realization of the mortal, forth to manifestation; which moves the mortal to speech that is contrary to mortal sense.

From the beginning of the “mortal passage from sense to Soul” there is conflict between the thought or the sense natural to the mortal and the Thought of Infinite Mind. As this Process goes on—as the mortal ripens, the natural thought or sense of the mortal gives way to the Thought which is Truth; and the Day of Pentecost is reached or the condition where that Thought can be the dominating one, only as the result of growth in which, of necessity, is the disappearance of the old sense of the mortal in a new sense of it, the appearance to perception of the immortal.

When the Thought of Infinite Mind takes posses-

sion of a mortal through descending into the place prepared for it, he speaks as the Spirit gives utterance; not according to natural sense. All along the way of this progress are the stages which mark the point reached because of so much overcome; and every one of them is necessary to the Day of Pentecost which is and can only be subsequent to Crucifixion, Resurrection and Ascension.

The natural thought or sense of the mortal must be crucified or put to death by the possessor of it—by the mortal; and his thinking must be the resurrection from the dead—thinking in accordance with a higher sense of all things than the old sense. It must be spiritualized; must grow farther and farther from the natural sense; must ascend into heaven, or leave the objective visible which is all around it and ascend to the subjective invisible, coming again to him as the Holy Ghost, the Thought of Infinite Mind which is his thought in unison with that Mind; is his dominating thought because of which the apostle goes forth in his turn as did Jesus after the descent of the Holy Spirit upon him.

Only when the mortal has passed through Crucifixion, Resurrection and Ascension on this line, because his natural sense has passed through these stages, is that descent the consequence which enables him to be the Apostle of Christ; and in this process every mortal teacher or leader disappears for him.

The “sound from heaven as of a mighty rushing wind” is not from a locality up above the visible atmospheric clouds; but from that interior—that “one place” where the way is open for it; it is the coming

again after the Ascension; the coming of the "Spirit of truth" after mortal thought has ascended out of sight, which "leadeth into all truth" or into the complete and perfect knowing of all things which makes the Jesus come again.

The mortal who speaks with his own tongue, speaks according to mortal or natural sense. When through Crucifixion, Resurrection and Ascension in thinking he is filled with the Holy Ghost or with the Thought of the Infinite Mind which is Truth, he speaks with another tongue which is the utterance of Spirit-God through him; and this utterance is the insignia of his apostleship. It is the tongue of fire which burns and destroys the errors of the tongue of mortal sense; it is the tongue of light, not of darkness; of Wisdom not of Belief.

The mortal remains the mortal for a season for his work is not yet done; but his change of tongue makes him that apostle of The Christ which places him far above the disciple of the Jesus. This new tongue gives utterance to its own speech—to the Thought which is Truth; the one who uses it has to voluntarily give up his own; he must be in that "one place" where only the change is possible; and he can get there only through the disappearance—for him—of any mortal teacher or leader upon whom he has leaned and depended.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

"And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?"

“And how hear we every man in our own tongue, wherein we were born?

“Parthians and Medes, and Elamites and the dwellers in Mesopotamia, and in Judæa and Cappadocia, in Pontus and Asia,

“Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

“Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

“And they were all amazed, and were in doubt, saying one to another, What meaneth this?”—*Acts*, ii: 6-12.

Has the literal interpretation of the Bible ever explained this result as recorded here? It has declared it a miracle, the direct interposition of God; that which was contrary to law; but The Science of The Christ reveals it as the natural result of the Law of the Spirit working in and through the Natural World.

The new tongue—the tongue of the Spirit which speaks through the mortal, produces for its hearers the contrary effect from that of the old tongue. That confused and misled. To the question “What is truth?” it gave many and various answers, which conflicted with each other, and “they could not understand one another’s speech”; but the tongue which is used after the descent of the Holy Ghost—after the change from disciple to apostle, is understandable by all because it speaks to each one in his own tongue; because Truth has but one tongue and can be heard by all, for Truth is for all.

When the Thought of Infinite Mind speaks to a mortal it speaks to him in the same tongue with which it speaks to all mortals; and that tongue is his own or that which can be understood by him within



himself and for himself; and when it is so, he is at one with all mortals the World through, who also hear and understand, be they Parthians, Medes, Cretes or Arabians; or whatever names mortals are called.

“God is no respecter of persons”; the Thought of the One Mind is for all as that Mind is The Father or Cause of all. It belongs to every nation under the sun, every member of which recognizes his own when it comes to him, making him ask “What meaneth this?” And showing him through such seeking and questioning that the brotherhood of mortals is an eternal verity and the many members of that one body know it and each other when that one tongue that is common to all of them as such, speaks and is heard.

Every member of this brotherhood is “born” to this tongue.

“And now hear we every man in our own tongue wherein we were born?”

It is the common inheritance from the Father—from the One Mind; belongs to the Idea of that Mind and will speak through the individual mortal where his thinking, through Crucifixion, Resurrection and Ascension is one with it. When it so speaks, it is recognized by every one who knows his own tongue because he was born to it; for the individual mortal is born to this tongue and will use it when he has grown to it.

“When all men are of one mind”—when all mortals recognize their kinship in Mind knowing there is but One, the top of the tower will reach heaven because the confusion of tongues will have ceased and the builders can complete their work.

The many tongues will disappear in the one—the tongue of the Spirit—which holds and unites in harmonious unity that which the Babel scatters.

“Behold are not all these that speak Galileans?” How can a Galilean speak other than the Galilean tongue? He can not if he uses his own; and then he would not be understood by all men. Only by the change of his own for that other common to all, is he understood, for all are born to it.

“But this is that which was spoken by the prophet Joel;

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

“And on my servants and on my hand-maidens I will pour out in those days of my Spirit.”—*Acts*, ii: 16-18.

The “prophets from the beginning” have foretold what should come; perception of that which is beyond the visible present through perception of the Principle of all things, foretells what shall come when the Process between Mortal and Immortal has reached future stages; because they are the inevitable result of the Principle which is thus being manifested.

In “the last days” or in the stages of this Process after the turning point has been reached which is the stage of Understanding or the Noah-stage, prophecy is the legitimate accompaniment. As the Process moves on through these “last days” or stages, the “Spirit” is poured out “upon all flesh”; for as the Thought of the One Mind becomes the conscious and voluntary thought of the mortal, the “Spirit” or the “Word” is manifest in “the flesh” and speaks with its own tongue through it.

The apostle who can speak with this tongue because of his growth away from the disciple of a teacher can say what that disciple could not for he did not know it till he had covered the ground between discipleship and apostleship; had tilled it to bring this knowledge forth.

“Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ.”—*Acts*, ii: 36.

This knowledge of the true nature of the Jesus can not be had as long as the Jesus as the visible leader, is looked to, instead of Principle. He is given his true place only through that progress which makes the Penticostal Day individually possible.

After this experience the apostles can testify from the beginning; can go back of the Jesus to the Moses and explain according to the spirit of the Law because they have the tongue of the Spirit; and this power reveals both the prophets and their prophecies; the Fatherhood of God and the Sonship of Man with the true nature of the Mediator, and shows how

“The kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ”

and how “the holy child Jesus” broke down and destroyed this dominion which was not of his heavenly Father’s planting and so brought “the Lord and his Christ” together, through himself.

Oh! Christian Scientists of to-day! The power for a mighty work is yours—a power unknown in the earlier days for the World-Process had not brought it forth to Manifestation—if you will but see and use it;

and this work you can do as apostles of the Christ, only.

Will you find and enter that "upper room" where alone the Pentecostal day is possible?

Will you *let* the mortal disappear from you that the immortal may appear?

Will you cease to speak as the disciple of a teacher who disappears that you may speak as the apostle of the everliving?

Will you change the mortal tongue for the immortal?

Will you change the "thus saith so and so" for "thus saith the Lord?"

Will you put yourselves where the tongue of the Spirit *can* speak through you, or will you remain gazing into the cloud in which the mortal disappears whether you would that he does so or no?

Will you stand forth in these last days as part of that flesh upon which the Spirit is poured out and speak your word and do your work, proving their impersonal Source, or will you wait there to see that mortal without whom you feel you can not speak or work? There you will never see "the promise of the Father" which is yours if you make it possible to receive it.

Will you be the messenger of Truth or the messenger of the mortal, passing along its teaching as such? So are you its disciples ever, not apostles; and on those not numbered among you will the apostleship descend because of "the light from heaven" which is invisible to you while you gaze into the cloud.

