

# SOUL AND BODY

## A Bookmark Collection

The mental causes of disease  
and age gradually fade out as  
thought is illumined with  
the Science of Soul.

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

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

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## INTRODUCTION

One of the most unexpected discoveries of the twentieth century is the fact that there is no matter as we think of it. There is no solid mass, no material universe – only empty space and waves of energy. Although this has been proven, we continue to think of all things as material, subject to physical laws, because there seems to be no transcending view to replace the material view.

Long before Einstein published his famous equation, Mary Baker Eddy wrote, “Matter disappears under the microscope of Spirit.” Through revelation alone she discovered there is no matter, but she went further and gave us an explanation of God and man that is destined to replace the erroneous material view.

Thus Christian Science is the key to overcoming the illusion that matter is the medium we live in. The universe and man are spiritual, not material. The ethereal substance that gives form and color to the universe is also the substance of our bodies.

Moreover the final cause of all things is Spirit, Soul, and not matter. As we understand this, we will have a body that is never sick or aging. We will learn that the body is ultimately a spiritual concept governed by the divine laws of health and harmony, rather than a physical form subject to material laws that cause sickness, disease, age and death.

In Christian Science we do not deny the body or try to annihilate it. We will always have a body, but through the study of Christian Science we come to view it differently. The false laws and material beliefs we presently hold in consciousness are due to give way to an understanding of the spiritual laws and qualities that govern our true selfhood in God's likeness. The mental causes of disease and age gradually fade out as thought is illumined with the Science of Soul.

In this collection, *Soul and Body*, there are articles that explore this spiritual concept of body. As we learn to see *through* the physical form and discern spiritual causes underlying it, we will have perfect health. These articles show the need to see body as a spiritual idea and not as a material form, and they give the divine metaphysics for doing this.

All but one of the selections in this book are by students who knew Mrs. Eddy and were taught by her.

Pamela Leonard recorded the remarks on body attributed to Mrs. Eddy. Mrs. Leonard attended three of Mrs. Eddy's early classes, and was dedicated to healing and teaching from the early days of the movement. She started an Institute of Christian Science in Brooklyn, New York in 1886. She served Mrs. Eddy at Pleasant View for brief periods during several years, and would have had occasion to record these remarks on body that are attributed to Mrs. Eddy.

Daisette McKenzie, with her husband William P McKenzie, served the Cause in many capacities. At Mrs. Eddy's invitation, they were invited to come to Boston to help establish The Mother Church. Mrs. McKenzie contributed many articles to the periodicals, and began teaching in 1932. Her paper on body may have been part of an association address given to her own association. The exact origin is not known.

The "Letter on Body to his Students" was written by Edward Kimball, one of the most outstanding metaphysicians during the formative years of the Church. In 1888 and 1889 he had classes with Mrs. Eddy and retired from business to give his entire time to healing, teaching, and lecturing. He taught the Normal Class in the Metaphysical College when Mrs. Eddy re-opened it in 1899. His "Letter on Body" was possibly the result of Mrs. Eddy's personal tutoring on this subject, preparing him to teach the subject properly in the Metaphysical College.

As a practitioner and teacher, Martha Wilcox addressed her students often on the subject of body. In the excerpts from three of her association addresses, her explanations on how to consider the body as an idea are excellent. Soon after finding Christian Science, she joined the Church and in 1904 had class instruction. In 1908 she was invited to come to Chestnut Hill to serve Mrs. Eddy. After having Normal Class in 1910, she returned to Kansas City, Missouri where she taught and practiced for thirty-six years. Her association addresses are considered some of the finest to come out of the years when the movement was so prosperous and healing was so prolific.

Dorothy Rieke's address came much later than the others in this collection. She was the wife of Herbert Rieke, practitioner, teacher and lecturer. She accompanied him on his lecture tour throughout the world after World War II. She was a Christian Science

practitioner. Her association addresses are joyous and uplifting. The excerpt from one of her addresses in this collection leaves us with a hope that we can overcome the mesmerism of having a material body, and obtain one that is free of all disease and age, showing forth man in God's image and likeness.

Combined these papers present a powerful statement regarding the body as spiritual idea. They expand upon the statements on body found in the Christian Science textbook, *Science and Health with Key to the Scriptures*, where Mrs. Eddy says, among other things, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy. Man is not a material habitation for Soul; he is himself spiritual. . . . Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed mind, should be man, -- the genuine and perfect man, the immortal idea of being, indestructible and eternal."

A. B.

## SOUL AND BODY

*The term Mind and body literally means God and man, for man is the expression of Mind, and the manifestation of Mind is the embodiment of Mind. Therefore man is God's body, and there is but one God. Body is therefore the aggregation of spiritual ideas, forever controlled and governed by the law of Life, harmonious and eternal. This understanding of perfect body is the savior of the belief of body and is the law of recovery to any and every claim of error.*

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January 19th, 1886

### REMARKS ON BODY BY MRS. EDDY AS RECORDED BY PAMELA LEONARD

It seemed a wonderful thing when advanced thinkers began to perceive certain mental laws and to apply them to the healing of the body. This mental teaching is that man is the builder or creator of his body, that he builds or forms his body through his own thought, that he can change his body by his thought, and therefore that, if he has built a sick body by wrong thinking or ignorant thinking, he can build a well body by right thinking, that by his ignorant inharmonious thought he prevents God from manifestation, and by his true and harmonious thought he brings God into manifestation.

Of course, this is a great advance over the old drug system, but it does not go far enough to satisfy the one who wishes the whole truth and nothing but the truth. It makes the body a battleground for opposing and contending forces, wrong thinking tearing down, right thinking building up, wrong thinking creating disease, right thinking destroying disease and bringing in healthy conditions, for this teaching deals only with the changing conditions of the personal mentality and not with the changeless state of being, the changeless Mind, the omnipresence. It is better than the old way, but it is a hard way, a way of constant battle between good and evil, of hard work and doubtful results, because it deals with two powers instead of one.

Practically all metaphysical teachers agree that there is one presence, therefore one power, but they balk at the next step, which is that one power must mean one activity. Omnipresence means the full presence of God as all, that God is everywhere, all the time. It means that God and His activity is all there is, not only of the invisible, but of the visible, not only of the formless, but of the formed. Therefore it must follow that the formed is as perfect as the formless, the manifest is as perfect as the unmanifest; for since there is but one unchanging creator, one activity, one power, one perfect Mind bringing forth its own perfect substance, it logically follows that all form is changeless and eternally perfect.

The body is God incarnate, God-created and formed. It is God come forth within Himself and of Himself, and man's beliefs, opinions and mental concepts are not making

God manifest, nor are they hindering or preventing that manifestation. Man does not create anything. He only sees that which eternally is, which is God manifest, and calls it good or evil according to his own development.

Paul tells us, not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. Our sufficiency to think is of God; our ability to form beliefs and opinions is of our own ignorance, our belief in duality, but our power or sufficiency to think is when we think with God, as God. From this basis then, we see that man's wrong or ignorant beliefs and opinions and misinterpretations do not create or produce conditions in the body or in God's substance anywhere. Wrong thinking, which is really mental chaos and confusion itself, has no power to create. It does not create conditions of disease. The wrong thinking itself, the mental confusion and chaos itself, is the condition, for the condition is wholly and entirely of the personal mentality.

There is no condition in substance, for substance is God. A condition is not a tangible something which has been created in the body by a belief of evil or an ignorant attitude. The definition given in the College Normal Class is this: — A condition is that conception of Truth which is limited and temporal. It is not something which the limited conception has created, but the limited conception itself. It has no place anywhere but in the realm of chaos and confusion, the place of opinions and conclusions based on a false premise. That there is a condition, is all the condition there is.

The inharmonious belief does not create an inharmonious condition. The belief of lack is the lack. The belief of disease is the disease. That is why the body seems to change as man's thinking changes. We do see a change, but it is not the body that changes. It is simply as beliefs of disease and imperfections fall away, and our thinking is corrected and held true to Truth, so that mental chaos and confusion no longer cloud our vision, we see the body as God sees it, as it eternally is. Then it stands revealed to us in its beauty and its glory, the temple not made with hands. All that our ignorance does is to affect our vision, our view of things. It does not change anything that God has made.

We do not handle substance through our personal thought to change it. We only see according to our thought, our degree of enlightenment. Walt Whitman said, "The world is jagged and broken to him who is jagged and broken, to him whose mental realm is dark." If one's thought is ignorant and unenlightened, it changes his vision as a cloud of mist. As he looks through the cloud, he sees this world, the body, all things, distorted, abnormal and wrong.

If the mental atmosphere is dark and dense, we see but dimly and are not able to perceive the perfection that is. Man does not by mental effort bring God into manifestation. Neither does he, through wrong thinking, prevent God's manifestation. God is and God is manifest, and it is not in the power of unenlightened personal thought or mental effort to obstruct or hinder the activity of God, or to mar or to deface the perfection of God's creation.

The only thing that depends upon my thinking, the only thing that is affected by it, the only thing that responds to it, is my vision, my realization. I may be ignorant of the truth of the body, but that does not alter the body itself. It is whole and perfect now, not because I think it is, but because it is God manifest. Thinking with God, as God, shows me the perfection of the body, but the body is just as perfect before I knew it as after. God's substance does not cease to be perfect just because I am ignorant of its

perfection, nor does it become perfect because I find out the truth. Its wholeness does not depend upon my degree of enlightenment. It is eternally perfect because it is eternally just what God is, and there is no power anywhere to make it anything else. If we are looking at it through a mental fog, opinions, doubts, fears, confusion, we shall not perceive its perfection, but that does not change the body itself any more than looking at the sun through a fog changes the sun.

All the thought that the earth was flat, did not flatten the earth, did it? It just went right on being as it was, and the only thing that changed or could change, was man's thought about it. Of course, until he reached that place, he lived as if his ignorance was truth.

We hear a lot about spiritualizing the body through thought. This teaching regards body as physical or material and undertakes to change matter into Spirit through mental effort. Divine Science, from the basis of omnipresence, teaches that since there is but one substance and that substance is Spirit, there is no material body. The body is Spirit now. "Except the Lord build the house, they labour in vain that build it." Just so long as you are trying to spiritualize the body, or to heal the body through your own mental effort, just so long as you are trying to create health, you are laboring in vain, for you are trying to do God's part, to do that which has already been done.

We live in a universe of perfect form. Not only our body, but all that is formed is literally the body of God and is perfect now. To believe that the infinite substance has been malformed through the ignorant mental activity of the individual, and must be redeemed and perfected through the same activity, is to see not one power, but two. There is no condition in the body. There is nothing in the body to be rebuilt or straightened or healed. There is nothing to change. There is nothing needed but to see God. Stand ye still and see the salvation of the Lord. Your spoken word is not needed to make wholeness manifest, for wholeness is the eternal state of the unseen and the seen, the unformed and the formed; but it is needed for your unfoldment, for the unfolding and broadening and deepening of the individual until he realizes this perfection. Stop trying to think health into the body. Stop trying to change the body through personal mental effort. Stop trying to think God into manifestation. God is manifest now. God's glory and perfection are everywhere visible to him that hath eyes to see. Jesus recognized Lazarus as an undying manifestation of God.

All that we need to do — and it will keep us busy — is to train our thought faithfully and persistently in the acknowledgement of the truth of God's presence, train it to judge righteous judgment, to see God and God only, to think God and God only. Having accepted the omnipresence, hold to it no matter what the apparent condition may seem to be. In treating yourself, never deal with appearances or symptoms. Do not center your thought upon organs or functions. Infinite substance, power, intelligence and activity are in that place and do not need your suggestions. Do not try to formulate in thought the perfect body. Stop thinking about the body or trying to picture it as perfect from your standpoint. Our highest perception of the body today is far short of what body really is. Stop tinkering with it mentally. Loose it and let it go. Just know that it is God's body and that God is this moment and every moment forming it or bringing it forth according to His Word, His divine idea.

## THE REDEMPTION OF THE BODY

Excerpt from an Association Address

by

Daisette McKenzie

We are going to consider the application of the great truth of Christian Science to the government of the body. In speaking of some of the most profound questions which Christian Science brings before human thought, Mrs. Eddy counsels that we should be patient in their discussion and await the progress of the general consciousness before agitating the more abstract and advanced of these ideas.

In *Unity of Good*, in speaking of the teaching that God does not behold evil, Mrs. Eddy speaks as follows, “The Science of physical harmony, as now presented to the people in divine light, is radical enough to promote as forcible collisions of thought as the age has strength to bear. Until the heavenly law of health, according to Christian Science, is firmly grounded, even the thinkers are not prepared to answer intelligently leading questions about God and sin, and the world is far from ready to assimilate such a grand and all-absorbing verity concerning the divine nature and character as is embraced in the theory of God’s blindness to error and ignorance of sin.”

She goes on to say that these questions would produce great chemicalization “if hastily pushed to the front while the platoons of Christian Science are not yet thoroughly drilled in the plainer manual of their spiritual armament.” Then follows the comforting assurance, “‘Wait patiently on the Lord;’ and in less than another fifty years His name will be magnified in the apprehension of this new subject.”

This would seem to indicate that the application of Christian Science, in bringing about physical harmony or the heavenly law of health, constitutes the plainer manual of the spiritual armament in which Christian Scientists are being drilled. This would account for the thousands of Christian Scientists who are destroying sin and healing sickness and so establishing the “heavenly law of health.” While Mrs. Eddy calls physical healing the bugle call to higher realms of thought, she certainly regards it as most essential at this particular time of all times, that our spiritual armament shall be most thoroughly understood. Mrs. Eddy says in *Science and Health* that it is the duty and privilege of every child, man and woman to make these demonstrations of physical healing as a proof of their understanding of this truth.