All who are stricken blind by this light from heaven



are worthy to be apostles or they would not be so stricken; and the fact that they are not numbered among you has no part in their fitness for the work unto which they are "separated" because so "called."

Will you reject the Paul because "he is not one of us"; is not one of the eleven but who can say, "There is therefore no condemnation to them which are in Christ Jesus"—notice that Christ is first and Jesus second—"who walk not after the flesh but after the Spirit?" Which speaks and acts according to the "Gospel of God"? The one who so rejects or the Paul who knows there is no respect of persons with God?

"Abuse of the motives and character of Paul hid from view the remarkable nature of the apostle which made him equal to so great a mission. Persecution not only obscured the light of ages but *was fatal to the individual*. Why? Because Paul presented the true idea of God. To misunderstand Paul was to be ignorant of the divine idea; and this lesser ignorance betrayed at once a greater ignorance as to its Principle—ignorance of the proper Life through which to work out the ends of eternal good and destroy the belief in evil and the practice of it."—*Science and Health*.

The italics are the author's. Read and reflect.

## CHAPTER XVI.

### CONDENSATION.

Question.—What is God?

Answer.—God is the I AM—Consciousness—Being—Mind—Intelligence—Spirit—The Only Ego—The Principle of Man and of All Things.

Question.—Is God correctly designated by the personal pronoun “He”?

Answer.—If God is called “He,” a portion of that which is God is undefined. “She” belongs to God as well as “He”; either alone is not sufficient to convey the conception of God as Principle—as The One Ego. This Ego or God as the Unity of He and She is IT.

Question.—Is God a conscious being?

Answer.—No. God is the Source of the conscious being who is derived. God, as First Cause, is underrived.

Question.—Is God a thinking being?

Answer.—No; God is the Cause of the thinking being.

Question.—Is God an intelligent being?

Answer.—No. If God be IT as Consciousness—Mind—Intelligence—Spirit—The One Ego, the conscious, thinking, intelligent being will express or reflect that One Ego; and as the Effect of that Cause will be Spiritual in nature and an Intelligent being.

Question.—What terms are applicable to God as IT?

Answer.—Unqualified terms; as Life, Love, Truth, Soul, Mind, Spirit; for the Abstract is unqualified.

Question.—What terms are applicable to Man?

Answer.—The terms which express the nature of a being who reflects all that the Abstract is; hence such as are derived from the unqualified terms; as Spirit—Spiritual; Life—Living; Intelligence—Intelligent.

Question.—Is Man mortal?

Answer.—No. As the Effect or Expression of Eternal Cause he is as Eternal because Cause and Effect are inseparable. Hence Man is Immortal or Ever-Living.

Question.—Is Man changeable?

Answer.—No. If The One Ego which he expresses or reflects be The Unchangeable, Man is unchangeable.

Question.—Is there variety in Man?

Answer.—Yes; variety in Man but not variety of Men. There is but one Man who is the Image of all that God or Principle is; but as that Principle-Mind which is God is the All that contains IT's own parts, Man as the Reflection or Image of that All is the All, as Reflection, that contains his own parts; and one part is not the other; they differ from each other, yet their distinctness is inseparability and Man is the Entity which includes them all; or is the sum of his parts.

Question.—Is the personal pronoun applicable to Man?

Answer.—If Man reflects the One Ego which is IT

because both "He" and "She" in One, Man is properly "It" as the Entity or one Reflection—one Expression. This Entity is he and she in one for the He and She in the One Ego are expressed in It. Then Man is both he and she in one being and this being is an intelligent, active, thinking, conscious, spiritual Entity containing its own parts.

Question.—Is Man separate from God ?

Answer.—No; never is nor can be; for the reflection of anything is inseparable from that which is reflected.

Question.—Is Man distinct from God ?

Answer.—Yes. The Reflection never can become that which is reflected in it.

Question.—Is Man a part of God ?

Answer.—No. God is One and Indivisible; the Only Ego. If that Ego were divided—and it would be were Man a part of it—there would be no Ego or One and no God or Principle. The Indivisibility of God makes Man the Image of God instead of a part; and makes Man in his turn, as indivisible.

As Cause is Whole as such, Effect is whole as Effect; and one whole reflects or expresses the other Whole. It is this wholeness as Expression that makes Man the Entity he is.

Question.—Are God and Man interchangeable ?

Answer.—No. Cause can never change places with IT's own Effect; but the Effect may act as a cause in its turn if its nature as Effect enables it to do so; and whether it has this nature depends upon the nature of its Cause. If it has, though it may act as a cause, it



will never be The Cause upon which it is dependent for what it is and for what it can do.

Question.—Can the Effect, Man, act as a Cause?

Answer.—Yes.

Question.—Why?

Answer.—Because it is its nature so to do.

Question.—Why?

Answer.—Because his Cause, which is reflected by him, is The Creator; and if Man reflects The Creator he must reflect the Creative Power and the Creative Action.

Question.—Is it a matter of choice with Man that he reflects the Creative Power and the Creative Action?

Answer.—No. His nature is derived and not acquired; it is his because of what he is primarily, not through anything he has gained secondarily. What he is does not depend upon himself but upon his Cause which he eternally expresses.

Question. What is the result of this nature of Man's which reflects the Creative Power and the Creative Action?

Answer.—Products which are not the producer of them any more than Man as the Product of God, is God.

Question.—Are those products in accord with God as God or First Cause is defined?

Answer.—Perfectly.

Question.—How?

Answer.—If God-Mind is The Creator and is entirely reflected or expressed in Man, this Expression, Man, must reflect the Creative Power and the

activity of that power for it must be active for God to be The Creator; and both the Power and its activity are one with Mind or The Creator.

If Man reflects this Power and its action; if the reflection of both are in him, his power, which is this reflection, and its activity must produce results; for there can be no active producing power without products in consequence. Hence Man is a producer but not a Creator; as a producer he but reflects or expresses The Creator or First Producer, God-Mind.

Question.—What are these products of Man's active power which reflects in itself and in its activity, the Creative Power and the Creative Action?

Answer.—They are the Representatives of the Products of The Creator.

Question.—What is the Creative Power of The Creator?

Answer.—Thought. It is the "God said" of Mind, the One and Only Creator.

Question.—What is Man's power?

Answer.—The reflection or expression of this Power; it is his power to think, which is ever active because sustained by the Creative Power and by the Creator.

Question.—How are the products of Man's power representative of the Products of God's Power?

Answer.—Mind being The Creator and Thought the Creative Power, Ideas are the result of the activity of this Power and the Products of The Creator.

As Man expresses The Creator-Mind, and his

power to think expresses the Creative Power, Thought, and its action expresses the other's action, its products will express the Products of the other.

As Man as the Image of God-Mind represents God-Mind, his power represents God-Mind's Power; its action represents the action of God-Mind's Power and its results represent the other Results.

These Results being the Ideas of Infinite Mind, Man's results or ideas, represent them.

Question.—If there is this logical analogy between God and Man, and between the products of each, there must be a reason for it inherent in God or First Cause; what is it?

Answer.—God as First Cause and as the One and Only Ego must be expressed and manifested to be known. The Expression and Manifestation are not necessary to IT for IT is Self-existent; but they are necessary for knowledge of IT.

Expression is natural to Self-existent Active Cause; and Manifestation is the natural sequence to Expression coming after and through it. The Effect follows the Law of its Cause, for it, as dependent upon that Cause for all that it is, is governed by it.

The Effect, Man, existing as the Expression of his Cause, must be manifested to be known and Manifestation is through Expression; hence Man must be expressed in order to be manifested; and the expressions of Man, or the ideas of Man, are the medium for the Manifestation of Man as the Ideas of Mind are the medium for the Manifestation of Mind.

Question.—Are the Ideas of Mind and the ideas of Man interchangeable?

Answer.—No; no more than Mind and Man are interchangeable. As their sources are distinct but inseparable, they are as distinct and as inseparable.

Question.—What is the relation between the Ideas of Mind and the ideas of Man?

Answer.—The relation is like that between numbers and figures. The latter represent the former and so numbers can be manifested through figures for what they are and for what they mean or express; and so their principle can be likewise manifested and hence known.

Question.—If that God should be known is not necessary to God to whom is it necessary?

Answer.—To Man; to the Self-existent and Unde-  
rived, knowledge as acquired is not necessary for the Self-existent Knows; but Man, the derived, must know; and because of what he is, he has the capacity for knowing.

God, though Self-existent, does not exist for Man till Man knows what God is.

Question.—If Man is the Product of God-Mind, what is the product of Man?

Answer.—The Mortal. As Man is the Idea of Mind, the Mortal is the idea of Man. As Man, the Idea, is the Form of the Thought—the Creative Power; is its Product; so the Mortal, the idea of Man is the form produced by Man's power to think; is its product.

The Idea of God-Mind is as the number which expresses its principle. The idea of Man, the Mortal, is as the figure which represents the number; and through the figure the number can be manifested. When it is, its principle will be manifested.



Question.—What is the difference between Immortal and Mortal?

Answer.—Immortal is that which is without beginning or ending. The Mortal is that which has both.

Question.—How do these terms apply to the Products of God and of Man?

Answer.—The Products of God or the Ideas of Mind are Immortal; and the products or ideas of Man are mortal.

Question.—Why?

Answer.—All that Mind produces exists as one with IT; is sustained by IT and as IT is without beginning or ending, is Eternal, IT's Ideas are as Eternal.

The Idea, Man, as the Entity of all the Ideas of God-Mind, is unchangeable as such; but this inclusive Idea must develop itself or come forth to manifestation that God-Mind may be manifested; and Manifestation is through a medium or a Representative which meets this need and serves this purpose; hence it begins with the need and ends with the fulfillment of the purpose; or is mortal.

Question.—If there is but one Man to be manifested, is there more than one Mortal?

Answer.—Yes and No. There is but one Man who is the Image of God and who is Immortal; but this one is the Sum of its parts or The Entity. This Entity has to be manifested, hence its parts must be manifested; and the manifestation of all its parts will be the Manifestation of it as the whole of them.

Each part then must have its representative; and so there will be many representatives or mortals for the one Man or the Entity; but the representatives or

mortals will all be contained in their entity, or in The Mortal who is the sum of them; hence the one Man, as a whole, has but one Representative as a whole.

Question.—What is the nature of the Representative or The Mortal?

Answer.—The Mortal's nature reflects or represents the nature of the Immortal; but this nature and consequently the perception of the nature of the Immortal will be seen only as the Representative is rightly used and interpreted.

As Man, the Immortal, is the Reflection of BEING, the Mortal or the Representative is the Deflection of BEING; and it only suggests the Immortal which can be manifested through it.

Question.—What is the deflecting medium for the Mortal?

Answer.—Man and his power to think.

Question.—What is the connection between God-Mind and the Mortal?

Answer.—Man and his power to think. As Man is the immediate cause of the Mortal, God-Mind is the remote Cause for there is but One Cause for all that is; and the Effect of that First Cause, God-Mind, could not act as a cause and produce effects were it not the Effect of the One Cause and had it not the nature and the power to produce in its turn, as such.

Question.—To what does the Mortal belong?

Answer.—To the World; and it is the man of the World as the Immortal is the Man of the Spiritual Universe.

Question.—What is the difference between the Spiritual Universe and the World?

Answer.—The Spiritual Universe is Creation as The Whole. The Whole has its two halves; these are the Expression and the Manifestation of God-Mind. Between the two halves is the medium through which The Expression is manifested; through which The Manifestation comes; and this medium is Representation or the World.

Question.—Is The World a part of Creation?

Answer.—It is as much a part of Creation as figures are a part of the Science of Numbers. The World is in The Universe and would have no meaning apart from it; as figures would have no meaning by themselves, but only as representing something which is manifest through them.

Question.—Then does The World exist?

Answer.—It exists as interior to the Universe which encircles it, and from the Man of the Universe who is Spiritual as that is Spiritual; and who projects it by his thinking as God-Mind projects the Universe by Thought. Its existence is individual.

Question.—What is the relation of the Mortal to the World?

Answer.—The Mortal is a part of it as the Representative of Man who is part of God-Mind's Productions, when Man is so considered; but when Man is seen to be the Entity of God-Mind's Productions, the Mortal will be seen to be the entity of Representation.

Question.—Is the World, Matter?

Answer.—Yes. The World, as a whole, is what is called "Matter"; and its several parts are what is called "the material."

Question.—Is Matter, Substance?

Answer.—No. There is but One Substance and that is Mind—Spirit.

Question.—Are material things substantial things?

Answer.—No; not if the definition of Mind—Spirit as the One and Only Substance be accepted.

Question.—Why not?

Answer.—Because Substantial things must be the products of Substance; therefore the Spiritual Things, as those products—as the direct Reflections of Spirit-Mind must be the Substantial things; and because Substantial things are eternal and unchangeable, as such direct Reflections, material things can not be Substantial in themselves because they have a beginning and ending.

Question.—Can anything be unsubstantial in itself—in what it is, and be substantial to the sense that sees it?

Answer.—Yes. Material things which are unsubstantial in themselves because they do not reflect the One Substance, Spirit-Mind, can be and are substantial to the sense that sees them.

Question.—Are “Substantial” and “Reality” synonymous terms?

Answer.—As they are used in a statement of Christian Science, they are. A Substantial Thing in itself—in its nature, is a Real Thing in its nature in that it is ever the same and is unending.

Question.—Can anything be unreal in itself, yet real to some one?

Answer.—Yes. Material things are unreal in themselves, in that they do not directly reflect or express



The Only Real—The One Ego; yet they may be and are real to the sense that sees them.

Question.—Is Matter then, Illusion?

Answer.—Yes and No. It is not Illusion in itself; it is perfectly innocent of any intent to deceive for it has no intelligence with which to form and hold such intent; but it will be illusory to the sense that sees it if that sense is not accompanied with another which can not be self-deceived.

Question.—Does Matter claim to be Reality?

Answer.—No. Matter has neither Life, Substance nor Intelligence, neither does it reflect them; hence it can, of itself, be nothing, say nothing and do nothing; consequently it does not and can not make any claim for itself.

Question.—Is Matter a lie?

Answer.—No; not in itself. A lie is one with a liar and can have no separate existence of its own. Matter can no more make a claim for itself or be a lie in itself, by itself, than figures can make a claim on their own account or be lies. "Figures do not lie" but they may be made to seem to by ignorant or intentional misuse of them.

As figures, through such use, may be the background for a lie and reflect it, so material things may be made to reflect a lie though not lies in themselves; may be made to be the background for the false and untrue which makes the falsity and untruth visible, though perfectly true and innocent in themselves for what they really are.

Question.—Why has Matter neither Life, Substance nor Intelligence; and why does it reflect none of these?

Answer.—Because there is but One Life—One Substance and One Intelligence; and that One is God. Spiritual Things reflect this One; hence material things can not as they are but the representatives of the Spiritual Things; as such they deflect all that is reflected in those.

Question.—Are then, material things errors?

Answer.—Not in themselves; but the misunderstanding of them through lack of perception of their true nature will result in error being accepted as truth by the sense which sees and uses them.

Question.—Does Matter exist?

Answer.—Not in itself; if we mean by the term, that which lives. All Living Things live from the One Life directly and Matter does not sustain this relation with the One Life. Hence it does not exist by itself and is not that which is Living; but it is connected with the Living through its nature as the representation of the Living, in the same sense that figures are connected with numbers because they represent them.

Question.—If Matter as a whole or all material things are not real; substantial, living, or existing in themselves, to what or to whom are they so?

Answer.—To the mortal or natural sense of the mortal or natural man.

Question.—Explain how an object can be an unreal, non-existing thing in itself and yet be real and existing to the sense which sees it.

Answer.—Suppose a man and a little child to be walking past a corn field where there is a scare-crow. It appears to be a man but is not; it is only the rep-

representative of one. Because it represents a man it will look like one; and because it looks like one the child will naturally believe it to be one for it does not know enough to know better.

Because it is a man to the child, it will be capable of doing what a man does according to the child's sense of it though incapable in itself. It is real and existing as a man to the child but unreal and non-existent in itself as such; and equally unreal and non-existent to the man with the child who knows what the child does not and who consequently, does not have the sense about it that the child has.

The child-sense of it makes it, to the child, what it is not in itself; it exists for the man only as what it truly is; hence it is one thing to the child and another to the man though all the time the same thing in itself. It will have the reality which the child-sense of it gives to the child as long as that sense remains; when the child who has this sense naturally because of what he is, finds out the truth about it, it loses its former reality as a man, to him; but it has been the same thing in itself, all the while.

A sense about it has gone; and with that has gone that which the scare-crow was not in itself. but was to the child.

Question.—What is mortal sense?

Answer.—It is the sense which belongs to and is natural to the Mortal.