The physical healing of Christian Science is the main point of opposition from other creeds and churches. Most of these would care little what we think, or what our particular concept of God and salvation is, if we did not attempt to prove it by bodily healing.

Mortal mind recognizes this work of healing as the practical demonstration of God with us, and says as of old, “What have I to do with thee?” If the bodily healing could be expunged from the record of Christian Science, Christian Science would probably find immediate acceptance in the world today; but the requirement to make this divine Principle practical, and to regulate the conduct of human affairs and bodily health



through its ministry, is quite another thing. We all know that when the healing disappeared from the early Christian Church through the secularizing and materialization of thought, then the multiplication of sects began and the teachings of Jesus were overlaid with doctrinal fallacies and superstitions.

If selfishness and hatred could again discourage us or lessen our devotion to the demonstration of health, the same fate might overtake Christian Science. Let us, therefore, earnestly watch and pray that we may be delivered from confusing arguments and stupefying excuses, and keep alive and alert to our privilege in understanding more and more this great and important branch of our work. If, then, the heavenly law of health is especially one in which we are to be drilled, it becomes necessary that we should register spiritual growth in our understanding of body. I am sure that each one of us desires to clarify and advance his understanding of truth about body so that we may be better able to bring out health for ourselves and demonstrate it for others. It seems to me to be the supreme need of our movement today.

A very prominent foreign student of Christian Science made this statement, "I know hundreds of people who would be willing to come to Christian Science if they could be healed." The healings will bring them all into Science. Mrs. Eddy has said that one case of healing is worth many sermons. In the Acts of the Apostles after a single healing (a notable case), it is stated that "multitudes were added to the Lord." While we know that we have countless healings to be grateful for, still we must face the fact that all who come to us are not healed; that some are healed of one difficulty and do not seem to be relieved of others; and also that many yield only after long and careful study and treatment. In *Miscellaneous Writings* Mrs. Eddy says that the ideal work is not a "chronic recovery ebbing and flowing, — but instantaneous cure."

I would not for a moment underestimate the work that is being done even though it requires time and effort to bring it about; but as I am speaking to earnest students of this subject, I am confident that each one looks forward to more quick and efficacious healing. That Christian Science heals instantly, completely, permanently, we know to be true. Therefore, to bring about these desirable conditions, what we need is more Christian Science. I wonder if the experience of some of you is not the same as my own in this respect. I find a large number of those who come for help have little or no understanding of the relation of body to mind.

Many treat the human body with harshness, many are afraid of it, and many have the old theological conception that it is something that must be left behind; and many who have not these particular errors in thought, still are vague in regard to their concepts of body and the scientific view of the question. As I recall my first concept of the teaching of Christian Science regarding body, it was something like this: Our present body is matter and there isn't any matter; consequently there isn't any body. And strangely enough, after many years, I still find Christian Scientists following out this curious deduction. I once, while working under this misapprehension, heard another student, who was evidently under the same mistake, relating to one of the Christian Science lecturers how she had treated a patient who had a headache. "I said to the patient, 'You cannot have a headache because you have no head.'" The lecturer whimsically answered, "You were certainly very fortunate that your treatment had no effect. I wouldn't have liked to see your patient depart headless." Later on in studying the eighth

chapter of Romans, I was comforted to realize that St. Paul speaks most tenderly of the redemption of the body. In speaking of the adoption which he says enables us to cry, “Abba, Father,” he assures us that this adoption is, namely, “the redemption of our body.” The theological teaching about the body has always been, not the redemption of the body, but the destruction of the body. It has held that very little of the spiritual life and its great benefits could be experienced here and now, but that when the body was destroyed, and we were completely separated from it through what we call death, that we then stood a good chance to understand Spirit and be governed by its benign laws.

A great impression has been left upon the human race both consciously and unconsciously, because this view has been imparted by physiological and theological teaching, that this body is to be left behind if spiritual good is to be gained. A sense of separation, looking upon body as material, as something to be looked upon with a sense of superiority, or a belief that it is something material or inferior, or that it constitutes an obstacle to our knowledge of God, or that it is something to be ignored or personally managed, or drawn away from, or forgotten, or left behind — this is all the result of physiological or theological teaching regarding body, and it is far from true Christian Science teaching regarding body.

Christian Science teaching is in full accord with St. Paul’s statement which I have just quoted, that the adoption by which we call, “Abba, Father,” is reached through the redemption of the body. The Century Dictionary throws light on the subject by saying, “Redemption is saving, noting what is good, releasing from a bond and setting at liberty.” If this kindly office is to be undertaken for the body, and if this ministry is the means by which we call “Abba, Father,” or in other words, realize the tender goodness of our Father and Mother, can we not see how our dear Leader teaches us the importance of the physical healing, or the better concept of the body? She teaches that we must redeem it from the bond or bondage of physiological concept, “note what is good” in our present concept of it, namely that a healthful state of body makes possible usefulness, activity, and the experience of intelligence and joy, and, most of all, brings near to us appreciation of God’s care by which we cry, with tender humility and love, “Abba, Father” even as Thomas, witnessing Jesus’ tender care of his body in redeeming it from death, cried with the conviction of the divine presence: “My Lord and my God.”

In *Science and Health* Mrs. Eddy says, “Whoever is incompetent to explain Soul would be wise not to undertake the explanation of body.” As the studious Christian Scientist is able to explain the nature of Soul to some extent, he may be able to undertake somewhat the explanation of body, since the physical healing necessitates this better understanding; in fact, it becomes most important to understand. In *Science and Health* it is said, “If it were not for what the human mind says of the body, the body, like the inanimate wheel, would never be weary.” Also, “Consciousness constructs a better body when faith in matter has been conquered.” All this shows the necessity and ability of gaining a better understanding of the province of body, and a better explanation of it.

In *Science and Health* Mrs. Eddy says, “In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body.” Both these beliefs, then, that body is material, and that the suffering is resting in that material body, constitute a dream consciousness, or an unreal belief. In the first place, the body is not material but mental, and the suffering does not originate in body but in a

belief regarding body. If we understand body as effect instead of cause, we should never believe that the body could cause us anything or ever be out of control.

When Jesus was transfigured, he caught a glimpse of his body as mind — this was spiritual perception. Then he had to come down from the mount and overcome every belief which he held that was contrary to what he had seen, and at the resurrection, the embodiment which he had seen or perceived, had become his own, consciously and permanently. Jesus used his body as expression entirely. When laying hands on the sick, it was the expression of love. This was misinterpreted, and the people thought the process did the healing, that there was inherent virtue in his clothing, and so on, so that to the woman who touched him, believing that the physical touch could heal her, he had to explain, “thy faith [a mental process] hath made thee whole.” The medium of mind must be mental. So the body regarded as mind or mental, is seen to be expression only, that is, wholly subjective, and the adoption whereby we cry, “Father,” is accomplished by the redemption of the body. If any bodily law of mortal mind reverses the divine action or modus, it is evil or unreal. That is why we can negate it, and this annulling of false laws about the body gives the construction of a better body.

Someone may quote the following from page 261 of *Science and Health*, “Look away from the body;” and on the same page, “We should forget our bodies in remembering good and the human race.” Also on page 383, “The Christian Scientist takes the best care of his body when he leaves it most out of his thought.” If we take the best care of our body by leaving it most out of our thought, and if we forget it, how then, may you say, should we study about it, and understand it, and seek to explain it? The answer to that is that there is a scientific forgetting which enables us to leave our bodies out of our thought, but this is not the process of ignoring the question. It is only by understanding fully what body is, whether it is cause or effect, material or spiritual, master or servant, that we can really effectively leave it out of our thought, or in other words, allow it to subside into a secondary position, which is its scientific relationship to Mind.

It is true that Christian Science tells us that mind and body are one. Nevertheless, body is secondary and must be so understood before we can forget it or leave it out of our thought. Let me illustrate this point. If you believe that America was discovered in the year 1700, and you say, “I will forget that, I will put it out of my thought,” you might succeed in thinking of something else, but the uncorrected belief would remain in your thought; and if you were asked the question, “When was America discovered?” you would answer erroneously. But if your false belief was corrected, and you by study discovered the true date, you could then safely forget the matter, knowing that if you were questioned, you would be able to reply correctly. The first process would be merely putting false belief out for the time being, or ignoring the error. The other would be the process of correcting the error, and therefore safely correcting it, or leaving it out of thought.

I am convinced that many Christian Scientists are ignoring the body. We have all been educated to a false conception of what body is. We believe it to be material instead of mental; we believe that suffering or sensation originates in it; we fail to see it as effect only; we believe it to be our master and entertain countless false beliefs about it. Now if we attempt simply to put the whole subject out of mind, with all our false beliefs in

regard to body uncorrected, we shall find that we are not scientifically forgetting it, but only ignoring the whole subject by an act of will, and that we cannot leave it out of our thought, as the false concept of body will constantly reassert itself. Ignorance about body will not be found to be demonstration. Hence, we undertake to explain and understand body that we may be intelligently obedient to our Leader's instruction to look away from the body.

Jesus struck a marvelous note in the practice of Christian Science which extends through the entire system, including the government of the body, when he said to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Have we realized the importance of this instruction as applied to physical healing? If the kingdom of God is within us, and that such righteousness as the scribes and the Pharisees will not take us into it, we conclude that we must enter through real and unquestionable spiritual growth. I used to think that the righteousness of the Pharisees was the self-righteous attitude of feeling better than others (though this is one phase of it), but I now feel that it is far bigger than this. It is a form of personal separation from others and the sense of superiority, but any form of separation from God is a sense of Phariseeism, of separation from God, in and for ourselves, a personal sense of ourselves and others. We can see, can we not, that this attitude is pretty deep-seated with us all for we have always been taught it — that we had to achieve by ourselves a certain amount of goodness and that God would give us heaven as a reward.

But now we must begin with God. As Mrs. Eddy says in *Miscellaneous Writings*, "Recognize thyself as God's spiritual child only," every day and hour turning to the invisible and overflowing source of goodness and wisdom to guide and strengthen and give us advancement and success. It is only by this unity with God as a starting point that we can demonstrate sufficient goodness to find heaven. Any sense that we are doing things ourselves, of personal achievement, personal effort, of life and health apart from God, is a form of Phariseeism; and to find harmony of mind and body, we must exceed it, as Jesus said.

Now, a belief of body being separate from mind is a form of Phariseeism. We have called body matter, believe it to be a sort of heavy bulk under the laws of matter and physiology, which we were unable to control under the laws of matter and physiology to any extent. In Christian Science we are asked to exceed this Pharisaic concept and learn the metaphysical concept of body; that is, we must take it consciously and deliberately along with us, since it cannot be separated from us or out of consciousness. In all our realization of good, body must not be excluded from the mental harmony and spiritual well-being. It is involved in them, and our body receives the help of our better state of mind. Sometimes we hear it said, "Yes, I am getting spiritual help from Christian Science, but it isn't doing my body much good."

Let us analyze this and see that it is often because we are unconsciously thinking of body as something not reached by mind; or rather, we are not consciously seeing that it is governed by mind and is in itself mind or mental; so we are not taking it along with us in all our conceptions of good. We must indeed exceed this Pharisaic thinking about the body and replace it with the loving inclusion of the embodiment of thought (the body) in every bit of care and order of God which we are realizing mentally and spiritually. Body

must not be regarded as something like a separate attachment to us which has to be doctored, treated and built up, etc., but seen to be mind embodied, not separated from our thoughts. It embodies everything we know or believe regarding substance, life, and intelligence. Then treatment does not consist of putting something over onto the body, but it does consist of welcoming body as idea into the circle of our warm resuscitating thought and letting it partake of the divine and wholesome energy of God's love and law, and insisting quietly and firmly that it does so partake of this goodness, and cannot be separated from it in our thought, consciously or unconsciously.

Yes, more than this, not only is it governed by goodness, but it is constituted of goodness. Man is never without a body, and our body will manifest the right substance of mind only when we realize that our present sense of body is mental and formed only by our bettering concepts of Christian Science. Let us cease to treat the body as though it were a hostile bulk of matter which in some way had to be searched out and treated back into health by our arguments. We must be sure we are using the arguments rightly and scientifically; that is, using them within the circle of divine provision and government by God's eternal law (body has always been there), inseparable from Mind. Even our human concept is made of mind. Substance is mental, and it cannot, if we know the truth about body, manifest anything but God, good, since this metaphysical concept of body is constantly renewing and bettering the human concept of body and transforming it, until we shall present the full truth about body. Not by our personal efforts, physical or mental, will our body be changed and "fashioned like unto his glorious body," but by a clearer realization that God has already thought of body as the embodiment of spiritual substance, life, beauty, and intelligence. That is all body was or ever will be in reality, and it is true now about our body, the only body we have; and the truth about body will be manifested in our present concept about body as fast as we can realize this truth.

Do not let us think then, that the argument of Truth does anything to a sick body, or we shall try to administer a treatment to the body as we would administer a drug. The argument to be used in order to convince us is that body is already the idea of life, substance, intelligence, and we can neither add to it any false beliefs of disease, or take from it, through our false beliefs, any activity of good which belongs to it as idea. Everyday we need to watch that we are including it in the blessing of good and consciously taking our body with us, thus realizing that divine Love cares for the human body. This conscious watchfulness is necessary because of past training to the contrary, until it is more natural to us to think metaphysically instead of physically.

I recently read an interesting interview with a well-known artist, a landscape painter, whose work has attracted great appreciation and renown. He was speaking in general of the mission of art and its sacred task of bringing to human beings more beautiful conceptions of life and nature, holding them before the eyes of mortals in the form of beautiful pictures, sculpture, and beautiful and ennobling architecture. He said the grasp and appreciation of art and its high mission was growing rapidly in every civilized country in the world and reaching to almost forgotten places. A little later on in the interview, he spoke of the many crudities which appear. He said that fifty years ago an illustrated magazine was a great rarity. There were no such things as picture posters and glaring signs erected to mar the woodland landscape. Now there is an outpouring of all this attempt at painting and color advertising, some of it good and some of it very

crude, and there is hardly a room or office so poor and shabby that it has not a picture calendar cut from some third-rate magazine, or even a good color print from a first-class magazine. The interviewer then asked this question of the artist, "Would it be better, then, in your opinion, that all these crude attempts and third-rate prints and flashing colors be suppressed?" "By no means," said the artist, "these are the beginnings of artistic thought awakening in human minds." They are the first grasping after form, outline and color, for our dear Leader tells us that these are ideas of Mind.

We must be like the teacher who understands how to calculate an eclipse, and must tenderly guide infant thought which says five added to five makes ten. If the teacher or the artist or the musician is critical of the work of the beginner, he becomes annoyed, and every failure grates upon his sensibilities. But if love fills his thoughts, he is patient and happy over every step forward made by his pupil. Now, may we not take this point of view in regard to human conditions as a whole?

Mrs. Eddy says that the present universe expresses "the conscious and unconscious thoughts of mortals." Might we not say then, that the present universe with its presentation of mixed good and evil is the best mortal man knows about the universe? Some of his concepts are good and bordering on the divine. Some of them are stupid and dull and border on the mesmeric. Some are crude and many are wrong and wicked altogether, so the result of his thinking is a mixed conception. Taking it all-in-all, it is the best we know and contains the best we know about life, substance, and intelligence. Then, to come back to our special subject, the body, — is not our present body the externalization of all that we know about life, substance and intelligence?

A paragraph in a medical journal about two years ago made this statement, "The medical profession has concluded that the brain does not secrete thought, but only registers it." I like this term and have used it often. If it is true that the brain registers thought, so does every other part of the body register thought and nothing else. Your body is all that you have grasped of good, beauty, harmony, activity, rhythm, intelligence, substance, and it is all mental. That is why you can improve it by improving your thinking. Its substance is not another kind of substance or matter, but is all that you have grasped about substance, and this concept is externalized.

Shall we say with Scientists that, since many of us make only crude attempts at the body, therefore it should be discarded or done away with? No, we say with the artist — that may be a crude attempt, but it is my point of departure. I must externalize what I can of life, substance, and intelligence, and by a daily gain in understanding, I must improve and renew it through Mind. I shall see more clearly day by day that the activities of the body are not mechanical processes but activities of love and intelligence. I shall see that the health of the body is according to the health of my mind, and that the substance of my body becomes more pure, sound, permanent as my thought includes and apprehends the substance or durability of Spirit, until I can conceive of the substance as reflecting that which our dear Leader says is "incapable of discord and decay." In other words, that the savior of the mind is also the savior of the body.

*Happy the man whose heart can rest,  
Assured God's goodness ne'er will cease;  
Each day, complete, — with joy is blessed,*

*God keepeth him in perfect peace.  
God keepeth him, and God is one,  
One Life, forevermore the same,  
One Truth unchanged while ages run;  
Eternal Love His holiest name. . . .*

Hymn 93

References for further study

The Bible

Rom. 8: 1, 2, 8-11, 15, 22, 23

12: 1

I Cor. 6: 19, 20

15: 34-54

Eph. 2: 14-17

4: 1-4

Col. 2: 6, 9, 10, 16-20, 23

Luke 9: 28-35

(Kindly study this last reference, especially in the light of the understanding that a better concept, and not death, will accomplish the change spoken of.)

*Science and Health*

595: 7-9 (to first ;)

122: 29-10

486: 14-15

485: 24-27

555: 27-32

313: 23-9

*Miscellaneous Writings*

34: 6-9

47: 9-25

51: 22-28

95: 21-3

70: 16-24

*Miscellany*

217: 17-15

108: 28-30

A LETTER ON BODY  
FROM EDWARD A. KIMBALL  
TO HIS STUDENTS

Dear Friends,

. . . As Christian Scientists we miss God so much because we do not always realize that He is right with us. We have to see God through that which manifests good. Then gaining the right idea of anything, we find God with us. We must anchor ourselves in that right thought. We must cling to Truth no matter what error may say about seeming failures.

It is God with us that supplies all wisdom, strength, power and need, silences grief and exterminates all evil; and knowing this is to be spiritually-minded — is to know the truth and to demonstrate it. When man does not know this, he is simply dead.

The human body is simply a false concept of that body which in reality is the manifestation of God, or the real body, the body of right ideas, which is the real body of God — the body of Mind, which body is man. There is one perfect spiritual body. There is but one everything. This fact indicates and expresses the oneness of Mind and man's unity with this divine Mind. One God, one Mind, one Christ, hence one man and one body. If there is but one body, then there is but one heart, one stomach, one bowels, one each of every organ of man, and every organ or function of the body is an idea of God; that is, they represent some divine idea in Mind, and all there is to man's organs is the truth about them. Man and his body are ideas of Mind. God's ideas are perfect, never subject to disease or malpractice, because the law of being is perfection. No mortal law can interfere with or disturb the harmonious action or function of any organ of man.

There is but one body even as there is but one number seven. You have it, I have it, everyone has it. There are many figures seven, but there is only one number seven, because number seven is idea, one idea. On the same principle there is but one everything. There is but one heart (one Mind), one blood (one Life). I have it, you have it, everybody has it.

How can there be heart disease when there is but one heart? Mortal mind makes people believe that there are hearts many on the same principle that it makes them believe there are minds many. We all have the same spiritual body, even as mortals have the same body — namely, 85% water and 15% inorganic salts. Human beings seem to be different, but are they? No! All water and salt. This oneness of human being (mortal mind) is all a myth. There is but one 'Oneness' and that One is Spirit. Man is the body of this Oneness. It follows that this body (right ideas) is as sacred as Mind. It is scientific to declare that man exists at the standpoint of body. Many Scientists are afraid to declare properly about body. They constantly declare the truth about God, but refuse to declare the truth about man (body), whereas the truth about God is man, is body. Man (body) constitutes the only proof or evidence that there is a God. This is my testimony and proof that there is a God. Man shows forth and is an exhibition of God, and man is body. Now this being the truth, there is the utmost need of declaring and knowing the



truth about man as body. We must declare body and declare it frequently in order to bring out the spiritual idea about body (God's body) in order to silence and displace the material concept. There is but one body in Mind, perfect, spiritual, and that body is the body or sum total of right ideas. Body is the compound idea of divine Mind. Perfect rightness in thought, word and deed is the real man. Evil is a wrong sense of a right thing. Human body is a counterfeit of the true body, the body of right ideas. Man being the body of God, there is but one man, one body, for there is but one God. I am man, the compound idea of divine Mind, the infinite divine consciousness, for man is the consciousness of God. Man is body, the infinite aggregation of spiritual ideas, and is therefore wholly spiritual, perfect, normal, complete and eternal — abiding ever under the law of Life, health, harmony and perfection in the kingdom of heaven.

Jesus was immaculately conceived. As we gain the right sense of body, the right idea of man and body, we gain an immaculate idea of ourselves. I am the eternal embodiment of all that is good, true, real, enduring, beautiful and pure. Is not this to be immaculate? Are you not immaculate? Are you not the Son of God right now? Certainly you are when you gain the right sense of man, of body. If Mary, the mother of Jesus, could do this, surely we can. Does the divine Mind have any favorites? No! No! No! There is one man, one body, one favorite. As John wrote, "This is my beloved Son, in whom I am well pleased." You are that Son. This perfect body was never born, and because it has always existed, it will never die. This perfect body is under no law of disintegration, decay or death. This perfect body (man) has never suffered and never will suffer. It is under no condemnation on account of being falsely cognized as a human man or woman. This body (man) is neither male nor female after the flesh; both its male and female characteristics are in Spirit, for it manifests the divine completeness of our Father-Mother God.

There can be no displacement or disease of any organ (idea) of this body, because every idea is held under divine control. These so-called physical organisms are the false material concepts of Mind's spiritual ideas, qualities.

Disease is an error about body, and a specific idea of Mind is necessary to correct or dispel it. One infinite Mind and its ideas constitute the whole of being. There is one infinite consciousness wherein the infinite aggregation of Mind's ideas manifests activity, and constitutes the one body or the embodiment of Mind. Hence there is one infinite Mind and that Mind is our Mind. We all have the same Mind that God has or is. There is one infinite body, and that body is our body. All the things of body are eternal, complete, perfect, and perpetually active as ideas. The law of Mind to body is the law of perpetual, harmonious action. Body will always be body; it cannot fail, be sick or change. It is the manifestation of vigor, vitality, strength, power, force, and perfect impulsion; and the divine law unto it is the law of strength and normal action. In your treatment, if the only sense of body is the right one, then there is no body that is sick or can be sick. The right sense of body enables you to put out the belief that body is the private body of a man or a woman, is one that can be sick, or contains place or substance that can be sick. Now then, it may be seen that if you were in a belief of disease because of malpractice, the knowing of one body would be sufficient to break the claim, because malpractice could not act where there was no belief of a material body.

In our treatment of the so-called sick we must declare the facts about body. Even in the human mind, there have been several authorities that have declared that there is no physiological reason why the body of a human being should die. They referred to the capacity of the body to renew its tissues and functions, and believe that this would go on indefinitely if it were not that the eliminating processes become defective. Now that which most disturbs the integrity of the eliminating process is anger, hate, fear and other similar beliefs. Read Prof. Gates' article on page 268 in *The Life of Mary Baker Eddy* by Sibyl Wilbur. This shows how different mental conditions cause different physical changes to take place in the body, affecting its welfare, which the body tries to eliminate but cannot on account of the weight of wrong mental government of the body due to false thinking. When the process of elimination is not perfect or complete, the claim is that there is a retention of impurities or morbidic poison (animal poison). We must declare that the law of Mind is the law of elimination to the false belief of deficient elimination, and to the belief of morbid secretions. This claim of deficient elimination becomes an avenue for the claim of malpractice, operating through the so-called law of *materia medica*.

Everything is complete and perfect in the divine Mind, and we do not have to do a single thing to man (body). But what we have to do, is to deny the lie about God, man and body. Our treatment has nothing to do with a man, a woman, a child, or any corporeality; all we have to deal with is a false belief or law of mortal mind — erring beliefs, not persons. If our treatment has a physical person in it, then it has a body that can be sick. The only treatment that is entitled to heal is the one that has no thought or admission except the one infinite body. We must realize that the patient is neither person, place, nor thing, but is simply a suggestion or claim that man is material and is sick. Do not be afraid to leave the belief of a personal patient out of your treatment. Christian Science treatment has nothing to do with the mortal self, because it is simply the utterance of spiritual truth concerning the truth about God, Life, man, body, substance, presence, power, law and action; and a calm, quiet, peaceful announcement that error is unreal and without substance, law, power, or presence. The simpler a treatment, the better; it does not have to be labored.

The human body is an error, a false concept, but the belief of a sick human body is a double error. Now destroy the belief of a sick human body and you still have left, in belief, a false conception of body minus the supposed action of disease. This is certainly better than a double misconception; and from this improved belief, like Jesus, we can go on into the ascension of body, into our real self.

Salvation comes to us only through right mental activity, the Mind of Christ. Christian Science is God; this Science is the operation of God; but it must have an operator, and Christ is the operator. Christian Science is always ready for operation in our behalf, but it will never operate for us unless we operate it. We must be Christ in this respect, for we are God's operator in our own behalf. God is law. Man is the utterance of law. In this we become a law to ourselves. Our treatment is really Christ; it is the utterance of the law of God to the case. When we give treatment either to ourselves or others, it is the Christ uttering the truth about everything regarding the so-called patient, or in other words, man. Our treatment is Christ, and it is the same Christ that raised Jesus from the dead, that raised Lazarus and others, that was with Jesus when he stood upon the

stormy waves of Galilee, that took him through closed doors and through space. When we know this, we feel no responsibility or anxiety regarding our treatment; it is up to God and to His reflection, Christ. It is His reflection, Mind's reflection, that does the healing; therefore, we heal when we are God-governed. God is of purer eyes than to know evil; therefore, He does not know that there is anything to heal. He leaves this to "reflected Mind." God tells us to preach the gospel and to heal the sick; in other words, He tells us to reflect His Mind, which is the only Mind there is. Certainly when He tells us to do this, He would not withhold from us the power to heal. This is why I now feel no responsibility, no anxiety, regarding my treatments. It is not up to me; it is up to God and to His Truth (Christ) about everything. As Isaiah wrote, "Unto us a child is born, unto us a son is given;" it is up to Him, His is the responsibility, and so forth; "the government shall be upon His shoulder."