Question.—Has the Mortal a mind?

Answer.—No. There is but One Mind and that One is God. If there be but One God and God is Mind, there can be but One Mind.

Question.—Then there is no mortal mind?

Answer.—No.

Question.—Is mortal sense that which belongs to and is natural to the Mortal instead of a mind?

Answer.—Yes.

Question.—Is the Mortal a reality?

Answer.—If by the term “reality” is meant the the Spiritual, Living Thing or Man—No. But the Mortal is real or a fact in what he is as the Representative who belongs in Creation as a whole; is as real and as much of a fact as figures are in the science of numbers.

Question.—Is the mortal sense which is natural to the Mortal a reality?

Answer.—It is not the Sense of the Spiritual and hence the only Man; it is not Spiritual sense which is natural to Man; but it is real to its possessor and a fact of its kind as he is.

Question.—Is the Mortal as real and legitimate in what it is as the Real and Only Man in what he is?

Answer.—Yes.

Question.—If the Mortal is the Representative of Man, how does he represent him?

Answer.—Man, the Entity, is the Sum of all Things which are the Expressions of God-Mind. As such he is also the Entity of degrees of consciousness which are the Expressions of Consciousness Itself or The I A.M. His mental capacity is the entity of the Expressions of the Capacity of Infinite Mind. He is the Sum of his parts and must be represented to be manifested; hence his parts must be represented for him to be so.



A mortal, in itself, represents one of these parts and also that part's degree of consciousness and of the mental capacity belonging to the Entity; therefore a mortal will represent an incomplete man because a degree is not and can not be the whole; yet as a degree, it is "good" or partakes of the nature of the whole to which it belongs; so the mortal who represents a degree will be "good" in himself as such and complete as such mortal but incomplete in that the whole or the Entity is not represented through him and in that he can not represent the whole.

A state of consciousness will have its own proportion of the mental capacity belonging to the Entity of states; so the representative of a state will have its own sense which is natural to itself as such.

Question.—Is there more than one mortal?

Answer.—There is but one as The Mortal; but this one is the entity or sum of its parts. The Mortal entity represents the Immortal Entity; each part of the Mortal entity represents a part of the Immortal Entity; and each part of the mortal entity or The Mortal is a mortal.

Question.—How do mortals succeed each other?

Answer.—Mortal follows mortal rising higher and higher in the scale of being as the parts or degrees of Man are represented in their sequence.

Question.—Why is this?

Answer.—Because each part or degree of Man must have its representative as the medium for its manifestation; because Man is manifested by degrees following the Law of Mind in Its unfolding to Expression; and because Man as a whole or as the Entity,

is not manifested till every part or degree is manifested.

Question.—What is the end of a mortal?

Answer.—Its disappearance in another and higher mortal.

Question.—What is the end of The Mortal?

Answer.—Its disappearance in the Immortal. It loses its self to find the Real Self.

Question.—Explain the difference between the two.

Answer.—A mortal represents a degree of Man and as degree must follow degree till Man as a whole is manifested, a mortal or a representative must naturally be followed by another mortal or another representative till all the degrees of Man or parts of the Entity have been represented.

When they have been so their sum or entity—The Mortal—will in turn disappear because swallowed up in the Immortal as a figure is swallowed up in a number when that number is the only seen, as the expression of its principle.

Question.—Why is this succession of the degrees of Man with their representatives or mortals? Why is not Man complete and finished so that this is not necessary?

Answer.—Because First Cause or God must be manifested in order to be known; and if Man is The Expression of God—of all that God is, Man must develop to show what God is; and the development of Man must be from himself to show it; otherwise what God is, what The Creator is, is not shown.

Question.—Is Man complete or incomplete?

Answer.—Complete and Perfect as a being in

itself; as a creation; yet not finished or "made" till what the being is, is shown or manifested. The Infinite Idea, perfect as such, must develop itself to show, through such development, what it is and what its Source is; to show its own capacity and the capacity of its Source.

Question.—Is there any distinction between created and made?

Answer.—Creation is not complete till Man is "made" as well as "created." He is created in six days or degrees and made on the seventh; the Potential which is the Product of the six days becomes the Real or Actual through the Seventh.

"In the day that God created man in the likeness of God, made he him."

It is the Likeness through the Seventh Day that completes Creation.

Question.—How is the development of the Infinite Idea, or Man, manifested?

Answer.—Through its medium for Manifestation; through the development or growth of the Mortal which is ever in the ascending scale; through its rising higher and higher till it disappears; and its disappearance manifests the completion of the development of the Infinite Idea.

Question.—Is the disappearance of a mortal from mortal sense, the disappearance into the Immortal?

Answer.—Not necessarily; for until mortal sense outgrows that which constitutes its limitations it can not follow a mortal beyond its disappearance to that sense. Thus that sense can not tell whether a mortal

has become lost in the Immortal or only been merged in another mortal.

Question.—Give an illustration of the growth of a mortal higher or of The Mortal in its degrees from lowest to highest.

Answer.—The growth from infancy to manhood illustrates this. The infant grows up and into the little child, and that into the boy who grows up and into the youth, who, in his turn, grows up and into the young man and he, up and into the mature man or full manhood which in its turn disappears or dies, as it is called.

From infancy to this full manhood the continuity of growth or development is seen because visible to mortal sense; at this stage the continuity is invisible because the sense which has seen so far can see no farther because of its natural limitations; and the sense which has not these limitations must follow it for it to be visible.

Question.—Why is there constant change in matter?

Answer.—Because of this very process. Because the development of the Infinite Idea must be represented to be manifested. Matter as a whole is the passive Representation of the Subjective Spiritual creation; its parts representing those parts; but the all of Matter is not visible at once; it is visible by degrees because the Infinite Idea is developed by degrees and hence is represented by degrees. As these degrees succeed each other there is change to the sense that sees them.



“Every object in the material universe will be resolved into thought whose substance is Mind.”—*Science and Health*.

Then there will be change in matter till it disappears from the sense that sees it through the growth of that sense out of and away from itself.

“There is enough of good, of Infinite Spirit acknowledged by this mortal consciousness, to at last reunite the sense of being to the real and perfect, forever intact.”—*Science and Health*.

When that result comes there will be no matter to the individual consciousness that is this unity.

Question.—What is the difference between the earth and the World?

Answer.—The earth that “is the Lord’s and the fulness thereof” is the Manifestation of God-Mind; the World is the Representation of the Expression of God-Mind and the medium for such Manifestation; hence the World is the link between that heaven and that earth which are respectively the Expression and the Manifestation of that heaven and earth that are in Mind and are with it at the beginning.

Question.—What is meant by “overcoming the world?”

Answer.—It means to come over the world.

Question.—What is it that “overcomes” or “comes over” the world?

Answer.—The Mortal overcomes the world by coming over it to the Immortal.

Question.—How?

Answer.—By growing from its infancy or from the Adam-state of consciousness to its full manhood or the Jesus-state of consciousness; for only this state can enter and become one with the Immortal consciousness.

Question.—Why can this state only, enter the Immortal consciousness?

Answer.—Because the natural sense of the lower state of consciousness is antagonistic to Immortal or Soul-consciousness; and it has to be outgrown and left behind by coming over the world; it is natural to it and must be left there.

Question.—Is this natural sense of the mortal what is designated by some as “mortal mind?”

Answer.—Yes; and it is the carnal mind of Paul which is “at enmity with God.” “It is not subject to the law of God neither indeed can it be.” It is as natural to the infant mortal or to the Adam-state of consciousness as the child’s sense about the scare-crow was natural to him; and this natural sense must be overcome through growing away from it; and growth away from it till it exists no more to the one who grows, is through the gaining of knowledge of the “law of God” with which this natural or mortal sense is at enmity because of its very nature; gaining more and more, degree on degree, till the World is overcome or come over and Soul-consciousness is the all.

Question.—How can mortals grow away from this sense or “overcome the world”?

Answer.—By persistently holding the only Man as the mental model or pattern to grow according to, instead of the visible, changeable mortal; and the Truth of Being as the law to be recognized and followed instead of the natural sense of being.

Question.—Is this what is meant by “be ye therefore transformed through the renewing of your minds”?

Answer.—Yes; transformation of the mortal or the rising higher and higher till it can put on the Immortal, is accomplished only through the inward renewing; the renewing in the mental through following, as the law, the Truth of Being instead of the sense of being; through thinking that which is true in itself however invisible to the mortal sense, instead of the true to it because visible to it; for whatever is held in the mentality—whatever the mortal thinks, he will grow according to because the subjective ever becomes objective.