Evil thoughts are powerless when met with Truth, but we must constantly declare Truth. We must have confidence in our declaration of Truth and rest in the assurance of Truth's certain triumph. In *Miscellaneous Writings* Mrs. Eddy says, "Opposite to good, is the universal claim of evil that seeks the proportions of good." From this we see that evil claims to act as law, or through law, even as the divine Mind actually does. No one is ever sick because of his own personal belief, for evil is not personal, either in you or me or anyone, but it is always a law of mortal mind at work supposititiously.

In the divine Mind everything is governed by law. Now in mortal mind not a thing happens but what is caused by the belief of law, claiming the same as divine Mind, to act as law. You see, we do not have to deal with human belief as a special thing — that is, as a personal belief of someone; but we have to destroy a false law of mortal mind acting through human belief — that is, a law that has been constituted by general human belief. These so-called laws are finite, aping divine law. Our treatment must smash a mortal mind law in every instance. Quit handling personal belief, or the patient's belief; he has none. If you think so, you will fasten this belief upon him. It does not belong to him, or to anybody. It belongs to the claim that life is in matter; and this is the origin, the cause, that needs to be handled, and not so much the belief. Treat cause and not effect. *Materia medica* treats effect always. Never treat a pain, nor even a belief of pain; there is no such thing. Don't fool your time away. Know what pain is: it is simply an effect of the belief that life is in matter.

Say to pain: I know what you are; you are neither pain nor a belief of pain; you are simply a belief of life in matter; you are nothing but false argument, a lie of belief without a believer. I am spiritual, I am not material; therefore I am immune from you and am not afraid of you, so *get out — get thee behind me, Satan!* Such argument destroys the belief and effects of pain. It cannot exist under such treatment and handling. Such knowledge of error is really divine Love bearing witness to the truth. It heals instantly, for this is the truth about it and you know it. Any error seen in this impersonal sense is quickly destroyed. Keep at it until you demonstrate your power (God's power) over all mortal laws and beliefs. Mortal laws — that is, mortal beliefs — act as law and touch us more or less, unless we bar the door of thought and know that they are powerless, nothing. You must recognize all error as operating through supposed law, see its claim as such and so forth. It is for this reason that error seems to have power, because it claims to operate as law. Law is all that has power. Error seeking the

proportions of good always claims to act as law. Mental malpractice cannot make a law to annul God's law. Do not care who may be holding the belief, who thinks about you, or what they are thinking or believing; recognize this as false argument coming from the belief that life is in matter. When you see this and declare it persistently, this is the operation of Christian Science and its sure effect. The operation of Truth is going on for us when we operate it, and never at any other time.

God controls our body, the body of right ideas. Error can do nothing to it. God is all that there is to us. Take everything away from error and know that all things belong to God. Man is spiritual understanding. Stop believing evil of yourself. It is not you; it is simply false argument trying to discourage you, trying to make you believe that you cannot treat, that your work is in vain, and so forth. "When the smoke of battle clears away, you will discern the good you have done," we are told in *Science and Health*. You have nothing to do with false arguments; they cannot disturb you or your mind or body; they can do nothing they are trying to do; and you have no ears to hear them, nor a mind or body upon which they can depict themselves.

God is the only substance. Declare that there is no mental argument in the guise of law — that is, so-called material law. Orientalism and all that it implies, Roman Catholicism, laws of mental transference, *materia medica*, false theology, hypnotism, priest craft, vibration, astrology, or any phase or form of false teaching or false healing, and so forth, cannot argue or make a law. Every claim of evil that comes to us must be made the stepping-stone to go up higher. The more that comes to us, the faster we are climbing out and intelligence is meeting it all for us. It is well to remember that fear is always about something that is unreal, that has no real existence and can never hold a place in our consciousness.

Animal magnetism has no source, no power, no presence; it never made a channel of anyone; it has no existence and is not to be feared. Our word is God, and it goes forth with power and cannot return unto us void, but prospers. Born in consciousness, it is eternal. It casts out, rejects and destroys the liar and the lie, the father of all evil — that is, the universal belief that life is in matter. Know this: my consciousness cannot be read or disabled, nor manipulated by Roman Catholicism, priest craft, or any other craft, 'ism,' 'ology', or human cult. *Know it!* All power, law, action, is spiritual; and any false claim (governing in belief) is rendered null and void by the law of God, and we know it!

God is the only substance of man. That substance cannot absorb, secrete, accommodate or manifest poison. Love and Truth govern the entire universe, system, disposition, temperament, temperature, bowels, nerves, function, and so forth, of men, women and children. God is our disposition, our temperament and so forth. Evil cannot operate as law to disease or disable man. There is no injustice, dishonesty, ingratitude, nor erroneous influence from Christian Scientists. There is no belief of thought apostate from Science, no demonology or black magic, animal nature or impure thought. No betrayal or telepathy of thought or any false thing, nor error that can operate as law, or as a law of disorder, disease or fatalism to man — and we know it. Therefore, we are not afraid!

Know men no more after the flesh; know man in his spiritual individuality. All that the senses seem to see today simply came, and still comes, through belief; and that is

why we seem to be flesh, to have material men and women, a material universe, sin, disease, death.

The father of all lies is the belief that life is in matter. This is evil's father. Out of this universal belief of generations and generations of wrong thinking, spring two primary beliefs: first, the belief that there is substance apart from God; and second, the belief of this supposed evil and its action. If one believes that there is substance apart from God, he naturally has to fear that he will love that substance. Then from this offspring, (these twin children of this father) comes the fraud that Mrs. Eddy has termed animal magnetism, namely, fear in all forms — envy, malice, hate, anger, resentment. Oh, everything diabolical! You know them, you know their nature and action. Animal, because all is based upon matter; mesmeric in action, because they mesmerize you into believing that they are real.

When feeling any of these beliefs, one always fastens them upon a person or object; if you didn't, you wouldn't be conscious of such; there is illustrated the action of evil. Animal magnetism is really mental malpractice (wrong mental practice), but it has no power or authority to make laws — when we know it — for men or anything. Mental malpractice itself is a belief, because there is but one Mind. It is a myth, and the sooner we stop believing it the happier we will be. Mrs. Eddy likens it to a mist or cloud, the mist of Genesis. Our persistent declaration of Truth acts as a ray of sunshine dispersing the darkness of error. When we have denied this error and have declared God's power and presence, knowing the universal reality of that power and presence, our responsibility is over. Love does the work!

Quit treating disease, matter and so forth, even beliefs. In most instances handle animal magnetism operating through human belief as law. In this way you will soonest strike at the cause, and stop working upon effects only. A Scientist is sick as a result of mortal law, not belief, for he knows above all people that there is no disease and he does not believe it. As a rule, handle mental malpractice alone when a Scientist needs help, and his so-called claim will be met, for he knows there is no disease, and it is mental malpractice that causes his depression, and so forth. I think you understand what I mean.

There is no material, personal patient; only a false belief to destroy. It is not the patient's belief, or your belief, or anyone's belief. It does not exist, nobody has it. It belongs only to animal magnetism. Animal magnetism cannot talk to God, nor to man, nor to anything but itself, in belief. It is animal magnetism that suffers and reports, never man. Any error within one will become a magnet to attract animal magnetism unto oneself.

Lift up the Christ and you will draw all men unto you, but you will never attract any phase of animal magnetism. Have confidence in your treatment and its results. Know that your declarations are true, and that they will do the work. Your treatment is the word and power, presence and action of God. You cannot be mesmerized to doubt its sure effect and power. There is no law but that of God.

Release your career, your destiny and your daily routine from all entanglements of evil. "Be not entangled again with the yoke of bondage," says Paul. When you do not know which way to turn, go on! Utter the word of God, declare it faithfully, know that it cannot return unto itself void. The coming of deliverance from evil is an inevitable event; it may seem to be delayed, but it is sure, for right thought must and will externalize

itself. How much power has a treatment? It has all the power there is; it has all the power of the universe back of it; and it has God back of it.

Know that you and your patients have infinite opportunity to recover from all disease and any error. Unless we know this, we and our patients have no more opportunity to recover than what mortal mind says we have. You know what *materia medica* says: he hasn't one chance in a thousand to recover. Know better; know that man has one thousand chances in a thousand to recover — always infinite opportunity for recovery. This is important; know this constantly. "Give your patients an underlying understanding to support them," Mrs. Eddy says in the textbook. In other words, give them infinite opportunity to recover from all error. Break the law of mortal mind; do it quickly, and don't be forty-nine or fifty-nine years in doing it. I may have told you this before, but I will tell you again. If you are ever in doubt or perplexed as to whether you are hearing the voice of Truth or of error, you may always use this guide to a conclusion: If there is any doubt whatever as to your course as to any problem, you may know that it is animal magnetism and not the voice of Truth. Truth is peaceful and certain; it leads with a loving hand; it never pains, nor causes discouragement or doubt to him whose affections are fixed upon God. Don't harp so much about the "famished affections." You are not starving. God and I love you, what else do you want?

"God and I" is the oneness of Spirit, and is the only reality of existence. This "God and I" is the "Love one another" that the beloved John has reference to in his wonderful Epistle. If there is one single God-idea upon this planet today that knows the Truth about you, be satisfied. But as long as there is one human being besides yourself left upon this planet, don't forget to handle animal magnetism.

Intelligence demands that we destroy the sense of sin and not whine over it, and not perpetuate it by mourning over it and distracting ourselves over that which never happened — only in belief. Refuse to dwell on the past. Our demonstrations in Christian Science, no matter how little they have been or how few, prove to us that our names are written in heaven; and that we were actually created by a God who is real, and who is the one and only God there is — hence we know by this that there is no other power, and no other desire upon our part. Don't worry so much about the "famished affections." God is your husband. Read Isaiah 54:5. He will manifest Himself to you at the right time, when you are most starved. God hath not given you the spirit of fear, but of power, and of love and of a sound mind, and so forth. Never admit that you are afraid; that is a lie. Neither are you a sinner, and you waste time in contemplating yourself as such; there is no condemnation, now or at any time. The truth will find its way gently to us, and to our understanding; it will lead us to relinquish the desire and affection for all that is unlike good, God.

Do not be discouraged because the claims of belief are not always met in each specific instance. The risen Christ in our consciousness would be but briefly honored by us if we allowed evil to discourage us to the extent of not continuing our work in a definite and determined way, or because our understanding was seemingly not equal to overcoming all the arguments of error. Because you are consciously conscientious, malicious error will endeavor to reach you through this sensitive avenue. Always think what God knows about you — perfection.

Man's Mind is God, scientific Mind; it is eternal. God has chosen us, not we Him, and we are good enough to heal and we know it. We have God back of us; it is His responsibility and therefore we cannot fail. We can do the work of resisting all false beliefs. Know that there is no belief in any law of horoscopes, fatalism, astrology, clairvoyance, spiritualism that can govern the life and affairs of man, God's man — neither his body nor his thoughts — that the false beliefs cannot act as law to govern the man whom God has made. These beliefs do not exist as law to govern humans, nor their health nor any of their affairs.

The law of divine Mind removes all belief of stoppage or stagnation of functions or organs of the human body; it eliminates all impurities, poisons, gases, accumulations of stuff, and equalizes the action of secretion and excretion. The law of divine Mind is the only law of our being, and the only law to all that is called the human body. Mind is All-in-all, and can never be stagnant.

Light cannot be perverted to kill through mirrors, for light is a symbol of the only Mind. (Through this false belief, electric waves, so-called, cannot be produced.) The claim of hypnotism is powerless to promote any law against Christian Scientists. Digestion is an activity in divine Mind, not in matter.

Blood is a divine idea in God and cannot be poisoned. Throat, the only throat there is, is an idea in Mind; it is always right, clear and perfect, and cannot be diseased. Eye, ear, foot, all and every idea, is divinely active and safe in divine Mind and you know it! Malignant mental malpractice cannot act through a claim of ecclesiasticism (priestcraft) hypnotically associated with electric currents, vibration, polarity and so forth, to cause anything — death, hell, disease, accident, injury, or anything else — to the human body or to man. There is no psychic anathema, no ecclesiastical curse, that can wreck our life and destroy the harmony of our home or church, or create any discord or disturbance among Christian Scientists.

There is no substance to be sick — material or otherwise — no cause for disease, and no law to enforce disease. Declare all good, declare persistently the “scientific statement of being” from the textbook. This breaks the belief that men are or can be sick. There is no law fettering those who are seeking Christian Science treatment. There is no cessation of right ideas, no lull or period of inaction, hence no constipation. Evil as belief is being constantly overcome. Truth is ever-operative when we operate it. This much is up to us; Christ will do the rest. God is resting in action. His Christ — that is Mind's reflection — does the work. God's work is done; it is finished; we are His. There is one body, the body of all right being, the body of God. This body is our body; this body is perfect in identity, beauty and so forth, for it reflects God.

Malicious animal magnetism cannot operate to suggest or produce doubt, fear, or irritation in a Christian Scientist. We have a right to demand of Mind the uncovering of all error. Science requires this and if we trust Truth, Truth will surely do it, without our always having to know the error. It is Truth, and not we, that does the uncovering; in this manner the lie cannot turn upon us. Listen — if you ever were silent before God — listen. Mind is ever imparting perfect modes of expression to the mentality of mankind, so that it outlines beauty, form, grace, color, symmetry, refinement, delicacy, beautified being. We lack nothing.

We as Christian Scientists, you and I, should not be half a century breaking so-called laws of mortal mind. We must be correct in every word. Our treatment must be

correct. Incorrect work has been known to result disastrously. True thinking does the work, and right thought will externalize itself. All that mortal mind can do is believe, and its beliefs — all of them — are lies. Mortal mind is a liar. Deny the claim that mortal mind is a lawmaker. Handle the claim that Christian Scientists and their patients shall have a return of old beliefs, or that they shall have irritation of the mucous membrane. Handle the claim constantly that you cannot heal yourself. Handle the claim that your treatment shall be reversed, or that it shall have an opposite effect from what is intended.

No hypnotic treatment or suggestion can be destructive to Christian Science treatment. Handle moral questions as well as mental and physical. The realm of disease is the realm of mesmerism. A claim is always a lie of belief without a believer.

Supplicatory prayer, or intercessory prayer or curse, or the claim of ecclesiasticism (priestcraft) cannot hurt, harm, or invade your divine rights of health, happiness, freedom, usefulness and prosperity. It cannot affect your environment, such as business, social, domestic or other relations. It cannot manifest itself as disease, accident, discouragement, or death in any form of error. It cannot depress you or use your consciousness.

God is the “I AM” and you are His son, therefore you are the “I can.” As Paul wrote, “I can do all things through Christ which strengtheneth me.”

Communion with God is treatment. Declare the truth frequently, and don’t forget to handle error carefully. Do not believe pain and handle animal magnetism, but uncover animal magnetism and handle it. Pain is simply an effect, and never needs treatment, neither does the belief of it. We think we know this, but when seemingly suffering the belief of it, it is really a question whether we know it or not, especially if a loved one in the family is seemingly suffering the belief of pain. Sit down by the bedside and actually know this truth about pain, and you will destroy it. There is no thinker inside of a person. Body is not self-acting, and cannot feel, suffer or enjoy. Mind does not suffer. Pain is not your belief. Whose is it? Nobody’s. Where did it come from? What is it? What is pain? Pain is not even pain, it is not a belief, it is no thing; it is simply one of the seeming manifestations of the false belief that life is in matter. This makes it very remote from our environment — actually removes it from our thought, our consciousness, as ever being a reality or having any power.

Tonsillitis (belief) is really the abscess of priest craft, malignant poison, malignant malpractice. Seen thus, it becomes powerless, cannot act upon mortals, or upon their bodies, as law.

If you handle error as a lie, you do not always meet the case; handled as malicious animal magnetism you meet it. A lie would imply anything. Then wondering why the demonstration is not made is animal magnetism. If you become nervous, in belief, when giving a treatment, stop and handle vigorously malicious animal magnetism, for it tries to get you to stop and argue with it as a claim of nervousness, or anything else; but know that it is malpractice. You see it is vicious — malicious — in this manner.

Animal magnetism is a lie of belief without a believer. Animal magnetism cannot present itself to you in the guise of contagion, lack of time, lack of patience, lack of funds, or any other lack materially, physically or spiritually — for God is the source of all your supply, and this supply is never limited. It cannot present itself to you as



disturbance in your home, as a companion undesirable, as suffering children subjected to constant contagion, infection, accident, as manifesting malicious hate and so forth.

The claims of disease, nervousness, weak back, contraction or poor circulation, have no place in you; these belong to animal magnetism. The acceptance of a material body or personality apart from Mind is but the engine of mental malpractice, and does only mental malpractice's work. Malicious animal magnetism cannot hide your work from you, or make you feel failure or lack.

God gives to all His children all they need at all times; this supply cannot be hidden from you by animal magnetism. You are free born, not in bondage to anyone or anything. Divine Principle holds you. All disease is an untruth, brought on by animal magnetism — universal false belief acting as law; therefore it is animal magnetism that is sick, not man, not you.

Your life is hid with Christ in God. There is no law to hold you in bondage to lust or sensuality of any kind. Error is mindless, powerless, speechless. There is but one Mind in and near you. There is no personality in the kingdom of God. Therefore, error has no power to enforce or inject into your thought any mental poison, or set in motion any law of action that can interfere with Truth and Truth's demonstration anywhere within the radius of your thought.

God for you is absolutely all at this moment and at all times.

Now claim your dominion.

Edward A. Kimball

## BODY THE EXPRESSION OF ONE MIND

Excerpt from Association Address of 1937

by

Martha Wilcox

The student of Christian Science recognizes the supreme value of a correct sense of his body, because the body identifies or gives evidence of his mind. The individual's mind would be unexpressed or unknown without his body. The physical body, or one's physique, is simply one's thought made manifest. The body, or the expression of the mind, is as mental as the mind and is coincident with the mind.

There is just one body. This one body is without parts. It is one whole, just as Mind is without parts and is whole. There is just one body because there is just one Mind, and it is as important for Christian Scientists to know there is but one eternal, unchangeable body, as it is to know that there is but one eternal, unchangeable God.

This one body is enough for everyone, just as the bark of the tree is enough for all the branches of the tree. This one body — the body of Soul, the body that God is being — is reflected to human sense as an infinitude of bodies, or as the body of each of us. It

is essential to understand that each individual mind and body is an individual expression or continuation of the one inseparable Mind and body, just as each individual branch of the tree is a continuation of the inseparable tree and its bark or body. The multiplicity is seen in the reflection.

We do not have a material body to be changed into a spiritual body — the body of Soul. What appears to be body at the present moment is the one divine body — the body of Soul — eternally present and perfect. As we let this divine Soul-body — one inseparable being — take possession of our thought, we improve the human concept of body.

Body is spiritual, and is spiritual right where it appears to be material. We cannot overcome a material sense of body while we still believe the material sense is real and present. It is through a metaphysical process of thought that we transcend the sense of body as being material and imperfect, and as we do this, automatically we experience an improved concept of body. It is impossible to die out of body, but it is demanded of us as Christian Scientists that we live above a material sense of body through ascending stages of scientific thought.

As we, through spiritual enlightenment, deliver body from the bondage of material sense, our understanding of body undergoes radical change, but we shall never be without body. And in the proportion that we overcome the material sense of body, we find at hand the body of Soul. When Paul referred to “our vile body” it was the material sense of body of which he spoke, and he immediately visioned its displacement with “His glorious body” — the body of Soul. This body of Soul is intact and forever at hand, and it is this body that the misconception is all about. The body of Soul never changes, but we dispel from thought the misconceptions about the body of Soul. When we fully understand body, we find it to be perfect in God, indestructible in Life, hid with Christ, where the material sense of body is inconceivable.

We never destroy the highest human concept of ourselves. We never destroy our present body or the human being that we seem to be. But, little by little, we replace the imperfect “object of sense” body, with divine Mind’s perfect body. We make active in thought the fact that perfect God and perfect body are unchangeable and eternally at hand, and we let this fact of real being swallow up the misconception of our divine body.

### *Bodily Conditions Mental not Material*

Before the revelation of Christian Science, nearly everyone believed that their mind was mortal and was confined in a matter body; that a mortal mind and a mortal body constituted a human being; that their mind was mental and their body was physical, and that the physical body governed the mentality. Nearly everyone believed that all sin, sickness and death were physical experiences. But with the coming of Christian Science to world thought, we soon learned that all bodily conditions are mental conditions expressed. As our Leader tells us in *Christian Healing*, “All physical effects originate in mind before they can become manifest as matter.” Also: “Man thinks . . . that when he is sick, disease controls his body. . . But the fact remains, in metaphysics, that the mind of the individual only can produce a result upon his body.” And from our textbook we read: “Mortal mind creates its own physical conditions.”

Our body has nothing to do with originating disease. Our body shows forth the educated beliefs that we accept in thought. A positive statement from our textbook is: “There is no disease.” Then when disease seems to be attached to our body, we understand that it is an image of so-called mortal mind that we have accepted as our thought and reflected as body. Body has nothing to do with the sensation of disease. This sensation formed by so-called mortal mind is wholly mortal mind belief — nothingness. It does not exist unless we believe in it. But as long as we seem to experience in the body the images of mortal belief, we are believing that disease is in the body.

Are we aware how much of the time our mind is fretting itself, or is in a state of fear or anxious thought; how much of the time our so-called mind is disturbed and dissatisfied; how unaware our mind is of the spiritual facts that make up our present existence? All these mental conditions are expressed outwardly as physical or bodily conditions.

In *Science and Health* Mrs. Eddy says, “A sick body is evolved from sick thoughts.” But the human mind often reverses this statement of fact, and assumes that we experience sick thoughts and sick feelings because of a sick body. Students of Christian Science are very prone to correct their physical inharmonies by correcting them in the body — just as *materia medica* does. They believe their physical inharmonies are formed in and of the body, because they see in their body the image of the mind, and they think these images have their source in the body instead of in the mind.

Body acts only as a mirror to give back to Mind the images that Mind, itself, is being. A rule from our textbook states: “Detach sense from the body, or matter, which is only a form of human belief . . . [and fix] your gaze on the realities supernal.” And as we detach the belief of disease from the body and understand it as belief only, therefore nothingness, we are in a position to replace the false belief with spiritual substance — the body of Soul. As Christian Scientists we know that the physical conditions seen in our body are formed by our own mind, and that in order to have a harmonious body it is necessary to have a harmonious mind. And this is true of each higher concept of mind and body that we entertain in thought.

We who are students of metaphysics understand that the body is governed by the mind, not partially but wholly, and that the only way one can improve the mind and thereby improve the body is by knowing the truth about both mind and body. As we hold the vision of the grandeur of reality, we renew our present body by the transformation of our mind. The textbook tells us, “Mind governs the body, not partially but wholly.” Then the only way we can correct so-called bodily conditions, is to let this Mind, true consciousness, break through material beliefs and reveal the one ever-present, spiritual body — the body of Soul.

### *Unfolding Ideas*

All facts that we know humanly are summed up in the perception of the one fact that when we see, know, or understand anything that pertains to our human body or present world, it is the unfolding spiritual ideas and their identities.

It is well to remember that it is “the spiritual which determines the outward and actual.” (*Science and Health*) It is the unfolding spiritual ideas and their identities, and not organs, which determine the outward and actual of my present so-called human body. These unfolding spiritual ideas act upon the false beliefs in my thought about body, until these false beliefs yield to the truth of the unfolding ideas. Conscious unfolding ideas are the substance of my heart and my stomach and of every organ I know humanly, and is the outward and the actual of my human body, when determined by these unfolding ideas and not by material beliefs.

As we let God’s spiritual ideas of strength, health, activity, perfection and dominion — ideas eternally present and powerful — take possession of our thought, these spiritual ideas act upon the beliefs that we entertain about body, until these beliefs yield to the truth of these eternal ideas. As it is with body, so it is that these conscious unfolding spiritual ideas, when accepted in thought, determine the outward and actual of business, home, nation, human efficiency — or anything of which I am conscious — that make up the body of Soul in its universal sense.

### *Spirit is the Only Substance*

Edward Kimball gave the following statement in his first Normal College Class:

“The universe is spiritual because all cause is Spirit, Mind. The flower, bird, landscape, rock, house, stomach, eye, hand, arm, leg, head, all are spiritual. Mortals, placing substance, cause, law, as matter and material, of necessity view things from a material point of view. And this is all that ever makes them seem sick and dying.

“When mortals change their viewpoint, we will have flowers that cannot fade, birds, animals, and men that cannot sicken and die, and stomachs that cannot be disturbed, legs that cannot be lame, eyes that cannot be blind.

“As matter, animal, tree, flower, bird, stomach and man are governed by so-called laws of matter — beliefs only — which, if not broken by the apprehension of Spirit and spiritual law, will go on being governed wrongly to ultimate discord and destruction.”

Mrs. Eddy tells us in *Science and Health* that “Spirit is the only substance.” Then the most important requirement in Christian Science practice is to gain an understanding of the fact that the substance of all things is Spirit. Since Spirit is the only substance, then Spirit is the substance of man and the universe; therefore man and the universe are immortal, perfect and indestructible Spirit. For example, in *Science and Health* we read: “Bones have only the substance of thought which forms them.” And through the understanding that bones are spiritual thought formations, we prove that bones are not broken. Bones are indestructible, since their life, substance and continuity are in and of Spirit.

When we understand that Spirit is the substance of man and the universe, then everything pertaining to our body, such as heart, circulation, elimination, eye, and stomach, everything pertaining to nature such as trees, flowers, and crops, all things of the universe such as government, brotherly kindness, environment, achievement, can be proved whole, active, perfect and permanent. These ideas do not function in and of themselves; they are governed by the law of Spirit. Spiritual ideas do not change or fail in the realm of Spirit; therefore their corresponding identities — man and the universe —

do not change or fail. All ideas live, move, and have their being in Spirit, and their spiritual identity is man and the universe.

I shall relate an instantaneous healing of a withered helpless arm that took place when the seeming condition of witheredness and helplessness was detached from the arm and dealt with as belief only, therefore nothingness. In belief, because of an accident, this woman had carried around this withered, helpless arm for seven years. She had exhausted the resources of all local practitioners, and whenever a lecturer came to her city, she talked her case over with him, had some treatments, but received no help. Her husband traveled and she often went with him, and whenever they stopped in a large city, she hunted up the leading practitioner, rehearsed her case, had some treatments, but to no avail.

Each practitioner tried to help her understand that the trouble was not a condition of her arm; that her arm was not material, but was of the substance of Spirit; that her arm was a divine idea, even though imperfectly conceived; and that false belief could not attach itself to what Spirit was being. They tried to help her understand that this seeming condition must be detached from her arm, which was of the substance of Spirit, and handled as a mistaken sense or false belief. They emphasized the fact that for her to admit an error produced the error, and was all there was to the error. But, unconsciously, she held to the belief that the witheredness and helplessness were conditions attached to her arm and were something that had to be healed.