Question.—Does this transformation of the mortal through the inward renewing include transformation of body?

Answer.—Yes. If body has no separate existence from the mentality—if the two are in unity, whatever exists in and for the mental or interior must appear in the physical or exterior.

Question.—What is “Body”?

Answer.—It is the Self of the I—the visibility of the I to it—the Objective of that Subjective—the embodiment or externality of the Individual Identity. The Individuality and the Personality of the One Ego are expressed in the I and its Self or Body.

Question.—What “I” is here referred to?

Answer.—The “I” that is the Image of God or the Entity, Man; and that “I’s” Self or the Likeness of God; hence the Spiritual Man and the Spiritual Body is meant.

Question.—What is the mortal body?

Answer.—It is the Self of the Mortal or Represent-

ative I, and sustains the same relation to that I that the Spiritual Body sustains to its I.

Body, whether Spiritual or Mortal, is ever the Objectivity of the Subjective; and as such, is inseparable from that Subjective whether Spiritual or Mortal.

As the Mortal I is only the Representative of the Spiritual I, the Mortal body can only be the representative of the Spiritual Body; and as a mortal is only the representative of a degree of the Spiritual I, its body can only represent a degree of the Spiritual Body.

Question.—Are the Spiritual Body and the Mortal body interchangeable?

Answer.—No; no more than the Spiritual I or Man, and the Mortal I or Man's Representative are or can be interchangeable; no more than a figure or a number are interchangeable.

Question.—Is the mortal body the “natural body” referred to by Paul?

Answer.—Yes; Paul says “There is a natural body and there is a spiritual body. \* \* \* Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. \* \* \* And as we have borne the image of the earthly, we shall also bear the image of the heavenly.”

The natural or Mortal body is first because the first mortal or the representative of a degree of Man, has its own body through the relation of Subjective to Objective which expresses the Duality in Unity of the One Mind.

The Spiritual Body or the Self of the I that is the Image of the One Mind, is not the visible or does not



come forth to Visibility as the Objective of its Subjective till it is so brought forth through degrees to fullness; hence the Mortal or natural body is first as the visible, for it follows or attends the Process between the I and its Self or Body; and the Spiritual Body is after the Mortal or natural because it is the outcome of the Process.

This Spiritual Body exists in the sense that it is potentially one with its I, or the Entity, Man; it is the image that is in that Image, but it does not exist or become Visible till it has come forth from that in which it is: and both the Mortal or the natural man and the Mortal or the natural body belong in this Process between the Complete in Itself or The Idea of God-Mind and its development to Visibility.

We bear first the body or the image of the earthly or mortal, because the first man (as Paul uses the term man) is of the earth, earthy; or because the first mortal is of the World and belongs to the World for his substance is the World and he exists only in the World; but "the second man is the Lord from heaven"; or the true Man—the Lord who is the Image of God, has his image or body which is heavenly or whose substance is Spirit; and this image or body we shall bear when the Mortal has outgrown its mortality; has overcome or come over the World and reached the "heavenly" or only Man—the Lord.

Question.—Is there more than one mortal body?

Answer.—There is only one as The Mortal; but this one has many parts. Paul says "For as the body is one and hath many members, and all the members of that one body, being many, are one body"; the

Mortal body is one body as The Mortal is one; but The Mortal has its infancy, its childhood, its youth, and so on up to and into full manhood; or has its Adam, its Enos, its Noah, its Abraham, its Isaac, its Jacob and its Jesus. Each of these stages or members has its body and they are all members of the one body—the Mortal body which is a continuity from Adam to Jesus, just as the body of an infant is continued up to and into the man's body through all the intervening stages. The infant's body goes; the child's body goes; the youth's body goes, but it is one body all the way from infancy to manhood.

This one body with its many members represents, in its degrees and as a whole, the Spiritual Body with its many members, just as The Mortal with its degrees or stages represents the parts of The Entity—Man. The Mortal body is one for it is the continuity of body from the infancy to the manhood of the Mortal; and the Spiritual Body is one for it is the continuity of Body from The Lord to The Christ, and each has its own parts or members.

Question.—What is meant by “Now ye are the body of Christ and members in particular”?

Answer. — Every mortal who makes The Christ manifest in the World through “letting” The Christ appear through him is a member of “the body of Christ”; just as the Mortal body as one body has its degrees or parts, that Body which is the embodiment of The Lord or the Ideal Man has its parts.

When any part of the Mortal body or any one mortal has reached that stage of perception, understanding and realization that he can “let” the true Man

appear through him according to his capacity, he is then a member of the body of Christ; for the dominion over body so that it shall present "the image of the heavenly" according to its capacity as a degree, is the dominion obtained by mortals through their process of overcoming or coming over the world; and the whole process and all belonging to it as such, is the medium for manifestation; is that which brings forth The Christ to the world.

Question.—Is the Mortal body a lie?

Answer.—No. The Mortal body is no more a lie than the Spiritual Body is a lie. The body of figures or figures altogether as a body, is no more a lie than the body of numbers is a lie; and just as a figure represents a number the body of figures would represent the body of numbers.

The only lie would be the declaration that one was the other. It takes a degree of consciousness or sense to lie; that which has it not can not lie; and the mortal body has none; so how can it proclaim itself that which it is not or have anything whatever to say in the matter? It says nothing and can say nothing but it is abundantly lied about and by some who call themselves "Christian Scientists"—not intentionally but through lack of perception of its true nature.

The Mortal body may be compared to the screen upon which the pictures in a magic lantern are thrown. A mortal is the lantern and his thinking power is that which manipulates the pictures which are his thoughts. According to the picture in the lantern will be the picture upon the screen for the outer one is but the reflection of the inner one.

The picture has no power to determine itself; the screen has no power to dictate as to what shall appear upon it; neither of them has any voice in the matter; no more has the lantern which but fulfills its office. Neither the lantern in itself, the picture, nor the screen have any voice in determining what picture shall appear on the screen; it is the manipulator of the pictures that determines it; it is the thinking power that places the pictures of mortal sense in the lantern to be reflected upon the screen; and when it does so are either of them to blame?

Is not the screen the passive background because of its nature? Because of its relation to the lantern for the appearance of that which is interior to the lantern? Will it not just as passively and insensibly reflect the next picture that is in the lantern when the change is made there? Does it tell a lie because a lying picture appears upon it when that is where it must necessarily be reflected if it is in the right place for reflection? Does the appearance of a picture upon the screen that is a reflected lie make the screen a liar? Will it not show itself none such—show itself for what it is by reflecting the truthful picture just as readily and passively as it did the other one?

If the Mortal body is a lie how can it reflect a degree of the Truth of Being? How do Christian Scientists gain a demonstration of that Truth of Being—see it reflected, if the body is not the passive background for such reflection? Can they see the Truth of Being reflected in a lie? And if the body is a lie, can they see any such reflection there?

More penetration on their own individual account



instead of accepting any one person's statements as infallible, will show them that the body is no lie and that it is a fact of its kind without which they would see outwardly no demonstration of the Truth of Being, for this passive and non-intelligent body is the necessary background for such visibility; just as figures and their combinations are the background which make numbers and their combinations visible.

The body is a fact and a necessary part of the whole in its own place; and the Mortal would not grow up and into the Immortal visibly, without it; but what appears upon it, is quite another thing. It can reflect the Truth of Being or it can reflect the untruth; it is as passive to one as to the other.

It will reflect the mental picture whatever it may be, whatever may be formed by the thinking; and if the way were not as open for one to appear as for another, truth would be without a witness in the world. If what a mortal thinks is not in accordance with the Truth of Being, his body will reflect the untruth which has no existence but in his sense of it; does not exist in itself. If what he thinks is that truth which exists outside of him and his sense, the body will reflect that; and body is the necessary agent for the visibility of either the one or the other.

Question.—What is the “Natural”?

Answer.—Everything is natural which is the legitimate effect of cause because of the nature of cause.

Man is the natural Product of God because of what God is; and the nature of Man is the natural result of the nature of God. The Mortal is the natural product of Man because of what he is and of his nature. Body

is the natural continuity of product from First Cause; but we must distinguish between body in itself and a sense of body which may be all wrong because contrary to the Truth of Being; then overcoming the body is overcoming that sense of body which is contrary to the truth of it and gaining the true sense or the sense which is in accord with the Truth of Being instead of contrary to it; and when mortals have gained this sense of body they will cause to appear upon it that self-existing truth which transforms it "from glory to glory" till its mortality has disappeared and death is swallowed up in victory.