On one of their trips they arrived in New York City, and as soon as they were settled in their hotel she got out her *Journal*, found the name of a practitioner, and made an appointment. Above everything else, she wanted her healing. As she sat waiting for the interview, she thought, "I will not tell about this arm another time. I am so tired of repeating it over and over, and it is only belief, anyway." For the first time there dawned upon her conscious thought the nature of belief — belief was no thing, no condition, no presence, but simply an illusion held in her thought, therefore nothingness.

When she entered the office she said to the practitioner, "You know that God heals, don't you? You know that God can heal anything?" The practitioner replied: "Why, yes! God, or Mind, heals by revealing to us that any seeming imperfection is, in its reality, a divine idea of Spirit and is already whole. False belief cannot keep us from knowing things as they are — perfect and whole." The practitioner gave the woman a treatment and showed her out of the office. When once outside, she found her arm restored in size and activity, and as perfect as her other arm. What had taken place? She had let go of her belief as being the substance and condition of her arm, and her first step in that direction was taken when she resolved not to acknowledge it again. So-called mortal mind had yielded to the truth of divine Mind. She had replaced her belief in an object of material sense with a fact of Soul. Her arm, all those years, had nothing to do with the sense of witheredness and helplessness. All those seven years her arm was of the substance of Spirit, therefore incapable of discord and decadence. So-called mortal thought formed the condition of witheredness and helplessness and they were present only as mortal thought. With the disappearance of belief from her thought, the substance of Spirit was revealed in its ever-present wholeness.

The all-knowing Mind does not believe. The all-knowing Mind knows eternal perfection and reflects this eternal perfection as man and the universe. In all practice

work, we let the truth that Mind knows, take possession of our thought, and this truth dispels any seeming belief. At no time are we confronted with anything but the real — the eternal substance of Spirit.

The things of our world and the people of our world may appear to us as material and with material accompaniments, but as we progress in metaphysical understanding, there appears in our world a corresponding identity of this higher understanding, and the things of our world and the people of our world appear in their true nature — expressions of Spirit. In her *Message to The Mother Church for 1900*, Mrs. Eddy has written: “Man and the universe coexist with God in Science, and they reflect God and nothing else.”

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#### Excerpt from Association Address of 1938

At last year’s association there was read and discussed a paper on the subject ‘Body,’ and many times since then I have been asked either to repeat that paper or give something further on the same subject.

In giving the lesson on body last year, it was my hope that it would prove helpful to those who were making the mental adjustment from the false concept that their present body is human and material, to the understanding that their present body is divine and spiritual.

Today my hope is that this lesson on body will help all of us to give up some of the misconceptions that we have concerning our so-called human body and its functions, and help us to establish in our consciousness the spiritual ideas which are the facts about our so-called material organs and their functions.

Much of our work in the practice of Christian Science consists in gaining a true estimate of our so-called human body. We are bringing every thought — that is, every member of the body — into subjection to Christ, and we are finding the reality of what appears to us to be a human or material body. We are proving that there are not two groups of creation — the spiritual and the material. There is but one — the spiritual. We are proving that what appears to us as human or material creation is the one spiritual creation at hand, imperfectly known because seen through the lens of false material sense. When once we estimate the so-called human body as being the divine body, then our body ceases to be human to us and is divine.

#### *The Organs and Functions*

According to belief the so-called human body is made up of many organs, and each organ is supposed to perform some specific function in and of itself. We seem to have many organs because the one organ is reflected infinitely; the multiplicity of organs is seen only in the phenomena.

Our so-called organs are not created, but are reflections of the one organ, and this one organ is enough because it is infinite and is reflected infinitely. Every organ is a sound organ, because it is the reflection of God, Mind, which is the one organ. This one infinite organ is never too large or too small, and never functions imperfectly. It cannot

be diseased because it is not matter. All there is to a so-called human is the living, conscious, active idea of Truth, and this truth is the substance or being of all reflected organs.

To human sense, every organ appears to function or to do some specific thing in and of itself. But we are learning in Christian Science that God, Mind, is the one and only organ, and performs all functions in and of Himself. Mind is the organ that functions as all seeing, hearing, feeling and thinking in and of Himself and not by means of anything. Because God, or Mind, functions, that which I refer to as my body, which is the reflection or the identity of Mind, functions coincidentally, but never in and of itself. Everything that goes on in my body is the reflection of what divine Mind is doing or being; even my present body is doing and being right now what God (my Mind) is doing and being.

Stomach, bowels, lungs, heart, kidneys, never do anything in and of themselves. What they seem to do in and of themselves is, instead, the conscious divine Mind functioning in that very place. What appears as the functioning of the many organs of our present human body, is the functioning of Mind reflected infinitely. It is the one sight, the one hearing, the one thinking, the one action, reflected or manifested infinitely.

We do not just happen to have so-called human bodies and our so-called human bodies do not just happen to function in the manner in which they seem to function. We do not just happen to see, hear, breathe, digest, eliminate, or generate, humanly. We have — or rather are — these organs and functions individually and humanly, because they are the divine organ and the divine function “seen through a glass darkly.” It is “material sense [that] defines all things materially, and has a finite sense of the infinite.” (*Science and Health*)

When the student is convinced, through reason and revelation, that the body he now has — or rather is — is neither human nor material, but is divine and spiritual; and when he is convinced that his so-called bodily functions are neither in nor of material organs, but are operations of divine Mind, or operations of unfolding spiritual ideas objectified or identified, then he will give proof of harmonious immortal body here and now.

Many students are calling some functions good and some functions bad; they want to stop or suppress or be indifferent to some functions and want to perpetuate other functions. But they all agree that the beating of the heart and respiration should go on perpetually; and they will go on forever but in changed form, as belief changes to understanding and divine Mind is found to govern the organs and functions of the entire system. (See *Science and Health* 124:32; 384:30.)

Any organ or any function that is natural to the human body is needful. The heart, the lungs, the liver and the kidneys are needful, and the secretions of the glands and of the mucous membrane are likewise needful to our present state of existence. Whatever is natural to our so-called human existence is the divine fact at hand, imperfectly known. What is it that says some parts of the body and their functions are either comely or uncomely? It is merely our ignorance of the divine fact at hand. There is not one ugly or material thing in the body of God, which body is man.

In I Corinthians we read, “Those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have

more abundant comeliness.” When ignorance becomes understanding and we see the divine facts of creation, then every organ and function will be seen in its true depict.

Do not fear anything that your present body seems to be doing. Every cell, fiber, tissue, gland, organ or muscle of the human body exists right now in the one Mind as idea, and each idea is proclaiming, “I am reflecting God. I am expressing God.” The textbook states, “Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.”

Because Mind functions, my body or parts of my body, being the manifestation or identity of Mind, must likewise function. The function of Mind is its ability to think and know and realize; therefore my individual mind, by reflection, thinks and knows and realizes. The stomach, by reflection, does what we call digest, not because the stomach in and of itself does anything, but when correctly understood, it is an unfolding idea. Its source and being is in God, Mind, and its functioning is the functioning of Mind. Digestion is the human claim that stomach, in and of itself, digests material food, and indigestion is the human claim that stomach, in and of itself, cannot digest material food. But stomach being an idea in God, Mind, must digest and function perfectly by reflection.

The normal functions of my body are merely my highest concept of the unfolding ideas of Mind. The normal functions of my body are the phenomena of the unfolding idea in my consciousness, and are the coincidence of the human functioning with the divine function. The abnormal functionings of my body are the phenomena of my false beliefs, which are the reverse of the unfolding ideas in my consciousness. For instance, pain, sickness, poison are only beliefs about the one body, and are never conditions of my present body. They are the phenomena of false beliefs objectified to my sight and sense. Such claims are healed by the presence of the unfolding spiritual idea, active in my consciousness as the harmony of Mind.

### *Secretions*

Since there is but one organ, there is but one secretion, and this one secretion is reflected as so-called bodily secretions. The secretions of the glands, the liver, the mucous membrane, etc. are very necessary to our human existence. These secretions are various manifestations of the one secretion, which correctly understood is Mind unfolding infinitely as infinite spiritual idea.

When we fully understand that what we know humanly as secretion is a divine idea ever functioning perfectly, then we shall cease looking to the liver or the kidneys or the mucous membrane as doing something in and of themselves, when there seems to be too much or too little secretion.

Humanly speaking, the function of the liver, the glands, and the mucous membrane is to secrete, and when we understand that these secretions are not matter or in and of matter, but are unfolding spiritual, conscious ideas, there will never be too much or too little. Our so-called bodily secretions are perfect and act in accord with the divine idea. This fact, understood, is law to the outward and actual phenomena of secretions.

The secretions of the glands and mucous membrane are necessary to our present human existence. Today, there is much said about morbid secretions, and how morbid



secretions inflame the nerves and render inactive the functions of the body. But we are to remember that there is only one secretion, and this one is the unfolding idea of Mind, and the claim of morbid secretions cannot be formed by this conscious Mind.

A morbid secretion is never a claim about the activity of the one secretion, but is a claim of our entertaining false beliefs — a morbid condition of thought, or a thought that is not active as truth. It is a claim of the inability to behold God's idea. This morbid state of thought is usually the result of criticism, condemnation, worry, fear within our thought, and is reflected or identified as an inactive or morbid state of existence.

### *Elimination*

There is also much being said about faulty elimination. There is only one body, and this body is our body by reflection, and there is nothing in this one body that we want to take out or that we could put back in. The activity of this one body is the activity of infinite unfolding ideas in Mind, and this fact of perfect action entertained in our thought eliminates or removes all phenomena that false belief says need removing. The only thing that can be eliminated is false belief, because the body is eternally pure and exists as a state of Mind made flesh.

A Surgeon-General of the United States Army has said, "If the human body would eliminate properly whatever it needed to eliminate, there is no reason why we should not live forever." If we eliminate the false beliefs from consciousness properly, the embodiment of divine Mind would go on forever. In divine Science there is nothing to be eliminated. The human body is already doing the thing it ought to be doing because it exists as the outward and actual expression of divine Mind.

### *Circulation*

The circulation of the blood is considered to be the vital function of our present body, because blood is supposed to nourish and sustain all parts of the human body. Blood needs to circulate humanly, because blood when correctly understood is the conscious substance and action of all that constitutes body.

When we think of blood correctly, we think of it as being the conscious omnipresence of Mind or Life — the active conscious substance of all things. The blood could not know itself in a state of separation. A part of the blood which is called red corpuscles could not go to the interior of the body and leave the blood in a depleted condition, as in pernicious anemia. Red corpuscles belong to the blood, and blood being an infinite spiritual idea is always intact. Therefore blood could not know itself as divisible and experience a loss of a part of itself, as in a hemorrhage or excessive flowing.

Blood, as spiritual idea, reflects infinite Love and harmony, and in the claim of hemorrhage we must know that the only flowing there is, is the perpetual operation or flowing of divine Love. The belief in my thought that conscious Love can stop operating or flowing permits the belief that blood, as matter, begins to flow but is now passing away.

## *Faculties and Channels*

We are all vitally interested in the function that we call faculties. And when we see this function in its true light, it adds much to the enjoyment of our present day. There is but one infinite faculty — the faculty of Mind. This one faculty is enough for everyone. The multiplicity of the one faculty is in the phenomena. The unfolding idea or the one faculty is objectified as seeing, hearing, feeling, tasting, smelling. Being God's faculty, it is indestructible, because it is His vision of Himself — His vision of His infinitude. Because man is forever what God is, man reflects God, or reflects the one infinite faculty.

The only reason any faculty seems to be defective is because we believe it to be in and of matter, instead of in Mind. We believe that our sight is in and of material eye; we believe our hearing depends upon material ear; and that our feeling depends upon a nerve. But when we realize that our individual seeing, hearing, feeling, tasting, smelling is coincident with Mind's seeing, hearing, feeling, tasting, and smelling — this is enough to heal the belief of imperfect faculties.

Today we hear much about channels or mediums. Mind does not see through eyes. Mind does not need a channel or a medium through which to see. According to human belief, nerves are the channel or medium of all activities, all functions, all sensation. The belief is that a nerve has its source in and of the brain; but the fact of what we know humanly as nerve, is an emanation of Mind, and expresses the activity and sensations of infinite Mind. Nerves of themselves do not feel. When we think of nerve rightly, we think of the idea of omnipresent conscious action and sensations that divine Mind is being. God does not have anything to work with but ideas, and He does not use anything as a channel or a means. He imparts His ideas to us without any intermediary.

## *Body the Unfolding Spiritual Idea*

Many students of Christian Science, as yet, are far from dealing with their present bodies scientifically and intelligently, and according to the facts of spiritual creation. They do not, as yet, understand that any member or any function of their so-called human body is something of divine creation and should be seen in its reality. In *Science and Health* Mrs. Eddy says, "This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected." Therefore, any member of my present body or any function of my present body is the unfolding of the spiritual idea and its corresponding identity.

Conscious Life, or Mind, is forever unfolding itself to itself as the spiritual idea and its identity, right here, in what I know humanly as my heart. Conscious Life, or Mind, is ever aware of itself as action — omni-action, perpetual action, action without variableness or shadow of turning. And this conscious idea as action is what I experience humanly as the beating of my heart or as any so-called bodily function.

This conscious Life, or Mind, is also unfolding itself as the ideas of substance, form and permanency, in what I know humanly as my heart. All there is to what I know humanly as heart is the omnipotence, omniscience and omnipresence of Mind. This one infinite particular idea, which is conscious Life, or Mind, is the one and only heart. Every individual's heart is the one heart in expression. So what I call my heart is the

God-heart, the only heart, and it cannot fail. It is the heart in the Mind of God, manifested in man or body.

If we fully understand that what seems to us to be material organs functioning in and of themselves, are instead divine ideas in operation, we could never again have an evil, material sense of our stomach as a vacuum, as finite and limited and bounded. We understand stomach as what it is consciously being; and, as idea, it is ever manifesting the functions or conscious operations of Mind, such as power, action, form and substance. What we call stomach secretions are what conscious Mind is being to Himself. These functions are never non-intelligent matter, and there is never a lack of any needed thing. Stomach is the omnipotent, omniscient, and omnipresent being in particular expression.

As it is with stomach and heart, so it is with liver, lungs, glands, membranes, nerves, blood, etc. All are infinite spiritual ideas in the divine Mind, and are manifested or identified in man or body. Whenever we take the heart, stomach, or any other thing that constitutes body, out of its source of being — the divine Mind — and consider it from the viewpoint of matter or mortal mind belief, then we have separated these ideas from the divine Mind and from divine law, and they will appear to us as material, mortal, destructible, sick and dying.

Heart trouble or stomach trouble does not require matter through which to express itself; it requires belief only. Mrs. Eddy says that mortal mind “feels, hears, and sees its own thoughts.” If all the so-called material organs that comprise my present body were recognized as divine ideas and demonstrated to be such, perfection and immortality would be law to every one of them, and the so-called laws of belief would give place to divine law.

Every so-called physical problem is the misconception or miscalculation of the human mind in regard to the source and origin of everything that we know humanly. If a thing exists humanly to us, it is because it exists divinely in fact, and no matter what my human concept of a divine idea is, the divine fact or idea is all there is to my human concept.

If I believe the thing at hand is material, or even an improved belief, then I am apt to try to change it or heal it. If there is on my part any recognition of the material or the human, as such, any wish or desire to make anything over or better, then I am not considering the thing at hand as the divine idea or the only creation.

In order to work out physical or bodily problems, we need to turn completely away from the material or mistaken sense of things and conditions, turn completely away from improved beliefs and human concepts, and keep thought on the infinitude of Mind as an infinitude of divine ideas.

We cannot think of anything outside of illimitable infinity, and if we keep our thought on the fact that everything in infinity is eternally perfect in being and eternally perfect in manifestation, this great truth will spiritualize our thought, and divine ideas will appear to us in perfect forms which we can understand in our present state of consciousness, and according to our present needs. In this way we overcome age and death, and prove that we are immortal beings here on earth even as we are in heaven.

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Excerpt from an Association Address of 1945

*Body – The Embodiment of Ideas*

Dr. Lyman Powell, in his book, *A Life Size Portrait of Mary Baker Eddy*, makes a remarkable statement. It is so fundamental that every student of Christian Science should understand and practice it, when considering the so-called human or material body. Dr. Powell says, “Things are not what they seem. They are figures of the true. If our faith were but more simple, we should see them as they are, expressions of the divine, in forms we call material.”

So-called material things are never entities, never existing things. They are figures or symbols standing for true values or for divine ideas, just as the figure or symbol ‘2’ stands for an unchanging value in mathematics, or the note or symbol ‘do’ stands for an eternal tone in music.

As students of Christian Science, we understand that these figures or symbols that seem to constitute man or body, are not the way false sense or educated belief is interpreting them. Everything that constitutes man or body is as it is in Truth — expressions or forms of the divine. In music or mathematics we use the figure or the symbol, but all the time we are considering the value or true idea. Likewise, we use the symbols or figures that false sense says constitutes man or body, but all the time we are considering the eternal verities or divine ideas — just at hand.

There is a woeful lack of understanding among Christian Scientists in regard to their present body. This lack of understanding of our body keeps us from showing forth better bodies. If we wish to heal quickly and permanently, as Jesus did, we must understand our present body as body is. And it is equally essential that we practise this understanding in order to give to the world the true sense of body that Jesus had.

All down the ages our present body has appeared to be matter, and to improve our body we have endeavored to improve matter-substance with matter. This is clearly illustrated in the woman of today. Woman, being the more spiritual sense of the so-called mortal, is endeavoring to improve her present body and make it more supple, more youthful, and more beautiful. In doing this, even though not understanding the principle involved, she is showing forth her innate spirituality or improved belief. Materiality has laughed at these endeavors, but woman has persisted, and is winning in her desire for a perfect expression of her thought.

In the practice of Christian Science, we spend much time in gaining a true sense of body. With the revelation of Christian Science, we began to consider the body from a metaphysical standpoint, or from a state of mind somewhat illumined with the facts of divine Science. From the standpoint of metaphysics, we do not deny our body because it seems material to us, but we do deny our human material sense of body. We keep our body, and we understand and affirm that our body is an eternal verity, intact here and now, as it is in Truth — the one eternal body, the forever embodiment of divine ideas.

The false appearance or false material sense that we call body is not body at all, but is a misconception of the one eternal body at hand. How many of us are willing

to be “absent” from this limited material sense that we call body, and to be “present” with the true sense of body that is spiritual, painless, harmonious, Mind-governed and Mind-sustained?

Christian Science came to this age to restore to us our rightful heritage — a divine sense of body. Christian Science does not take away our body, but it gives us a divine sense of body; it restores to us our heritage of divine embodiment, which was the sense of body that Jesus had.

It is right to expect that those of us who earnestly study and strive to apply the teachings of Christian Science should show forth the effects of this effort in better bodies — bodies exempt, in a measure, from age and decay. Why are we so slow in showing forth better bodies? It is because we deal with the misconception of our present body — we deal with the figures or symbols as though they were body, and fail to consider the true character of our body — the embodiment of divine ideas at hand. We fail to demonstrate a more perfect sense of body because we do not understand body as body really is.

To the sense of the disciples, Jesus’ body was material, but Jesus had the true understanding of his body. He said: “Spirit hath not flesh and bones, as ye see me have.” Jesus understood that he lived in Mind or Soul, and this understanding gave him flesh and bones that were not material, but divine ideas. This understanding of body, as the embodiment of divine ideas, enabled Jesus to demonstrate over sin, sickness and death.

### *Misconceptions about Our Present Body*

Let us for a while consider some of the misconceptions about our present body, which keep us from showing forth better bodies, and keep us, as sponsors for this twentieth century, from giving to the world the true sense of body that Jesus had.

#### *The misconception that our body governs our mind:*

There is an almost universal misconception that the body governs the mind. This misconception says that if there is an inharmonious experience such as pain, weariness, sickness, disease, or accident, all these seeming experiences originate in the body. The very reverse of this misconception is true, yet it is the last lie that will of “its own consent yield to Truth,” Mrs. Eddy tells us in *Science and Health*. She also informs us that “the material body manifests only what mortal mind believes, whether it be a broken bone, disease, or sin.” Again in *Christian Healing* she says: “Man thinks . . . when he is sick, disease controls his body to whatever manifestation we see. But the fact remains, in metaphysics, that the mind of the individual only can produce a result upon his body.” And since there is but one Mind, our Mind, then this Mind governs our body wholly and spiritually.

#### *The misconception that functions depend upon the organs:*

Another misconception about our present body is that all functionings such as hearing, seeing, breathing, digesting, circulation and elimination are carried on and are dependent upon the formations or organs that constitute the human body.

Now the fact is these so-called organs are here as eternal infinite ideas of Mind or Soul. They are not organs, but are infinite ideas. And what appears to be the functionings of these organs — the hearing, seeing, breathing, digesting, circulation and

elimination — are not operations of the so-called organs, but are the conscious operations of Mind or Life, itself.

Let us turn from the misconceptions about body — turn from the figures or symbols — to a true estimate of our present body and our present functionings. We all believe these truths about our body and its so-called organs and functionings, but to many of us they are as yet remote and something to be consciously attained at some future time. But, students, the fact of our spiritual body is here eternally, and should be demonstrated in our present-day living as the only body here.

*The misconception that life lives in the body:*

Another misconception that mesmerizes most of us is that Mind or Life lives in our so-called material body. As we reverse this lie, we find that Mind or Life does not live in our so-called material body — does not live in the figures or symbols; but our body, as infinite ideas, is embraced in Mind or Life. The body that we falsely regard as matter is, instead, divine ideas — the embodiment of Mind or Life — and is the only body at hand.

*The misconception that body manifests disease:*

Another misconception that we are to dispel from consciousness through metaphysical work is that our present body evolves and manifests disease. Our so-called material body — the figure or symbol — is a state of belief only. Now this belief that our so-called material body and its organs can form and manifest disease is a misconception about the one and only body. Body — the embodiment of ideas — does not form disease. Body does not form or manifest anything in and of itself. Body is forever immediate with Mind and represents all that Mind is being, consciously, actively and eternally.

For our body to experience disease, disease would have to be a sense or experience in Mind or consciousness. But Mind or consciousness is infinite Truth, and this fact excludes any false limited belief in a diseased body. Matter and disease are never conditions — they are states of belief only. Matter and disease are as much a state of belief about our real and only body, as two and two are five is a state of belief about the fact that two and two are four.

We should understand that materiality does not lie in the things that we call material. There are no material things. What we call material things are, in reality, thoughts which divine Science translates as ideas of Soul. Everything that exists is pure thought — the thought of God or Mind.

The materiality that we think we see is entirely in us, is entirely in the observer. Our false sense or false education dulls our vision of what is actually present. The temptation to believe that things are what they appear to be, suggests itself to the mentality of each one of us. Jesus is recorded as saying: “Watch and pray, that ye enter not into temptation.”

There is no need to watch and pray for protection from something called ‘matter,’ but we should watch and pray to be protected from the temptation to believe that that which arises in consciousness is material. The temptation is always present for us to accept what we think we see, in the way that educated belief defines it, instead of dealing with it as it is in truth.

If we are trying to heal another, we should never argue with him about his so-called material body as though it were something real and filling space, but we should argue against his belief or illusion about body. His body is as it is in fact, and is uni-

versal. It fills all space and is not at all the way it appears to be. The false appearance which seems present is the counterfeit of the one and only infinite universal body at hand. Body is eternally as it should be, but many of us in our practice work still try to heal that which is belief only.

When once we know our present body as body really is, we shall not want to heal it. We shall not be tempted to believe that our present and only body is the way finite sense interprets it. We shall not be tempted to deny the omnipresence of Mind's body — the embodiment of divine ideas — simply because our false educated belief calls that which is at hand material and diseased.

We never try to rid ourselves of the disease that seems to be present in our so-called material body. No. We rid ourselves of the false beliefs and aggressive suggestions that our present body is material and can be diseased. There is no connection between the so-called material body and God, so that God could heal it. To God, the so-called material body — the figure or the symbol — does not exist at all. God reveals Himself as one infinite universal divine body — the embodiment of Himself — and this body is already whole and perfect. Body is the immediacy of Mind, wholly spiritual.

In *Science and Health* Mrs. Eddy emphatically states: "There is no disease." There is no disease to consume, or to infest, or to subsist on man or body — the embodiment of divine Mind. Man or body — the embodiment of divine ideas — is never acted upon by fear, anxiety or discouragement through thought transference or through any other misconception of mortal mind. As the reflection of eternal Life or infinite omni-action, man or body is eternally acting and functioning in accord with God or Life.

Our textbook says, "Eradicate the image of disease from the perturbed thought before it has taken tangible shape in conscious thought, alias the body." And our textbook also tells us that it was Blondin's belief that he could walk the rope over Niagara's abyss of waters that "gave his thought-forces, called muscles, their flexibility and power."

Therefore when we, as metaphysicians, say the word 'body' we do not think of body as material, but we think of body as conscious thought or thought-forces. And when we wish to improve our body, we improve our thought.

*The misconception that matter is tangible:*

Another misconception is that our so-called material body is real and tangible. From a false material standpoint, our body does seem tangible and substantial to us, but through our treatments, we all prove that our so-called material body is illusion only and, as matter, is intangible. From the standpoint of spiritual sense, our material body, being belief only, is absolutely intangible.

Whether our body is tangible or intangible to us depends upon our viewpoint — depends upon whether our mind is illumined or unillumined with Truth. When we estimate our present body as being the eternal body of Mind or Soul, no matter how it appears, then our present body is divine to us. Our body remains always the same; it is our sense of body that we change.

*The misconception that our body dies:*

Another misconception that many of us have is that our body dies. Now, Mind or Soul and its embodiment or body can no more be separated from each other than the sun and its light can be separated. Body is phenomenon. Body or phenomenon is noumenon, or

Life reflected in spiritual existence. Since noumenon or Life cannot die, then there is no phenomenon called death. Noumenon and phenomenon is one inseparable being. No matter what the false senses may tell us, our present body can no more die than our present Mind or Soul can die.

The misconception of mortal mind tells us that our body dies, but if we accept this lie about our body, we are not Christian Scientists. By reversing this misconception called death, we arrive at the fact of being, and learn that our body, being inseparable from Mind or Life, lives eternally.

In “The Acts of John” translated from the Greek, John asked Jesus, “Master, is there any material body?” Jesus answered: “The saints have believed that their bodies were fashioned of clay and by reason of such believing have been betrayed to death.” And are we not, in belief, being betrayed to death when we believe that our body is matter and can be separated from Mind or Life?