It is mortal sense which includes a false or untrue sense of body, and which must be overcome; and the Mortal comes over the world and enters Immortality ("the mortal passage from sense to Soul") by overcoming it.

To despise the body is to hold a false sense about it which must be removed before ever the mortal who holds it can be clothed upon with immortality. Read carefully the XII. and XV. Chapters of 1st Corinthians.

Question. — What is disease?

Answer.—The consequence of a false sense of Life and of Being which includes a false sense of Man and of Body; the consequence of error in thinking or Sin.

Question. — With whom is the error—the false sense?

Answer—With a mortal; for the Image of God, or Man, can not be either sinful or sick; but the false

sense is not the mortal who has it, though it is mortal in its nature, having beginning and end.

Question.—Is disease a thing in itself or is it a condition?

Answer.—It is a condition; not a self-existing thing.

Question.—Where is the condition?

Answer.—In the sense of it.

Question.—Where is the sense?

Answer.—With a mortal.

Question.—Is the Mortal diseased?

Answer.—No.

Question.—Why not?

Answer.—Because The Mortal reflects Man; and if Man is not diseased, the Mortal can not be, for the Mortal in itself, can reflect nothing that is not in Man or the Immortal.

It is necessary to distinguish between the Mortal in itself and the mortal sense natural to a mortal or to the infancy of The Mortal. This mortal sense reflects itself and what is included in it upon body; and disease existing in and to mortal sense only, is reflected upon body and appears to be the condition of the body by itself. It is the mental picture with a mortal but not a part of him as the picture with the lantern is not a part of it; it is reflected upon the body but is not a part of it as the picture with the lantern is reflected upon the screen but is not a part of it.

As the lantern and the screen are the passive agents and the manipulator of the pictures the active agent for the results in which they are all concerned, so a mortal and its body are the passive agents and the

thinking is the active agent for the results in which they are concerned. Just as the lantern, the screen and the manipulator can make manifest good and perfect pictures instead of bad ones—provided there are such—so a mortal and its body and the manipulator can make manifest pictures of the Truth of Being instead of those of the falsity of being; they can serve immortal sense or mortal sense, they are the means of the one as of the other.

Question.—Are all the discordant inharmonious conditions of body but the reflected pictures of discordant and inharmonious sense?

Answer.—Yes; they exist in the sense of them and no where else; and the overcoming of this sense is the overcoming of sickness, of sorrow and of death.

Question.—What is the devil?

Answer.—The devil is Mortal sense; and to overcome “the world, the flesh, and the devil” is to overcome a false sense of the world and of the flesh through overcoming the devil who is the “ruler of this world” for that mortal who does not see his true nature and depose him from his usurped authority.

To overcome sin, sickness and death is to overcome the devil for they are his works; and we must “overcome the devil and all his works”; they are not of the Heavenly Father’s planting and so can be rooted up; they are not in that Source or Cause so they can be neither reflected nor manifested from It; they are no part of the I AM. Their only existence is in and with mortal sense; hence to overcome that is to overcome them.

Question.—What are sin, sickness and death?



Answer.—A sense of sin, sickness or death is all there is to either; they are not integral parts of either Man or The Mortal; and it is only the immature—the unripened mortal that can have the sense which will not be had by the mature mortal or the full-grown manhood which represents Man; for he has come over it through its destruction.

The child will have a sense which is natural to the child but foreign to the man; and though the child is necessary to the man that the man may be, the sense is not; and the man is the product of the absence of the child's sense through growth away from it or coming over it by overcoming it.

Question.—What is meant by “And the Word was made flesh?”

Answer.—“The Word” is to be made flesh from the beginning. “The Word” is the Thought of God—of Infinite Mind, in that Mind and one with It. It is, but it is to be made visible. It is invisible because in God-Mind and to be visible must be made so; and there must be the co-operative work of God and Man to this end. If Man is the embodiment of The Word or is The Idea which is the Product or Form of The Thought of Mind which is The Word of God, The Word will be made visible through his being made visible; and God-Mind will be manifest through this Visibility of the Word.

If the Christ is the Visibility of The Word or of The Thought of Infinite Mind because the Visibility of Man—is “made” through the Infinite Idea's development of its Self, the Christ, though this Word made Visible, is invisible to mortal sense which can only see

flesh or the representative body; hence The Word must be made flesh for it or for The Christ to be visible in the world; and it is so made in "the mortal passage from sense to Soul" where body follows body through the transforming of body through inward renewing till the Jesus and his body stands forth as The Word made flesh; or the Visibility of Man, The Christ who is invisible to mortal sense made visible in and through the flesh which is the seen.

The flesh which is the Word made flesh, differs from other flesh in that the line is direct and whole from God-Mind to it. God—The Word—The Embodiment of The Word which is Subjective or in God-Mind; the Visibility of that Subjective or The Objective of The Word—the Christ; the Invisible Christ made visible to mortals through the flesh which is the seen to them.

"And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

The Invisible Christ made visible to mortals through the flesh or through the personal Jesus opens to those who can see "the glory as of the only begotten of the Father." The Christ is "the only begotten" or the Visible Idea of God-Mind; the Jesus—The Mortal, is not so; but as the Representative of The Christ, or "the only begotten" he has, as his glory, the glory of that which he represents; or The Word, which is incarnate as The Christ, being the substance of his flesh because of the transformation of the flesh or body from Adam on, it is

one with its substance as the Jesus is one with The Word which is thus in the world making "the Father" manifest therein.

This flesh which dwelt in the world among mortals was "full of grace and truth"; it reflected the Truth of Being not a mistaken sense of being; Soul-consciousness instead of sense-consciousness; no errors of sense appeared therein, hence there were no remains when the mortal put on immortality for there was nothing remaining to mortal sense.

To this end every mortal and his body must come. The renewing and transforming must and can go on in this "mortal passage from sense to Soul" till The Word or The Thought of God-Mind appears in the flesh instead of mortal sense; when this stage comes, the mortal is ready to disappear for the immortal to appear.

Every one of us in the world—every mortal is engaged in carrying on this process consciously or unconsciously; striving knowingly to make The Word flesh, when we perceive and follow as our guide, the Truth of Being; striving blindly to make mortal sense flesh, when we do not perceive and follow that truth; and as long as mortal sense is made flesh, so long is the flesh "corrupt"; but as The Word is made flesh, the flesh is redeemed. When it is "full of grace and truth" instead of the errors of sense, the end of The Mortal has come.

Question.—Where does mortal sense originate?

Answer.—It is the natural sense of the first stage of The Mortal as a whole, or of the Adam-state of consciousness.

Question.—Is Adam an error or “the lie of being”?

Answer.—No. Adam is as “good” as any other part of the Whole. Neither The Mortal in itself, nor a mortal, is anything but “good.”

Question.—Where then is the lie if there is any?

Answer.—The mortal sense natural to that mortal who is as the infant to the man, makes mistakes in its decisions upon the Mortal and upon all visible; it judges according to appearance; or according to ignorance of the true nature of Appearance; hence not “righteous judgment,” and there is the error or lie.

Question.—Are sin, sickness and death the products of this original sin or error?

Answer.—Yes; products which are only destroyed by destroying or overcoming their source.

Question.—Is God the author of either sin, sickness or death?

Answer.—No. “Let God be true and every man a liar.” The sequence from God to and inclusive of The Mortal is direct and incontrovertible; and it is “good” and “very good” all the way through.

The Mortal, in itself, is as “good” as anything that is in or of God-Mind; but that which its natural sense makes true to it, is not “good” because not true in itself; and the origin of all such is at this point; nowhere else. This, that and the other exists as a reality to mortal sense which is unreal or non-existent in itself and which disappears in consequence when this sense is outgrown. All that expresses, represents or manifests God-Mind is good.



Question.—What is the difference between the Son of God and the son of man?

Answer.—The Immortal is the Son of God; the Mortal is the son of man.

Question.—What is the meaning of “the soul that sinneth it shall die”?

Answer.—“If Soul could sin it would die” is the answer sometimes given to this question; but it is the consequence of an arbitrary use of the term “soul.” In the premise of Christian Science “Soul” is defined as Principle—The Only Ego. With this definition there can be no souls for there is but One Ego; neither can Soul sin for God is without sin or error—imperfection.