Death could not occur, even to our material sense, were it not for our false educated belief that Mind or Life and its spiritual embodiment or body can be separated. Mind and body is one inseparable entity, existing eternally.

*The misconception of mental malpractice:*

There is another prevalent misconception entertained by many Christian Scientists which says that mental malpractice can affect our body. This misconception says that “one human mind can influence another and in this way affect the body,” but our textbook goes on to tell us that “we rarely remember that we govern our own bodies.”

In *Miscellaneous Writings*, Mrs. Eddy says, “No person can accept another’s belief, except it be with the consent of his own belief.” Therefore when we accept in our thought the misconception that another’s thought can affect our body through thought transference, it is mortal mind’s false belief that we are entertaining. The lie of mortal mind is seeing and feeling its own images of thought, but believes these images are formed in and of another’s thought.

The function of our body is to act like a mirror. Our body enables our mind to see its own images of thought and in this way correct them. So-called mortal mind, that we sometimes entertain as our thought, sees and feels, in its own body, its own images of disease, imperfection and inharmony, which our textbook tells us we remove “by addressing the disturbed mind, giving no heed to the body.”

Our body cannot oppose or hinder our doing this, any more than the mirror can oppose or hinder our taking the image of a rose from out of the mirror, by removing the rose from before the mirror. The images of mortal mind that we sometimes entertain as our thought, would be removed as easily and as quickly from our body as we remove the image from the mirror, were it not that this mortal mind that we entertain is a state of self-deception and believes that the trouble is in its body, and that its body must be healed.

The mental malpractice of mortal mind and its aggressive suggestions would entangle our free limbs, cripple our capacities, enfeeble our body, and deface the tablet of our being, (see *Science and Health* 227:26), and then mesmerize itself into believing that the material body is doing all this in and of itself. So-called mortal mind, that we sometimes entertain, is the only mental malpractitioner, and that in belief only.



The almost universal tendency is to accept this misconception which says that our troubles are physical instead of mental; to accept this misconception that pain, stiffness, swelling, inflammation, weariness, disease of every name and nature, is a condition of our body, instead of an image formed within our mind.

Many persons are trying to take the trouble out of the body by treating the body through medicine or through metaphysical practice, instead of uncovering in the mind the false images of thought and casting them out from the mind. When the false thought is removed from our mind, our body is found to be our divine body already whole and perfect.

### *A True Estimate of Our Present Body*

Let us bear in mind two basic points. First, everything has its source in Mind and is the immediacy of Mind. We receive nothing from the body, consciously or unconsciously. The function of our body is, like the function of the mirror, to give back to our mind its own images. Second, we see and feel the qualities and contents, not according to false educated belief, but as they are in fact or truth.

Jesus brought forth his body from the tomb and later appeared to his disciples through closed doors. Jesus could do this because he had translated his material concept of body back into universal Mind. Jesus' body was wherever his thought wished it to be. And so, as we translate our concept of body back into infinite universal Mind, our body, being immediate with Mind, will be at our service just as much as the multiplication table is at our service.

Jesus understood his body as the language of Mind — as his conscious communion with Mind. And today our embodiment of ideas — our conscious communion with Mind — is perpetually giving to us “the beauty of holiness, the perfection of being, imperishable glory.” (*Science and Health*) This language of Mind is the body that Jesus had — the one body, the body that is our body eternally. The promise of this perfect embodiment of ideas is given in this poem from *Miscellaneous Writings*:

*When from the lips of Truth one mighty breath  
Shall, like a whirlwind, scatter in its breeze  
The whole dark pile of human mockeries;  
Then shall the reign of Mind commence on earth,  
And starting fresh, as from a second birth,  
Man in the sunshine of the world's new spring,  
Shall walk transparent like some holy thing.*

## THE TRUTH ABOUT BODY

by

Dorothy Rieke

Wonderful things take place in the realm of healing when we know and understand the truth about body — when we have the right concept of body. During the past year, I have witnessed two healings of what, probably, would be called cancer because, in each case, the patient and I were stubborn in standing steadfast in the fact that not only did the patient have a perfect, spiritual body, but also, the right concept of body. Probably, some of you remember a rather whimsical statement my husband made, in one of his lectures about body when he said, “All of our troubles come from worrying, fretting, and stewing about the physical nobody which we are really not, instead of appreciating the spiritual somebody which we really are.” Let us refuse — absolutely refuse — *to be mortal*, material, physical nobodies. We do not deny that we have a body, but we disclaim a mortal, material body that can have aches and pains, that can be too fat or too thin, that can be imperfect in form or outline, that is subject to disease, that could function imperfectly or grow old. We must rejoice that we are really spiritual somebodies, in the kingdom of heaven. We have a body. The body we have is real and eternal. It is spiritual, perfect. It is beautiful in form and outline. It functions harmoniously and is divinely active.

What is your body? Is it not your identity? Is it not the embodiment of all the right ideas which constitute your being and identify you as an individual child of God? Mrs. Eddy uses the terms “identity” and “body” synonymously. You are all familiar with the question in *Science and Health*. “What are body and soul?” In giving the answer to “What is body?” Mrs. Eddy uses the word *identity* instead of *body*. She writes, “Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love.” It is interesting to note how Mrs. Eddy sought to make it very clear that there is but one body, and that body is our spiritual identity.

In the very first edition of *Science and Health*, the answer to the question, “What is body?” read: “The spiritual body is idea and God the Principle, substance, Life, and intelligence of the idea.” But Mrs. Eddy was not satisfied with this answer because the words, “The spiritual body” might suggest that there could be another body. In a later edition, she wrote, “A material body is a mortal belief, dust to dust.” Even though she made nothing of a material body — other than a mortal belief — she was still not satisfied with there even being a suggestion of a belief of a material body. Thus in the last edition, we find the simple, clear unfoldment that body is *identity* — wholly and completely spiritual. There isn’t even the suggestion that there might be a material, physical body, or even a dream or an illusion or a belief of a material, physical body. Isn’t it thrilling to realize that the only body we have, the only sense of identity we have, the only substance we have, is this manifestation of Spirit? In the textbook, we read, “When you say, ‘Man’s body is material,’ I say with Paul: ‘Be willing rather to be absent from the body and to be present with the Lord.’ Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness.” What is

being “absent from the body”? Is it not, as Mrs. Eddy said, giving up your material belief of mind in matter? Is it not denying, wholly and completely, a mortal, material body? And what is being “present with the Lord”? Is it not claiming the one Mind, God, as our mind? And rejoicing that the only body we have is the body that divine Mind forms — His perfect, spiritual likeness?

You know, it is absolutely impossible for there to be such a thing as a material body. How could there be a material body when there is no matter? Everyday you rejoice in the Scientific Statement of Being. You claim, wholeheartedly, that “All is infinite Mind and its infinite manifestation.” What do you mean by “All”? When you say All, do you really mean that All is God and there is none else? Then, there can be no matter, no material body. Later on, in the Scientific Statement of Being, you rejoice that man is not material. He is spiritual. It would be ridiculous to assume that that which is wholly and completely spiritual could have a material body. Hence, no material body. It is utterly impossible. Now, this Scientific Statement of Being is not just a formula which we use, hoping to bring about some changes in our living and in our being. It is the divine law of existence. It is the divine Principle of all living and being. This law completely eliminates any possibility of there being materiality, corporeality, physicality, anywhere — ever.

We need to rejoice, constantly, that right where you are — right there — Spirit, God, is present, making itself manifest. You are that true spiritual manifestation of God’s being. Therefore, the only body you have is the one pure, perfect, holy, beautiful, spiritual body. You can’t even appear to have a mortal material body. In the textbook, our Leader writes, “I cannot fail to discern the coincidence of the spiritual idea of man with the divine Mind.” You, likewise, cannot fail to discern the oneness, or coincidence, of your true, spiritual selfhood with all that is divinely mental.

I’m going to give you all an illustration as to how Mrs. Eddy thought and taught about body. The experience was related to me by a beloved and respected worker in Boston. Mrs. Eddy was conversing with one of her students who lived in her household. She touched his arm and asked, “What is this, John?” He replied, “Undestroyed human belief.” She shook her head and asked him the second time, “What is this?” He replied again, “Just a wrong concept of manhood.” She again shook her head. When she asked him the third time he said, “Well, I don’t think I know, Mother. You tell me.” She replied, “Just pure Spirit. Just pure Spirit.” Now Mrs. Eddy was not saying that a physical, material body is Spirit. She was indicating that the only body there is, is the one, perfect, spiritual body. She was indicating that right where this student was, all that was really there was pure, unadulterated Spirit, making itself manifest — not through matter, or in spite of matter, but instead of the concept of matter, and because of the allness of Spirit. If you will admit the truth that the only body you have — the only sense of identity you have — is the manifestation of pure, unadulterated Spirit, then, it will be easy for you to see the non-existence of blemishes, weakness, overweight, decay, disease, decrepitude, and death.

Christ Jesus certainly had the concept of just one body — and that one spiritual and perfect. He knew that divine and deathless being was expressing Itself through every fiber of the true, spiritual body — the only body, even the same body which was nailed to the cross and buried in the tomb. If Jesus had thought for a moment that he lived or died in a physical body, there would have been no resurrection. He walked forth from the

tomb because he knew that he lived, moved, and had his being in God, and expressed his true identity through a spiritual body which was incapable of injury, disease, or death. When Jesus ascended, he neither left a physical body behind nor took one with him. Neither did he lose his body, his sense of identity. He had the same body after the crucifixion and resurrection that he had had before. And he had the same body after what we call the ascension that he had before. For he had the one and only true spiritual body, which is the reflection of divine Spirit. What happened at the time of the ascension was this: Jesus had such a clear realization of the coincidence of the human and divine — he saw so clearly that man is the spiritual idea of God — that the view was beyond the understanding of the people who had always identified him with a material sense of body. Therefore, they could see him no more. But he did not go anywhere for, in his own words, he said, “Lo, I am with you always even unto the end of the world.” This true Christ, or spiritual idea of God, is the force and power that is with us and enables us to inspire and heal others today.

When you give a Christian Science treatment, you are rejoicing that God, the divine Spirit, is manifesting itself through the substance and through every function of your patient’s body. The only thing that is in your thought is true identity — the true body — which is the reflection of Spirit, “the reflection in multifarious forms of the living Principle, Love.” There is no other body, no other substance, no other identity. Divine Spirit is certainly ever-present, manifesting itself through the body. God is omniscient. Therefore, both you and the patient know only the truth which reveals the existence of a healthy, strong body.

I have long been inspired by what Mr. Edward A. Kimball had to say about body. He, too, emphasized that there is but one perfect spiritual body. I quote him specifically. “I do not hesitate to urge you to declare constantly the truth about body in order that the spiritual idea of body may silence and displace the material concept.” Mr. Kimball gives what I call a short, beautiful, powerful treatment for body in just a few words. May I share it with you? “Mind and ideas constitute the whole of matter. Ideas constitute the body or embodiment of Mind. Hence there is one infinite Mind and that Mind is our Mind. There is one infinity of body and that body is our body. Body is the infinite manifestation of Mind. All the things of body are eternal, complete, perfect, and perpetually active as ideas. The law of Mind to body is the law of harmonious perpetual action. Body will always be body. It cannot fail or be sick or change. It is the manifestation of vigor, vitality, strength, power, force, and perfect impulsion, and the divine law unto it is the law of strength and normal action.”

It has helped me a great deal in my understanding that there is just one body and that one, a perfect, spiritual body, to lay my hand upon myself and ask, “What is this?” Then I rejoice that right here, right now, right where this present body is — is pure unadulterated Spirit. In fact, this present body is one with Spirit as a drop of water is one with the ocean; and as a ray of light is one with the sun. There are a lot of Christian Scientists who say that there is just one body and that it is perfect and spiritual. But, at the same time, they are not willing to lay their hand upon themselves and say, “This present body is that one spiritual body.” And why should we be so loath to call our present body the perfect, spiritual body? Actually, the only material body anybody could ever have would simply be his wrong concept of body. Then why have a wrong concept

of body? Why not have a right concept of body? Why not have God's concept of body? The truth is that because God is our Mind, His concept must be our concept.

In *Miscellaneous Writings*, Mrs. Eddy writes, "But say you, is a stone spiritual? To erring material sense, No! but to unerring spiritual sense, it is a small manifestation of Mind, a type of spiritual substance . . ." Oh let us be rejoicing that we are incapable of "erring material sense." Because God is our mind and Soul is our sense of things, we are capable only of "unerring spiritual sense." Then, of course, the universe is spiritual, and a stone is spiritual. And, of course, the body of man is spiritual.

Now, since the only material body that anybody could ever have would be a wrong concept of body, isn't it important that we be rejoicing that the only concept of body is the spiritual concept — God's concept? We do not have an erring, material sense of body. We have an unerring, spiritual sense of body. Thus, it can never even seem to appear that any of us has a physical, material body. Hence, we cannot have the claims associated with such — no aches, no pain, no discords, no errors of any form or by any names.

Isn't that wonderful?

Rejoice daily, that there is but one body and that body is spiritual, perfect, and immortal. Rejoice that not only is that one perfect, spiritual body your body, but that you do not even have a wrong concept of body. Daily affirm, "I have only one body and that body is spiritual and perfect. I do not have a wrong concept of body. I have the right concept of body — God's concept of body — spiritual, perfect, whole, beautiful, and divinely active.

(This is taken from an association address given in 1976 by Dorothy Rieke.)