But in the statement included in this question, something else is meant by “soul.” It means the soul of the body mortals are conscious of before they have gained the perception of the Truth of Being; the subjective of that objective; and it is that subjective or soul that sins for it is mortal sense that commits the error—makes the mistake; and it shall die in consequence; die in its own day for it belongs nowhere else. It will and must die by degrees till it is put out utterly.

Question.—Is there any mortal mind?

Answer.—No; not if the premise “One Mind” is true.

Question.—Is it necessary to refer constantly to “the mortal mind” as a cause for anything if there is none?

Answer.—No; it is only confusing to the student to be told repeatedly that this, that and the other is caused by “mortal mind” and then be told as repeat-

edly that there is none such. There is no mortal mind if there be but One Mind and that Mind be God; but there is a mortal sense for there are mortals; and this statement is logical and provable from the premise of Christian Science.

Question.—To what or to whom does dominion over all things belong?

Answer.—To Man and to his Sense, because of what he is as The Image of God. As such Image or Expression he is The Representative of God; and his dominion over all things represents, because it expresses, the Power of Mind as the One Creator—The One God.

This dominion which is Man's is manifested in and to the world by the dominion which the Mortal works out for itself over its own mortal sense and so over all that constitutes reality to it; thus making manifest The Christ of God-Mind who is above and beyond the plane of mortal sense.

Question.—Who is it that believes?

Answer.—It is mortal sense that believes; and both believer and beliefs are overcome in the progress from Adam to Jesus; and through this overcoming The Mortal comes over the World to Immortality, which it can not do till that which prevents such result—its own mortal sense—is dominated and its consequences outgrown.

Question.—What is meant by “That was the true Light which lighteth every man that cometh into the world”?

Answer.—We must first determine who or what the “man that cometh into the world” is. Is it Man—

the one and only who reflects or expresses God? No; for this Man does not come "into the world"; he is outside of and beyond the world from the beginning; coexistent with God. The world is limitation and Man is not in limitation; but the Mortal is; and the Mortal is the one "that cometh into the world" to learn, to experience, to progress to that Knowledge which is Wisdom through the World-Process; and he has that "Light" which is for all mortals, for "every man that cometh into the world"; it "lighteth" all—every one on the way through the world alike. It is the "light from heaven"—the "Light" of the first chapter of Genesis that is Subjective or in heaven, shining from thence to show mortals the way of life; and The Mortal—the manhood that knows all, reflects upon the world this "Light" which is above and beyond it. Every mortal—every degree of The Mortal, as a whole, has the capacity according to its degree to perceive this "Light" and walk in it or progress higher and higher—ripen for immortality because of it. "Mortals can never lose the sight or sense of what is real." And this Light is Real—is the expression of the All-Knowing Mind; and each mortal has a capacity to perceive it; if he will follow according to his perception he will grow out of mortality into immortality, consciously.

Question.—What was Paul's "thorn in the flesh?"

Answer.—What it was according to name is a matter of conjecture only; what it was in itself is revealed by the understanding of The Science of The Christ.

Till mortal sense and its consequences are entirely overcome, they make the thorn in the flesh—by what-

ever name it is called—that proves the work not yet done which the mortal has to do that he may put on immortality. So long as the thorn is in the flesh, the crown of the victor can not be worn for it is not yet completely made.

Whatever a mortal is conscious of that is contrary to the Truth of Being; whatever he has not yet gained dominion over and so plucked out of the flesh, still stands between him and that full and complete consciousness of immortality that is immortality; prevents that fullness and completeness which is crowned with the thorns so plucked out till all are removed, and this demonstrated dominion opens the door of immortality for the one who has won it—who wears that crown, and which closes between him and all that is mortal.

All through this “mortal passage from sense to Soul” there is the thorn in the flesh. With one mortal it is one thing; for another something else, for with every mortal there is the evidence that his work is not done till sin, sickness and death are overcome instead of avoided. So long as there is an “if” in the way; so long can the crown of thorns not be made for the thorns composing it are not yet all removed from the flesh. It is only that flesh or body which is thornless that disappears in the immortal, leaving the place where it is looked for by mortal sense, empty.

Question.—Was Jesus mortal or immortal?

Answer.—He was The Mortal who alone, of all mortals, fully represented the “only begotten” Son of God—The Christ.

Question.—Is the Jesus of the Gospels an historical personage?



Answer.—He is not provable as such. There is much testimony in that direction but not enough to establish it as an incontrovertible fact. Yet the testimony which the Bible offers when understood, supported by the additional testimony gained individually, warrants the claim that such a being as the Jesus of the Gospels is there stated to be, is a possible fact in accordance with Law. This seen, whether he can be proven as having lived, worked and died as tradition claims or not, is a matter of small moment.

Question.—Is it necessary that the Jesus of the Gospels be accepted and believed in as an historical personage, in order for the events narrated of him to be true in themselves?

Answer.—No; they are true, if true at all, as the outworking of Law; hence are not impossibilities to the individual members of mankind; for Law makes no distinction between them.

Question.—Should Christian Scientists stand upon the historical accuracy of the traditional Jesus and his works, with the like view of his disciples in their relation to him, as their basis for argument?

Answer.—No. If they do, failure to prove these historically correct destroys their basis and leaves them not a stone to stand upon.

If a Christian Scientist says "I ought to do so and so because the disciples of Jesus did so" he shows at once a lack of perception of the true nature of the Jesus which will be a fatal bar to progression in the understanding of The Science of The Christ.

Whoever places any teacher of Christian Science before themselves or others, as Jesus on earth to-day;

or permits this to be done by accepting such a claim is following person instead of Principle; it is the blind leading the blind wherein both fall into the ditch. Any such claim or acceptance of it shows the most stupendous error; and places those who are in that position where it must be said of them "Why do ye make the commandment of God of none effect through your tradition"?

The very first claim that Christian Scientists make is that Divine Science is stated in the Bible, which must be spiritually interpreted to find it. Then why not so interpret the Four Gospels? Why not so interpret the Jesus and his Disciples? Why not so interpret his relation to them and theirs to him? Why interpret the Old Testament spiritually and the New Testament literally?

The literal interpretation of these and acceptance of claims made by person—which would be seen through were it not for this lack of perception of the true nature and meaning of the Jesus of the Gospels—is what is making and strengthening that dogma which is to-day insisted upon as an integral part of Christian Science; and which prevents thinking people from examining its statements sufficiently to find out what it really is under that dogma, because they are alienated by it at the outset.

The great struggle which closes the nineteenth century is the struggle between dogma and the abstract truth; and what is known to-day as Christian Science will be on the losing side—for the power of dogma will be broken in this struggle—if its adher-

ants do not purge it of that which is no part of it in its essence.

What is called by the name "Christian Science" is threatened with downfall through this attempted amalgamation of person and principle; of dogma and the true in itself; but **THE SCIENCE OF THE CHRIST** will stand to-day and in all days, growing clearer and clearer to the perception of mortals, for it is their heritage from on high and the gift of no one of them.

Question.—How can one progress most rapidly in the understanding of **THE SCIENCE OF THE CHRIST**?

Answer.—After studying the letter, let that letter be given by whom it may, imbibe the spirit. Adhere to its Divine Principle and follow it and its behests instead of person and personal authority and command.

"If thine eye be single thy whole body shall be full of light."

Keep the eye single to Principle; so shall you be full of that light which shines from it, and see clearly where to plant your feet that you may walk without stumbling. Adherence to person and the sayings of a person is to look below instead of above, and is to be led into the ditch instead of into the kingdom of God.

Feel that "God and one are a majority"; then can you stand firmly while you grow toward the Eternal and Unchangeable because It, and nothing less than It, draws you on.

## CHAPTER XVII.

### SELECTIONS FROM "SCIENCE AND HEALTH."

"It is a grave mistake to steady the Ark of Science with an opinion."

It is a mistake to attempt to do so, for it must and will float independently of them.

"We must learn from the Divine Principle, not from a person."

We must, for only so can we truly learn The Science of the Christ. The pupil of a teacher of the science of Mathematics has to learn from the principle of the science and discern that any opinions which that teacher might have about himself or his work, are no part of the science itself.

"Useful learning is necessary for the growth of mortal mind out of itself into immortal."

There is no mortal mind; but there is a mortal sense which has to grow out of itself into the immortal sense that belongs to Man; and the learning which is not that of the intellect alone, but is the result of spiritual perception as well, is needed for that instruction to mortal sense which enables it to outgrow its own limitations.

"We are not Christian Scientists till we have left all for Christ."

When we have left all for Christ we will have no part or lot with dogma, come from whom it may. We



will be students of the true in itself, not of any one's opinion about the truth.

“Progress is born of experience. It is the ripening of mortal man that drops the mortal for the immortal.”

If progress is the ripening of the mortal, and if it is the consequence of experience, then experience is the process that has its rightful place in that One Whole—Creation; and it and the mortal concerned in it must be understood instead of ignored and denounced.

“Man reflects the power of God-Mind.”

Then there is a power in Man to re-produce which is eternal and indestructible, because it is the reflection of the Creative Power of the Creator.

“God has endowed man with self-government, reason and conscience.”

If God has endowed man with self-government, then his self is governed by him, and both reason and conscience are necessary factors in the government.

“The action of mortal mind must be controlled by the Divine mind.”

That mortal sense which is, in place of that mortal mind which is not, must be subject, not ruler; and can be made so by the mortal to whom it belongs through that perception, understanding and realization of spiritual sense as the unchanging which brings about the unity of the Mortal with the Immortal.

“There is no mortal mind \* \* \* only a mortal sense of things.”

This is a statement in accord with The Science of The Christ.

"Mortals would be annihilated were it not for man's indissoluble connection with God."

If man's indissoluble connection with God keeps mortals from being annihilated, then there is an equally indissoluble connection between Man and mortals.

"Mortals can never lose the sight or sense of what is real."

Then there is a connection between mortals and the Real which holds them to it and enables them to perceive it; and they can be neither "lies" nor "false claims" in themselves.

"Spiritual sense can convey the impressions of Mind to mortals."

Then mortals are capable of using a higher sense than the one natural to them—than mortal sense; and this capacity enables them to receive and hold the Truth of Being till they outgrow their mortality by growing in accordance with it.

"Mortals can never know the Infinite till they reach the spiritual image and likeness."

Then mortals can reach the spiritual image and likeness and must have an inherent capacity so to do.

"By losing the finite sense of being we gain immortality."

The mortal loses its mortality by losing its natural sense and gaining in place of it the immortal sense that belongs to Man.

"Spiritual sense is a conscious capacity to understand God."

This sense belongs to Man but also inheres in each mortal as a capacity according to his degree as a mortal, through the connection of the Mortal with Man;

and in the proportion that the mortal finds and uses this capacity does he draw nearer to immortality.

“The spiritual fact, duplicated in the action of man as well as the universe, presents harmony, the ideal of Truth.”

The “spiritual fact” is the Expression of God-Mind which is duplicated in the action of man or his Reproduction; and the two are in harmony and Truth only is presented or manifested through both.

“Spiritual man has an infinite range of thought.”

Man has an infinite range of thought because the Thoughts of the One Mind which is Infinite are open to him through his connection with It; and every one of them must be known for Man to be consciously “as God”—as the Mind that knows all in Itself.

“The Ego never dreams but understands all things. It never slumbers, is ever conscious.”

The Ego is the I AM that eternally knows all.

“Entity signifies the particular nature of being.”

The understanding of Man as The Entity is necessary to the understanding of the nature of his productions.

“Jesus, the highest earthly representative of God.”

Jesus was the highest Representative of God as well as of Man because that which was only fully manifested through him was at once the Manifestation of God and of Man.

“The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus.”

If the "man Jesus" was the "earthly representative" whose Principle was God, there surely is an inseparable connection between God and the Mortal or the "earthly representative"; and its nature must be that of the medium for the manifestation of the "ideal" or Christ which is one with the Principle; hence it is the medium for the manifestation of both.

"The person of Christ can not be understood till its Principle is explained."

It is the Personality of that Principle which is God, and which It has reproduced through that which It first produced.

"God created all when he expressed in man the infinite idea forever developing itself."

Then God did all for Man when he expressed him and Man has to find his Self, by developing it.

"The babe of Bethlehem was the nearest approximation since the creation recorded in Genesis to the Science of Being."

"The babe of Bethlehem" is the New Testimony which bears witness unto the Old; the direct continuity of the Law declared in Genesis; the product of the generating there stated; and is the universal babe who must grow to manhood for the "new heavens and the new earth" to displace the World.

"Reason, rightly directed, serves to correct the errors of sense."

Then by all means let us have more of it with Christian Scientists, instead of the statements so often heard "Reason has nothing to do with Christian Science." More's the pity of it if that is so. The right use of Reason is essential to the understanding



of Christian Science; of its statements which deny the "errors of sense" as realities of Being.

"Reason and free thought are the accompaniments of approaching Science."

Christian Science will never be recognized as Science—as more than a theory in the world, till the use of Reason is recognized as necessary to a correct statement of it, and the divine right of every one to think for himself instead of accepting another's teachings as infallible, is recognized as well. Reason and free thought are the beacon lights which have heralded all progress the world has made in the past or will in the future; and understanding can never be reached—never take the place of belief; the true in itself can never supplant dogma, till both are allowed right of way.

"Understanding is the God-established partition between true and false."

This partition is the Firmament; the fixed standing place of understanding in the midst of the movable that separates the above from the below and enables the one who so stands to look into either and both, finding for himself what is therein. The right to think without dictation from the mortal plane is what must be claimed and used by the one who would establish that "partition" for himself which is already established by the Divine Principle of All and is waiting for him.

"Mortals are to grow into immortals as babes develop into adults."

The growth of the Mortal to and into the Immortal is natural or according to the One Principle; and nothing can change or prevent it.

"Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit, through better health and morals and as the result of spiritual understanding."

The Mortal can not jump over this "mortal passage from sense to Soul" but must take every step therein, missing none of them. Impatience will avail nothing and will only lengthen the way. Steady, continuous growth or progress through steadfast adherence to Principle instead of the real to mortal sense carries one over that ground which must be tilled for the Mortal to know all and through knowing all to reach the Immortal.

"It is only by acknowledging the supremacy of Spirit which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link that establishes man forever in the divine likeness inseparable from his Creator."

Then this link can be found by mortals who must have had the potential capacity to find it "from the beginning."

"It is the thought and motive of material sense that sin."

Material sense or mortal sense is natural to a mortal and is in itself no sin or sinful; it is the sense of things through it that is the error.

"Man is more than an individual form with a mind inside of it. He reflects Infinity and includes in this reflection the entire universe of God's creating."

Man is The Entity that includes all its parts.

“Mortal mind and body are one. Neither exists without the other and both must be changed into the immortal.”

Mortal sense and its body or the sense-body are one; for the latter is the embodiment of the former and is the mortal body that must be constantly renewed through the renewing or spiritualizing of mortal sense till its mortal quality is gone and spiritual sense is in its stead. When this change has been made the body through it, puts on immortality.

“Mortal Mind is ignorant of self, or it could never be self-deceived. If it knew how to be better, it would be better.”

Mortal sense is ignorant of the true Self and sees only its own self which it naturally accepts for reality because it is real to it. It must be instructed and is through the process of gaining knowledge which leads to the possession of Wisdom; of knowledge of the true Self which is the all and only for it is the Manifestation of the One I AM.

“The belief in material suffering causes mortal mind to retreat from its own error, to flee from body to Spirit, and appeal to divine sources outside of itself.”

Experience and all that is contained in Experience teaches the mortal that his mortal sense as natural to him is an unsafe guide. Its growth out of its own limits through his development higher because of Experience is the “fleeing from body to Soul” that at last transforms the mortal.

“Jesus sent forth seventy students at one time, but only eleven left a desirable historic record.”

Because only apostles have such a record to leave.

"No one taught of God to discern the healing power of Truth can misuse this mental force."

The teachings of person adhered to through inability to separate them from the teachings of Principle will result in a misuse of this "mental force" which is believed to be "fidelity to Truth" and through not being "taught of God," which is the safeguard against this result.

"Through many generations children must be improved and human thoughts attain diviner conceptions before we can approach the immortal and perfect model of God's thought."

Be wise Christian Scientists, and do not claim for yourselves as the present fact of to-day that which as mortals we have to grow to. Distinguish carefully between the Abstract Reality and that which is real to every one of us on the plane of mortal sense to-day because it is not yet outgrown. We can not claim too much for that but we can for this and the cause of Christian Science—the development of The Science of The Christ will not come in that way; but through persistent endeavor to "reach the spiritual image and likeness."

"The Divine Science taught in the original language of the Bible came through inspiration and needs inspiration to be understood."

Truer words were never spoken. Shall any one of us deny for another the possibility of that inspiration that imparts understanding?













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