

**August 29, 2005 – Subject: Man**

**DEAR FRIENDS:** Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from: MARY BAKER EDDY –GOD’S GREAT SCIENTIST, VOL II – by Helen Wright.

Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me.” For three hundred years the few who understood Jesus’ life work were able to raise the dead. His grand demonstration was not generally understood, however, and so was lost, but Jesus prophesied to St. John in the book of Revelation that a woman would come, and through her teaching would lift all mankind above sin, disease, death. This woman, Mary Baker Eddy, and her revelation, cannot be separated.

We enter the kingdom of heaven only through a correct understanding of her and her revelation.

The concept of generic man is a complex one which has been explored in depth by other authors. The following discussion is based largely on a Christian Science talk given in the late 1940s:

God’s witness - God’s expression, or Christ - must always be present in order for God to exist.

In the light of the understanding of generic man or Christ it is plain what individual man must do to present, to realize, his individualization. When discord of any kind clamors for recognition, the Christ nature, generic man, the one complete idea of God, must be seen as everywhere present and in everything.

We don’t see another individual man because there is none to see. Therefore in giving a Christian Science treatment we must avoid seeing a human man or woman as an individual, because that is animal magnetism working in a most effective way to nullify the treatment. Animal magnetism is incapable of knowing anything other than individual man. It sees man as a mortal. The human man or

woman is never in contact with Christ, the generic man. Generic man, the complete idea of God, is both masculine and feminine, and the whole masculine and feminine man, the complete idea of God, namely, the reality of being, constitutes all, that is beheld. Individual man does not see another individual man. Why? Because “the Christian Scientist is alone with his own being and with the reality of things” (Mess. '01. 20:8). Mrs. Eddy saw that what is humanly known, as another man is included in generic man, for he includes all the right ideas that infinite Mind has. This generic man is forever joyous and free. When the practitioner as a man or woman treats an individual as a man or woman that is not Christian Science practice. There is no masculine Christ nature, no feminine Christ nature. The Christ nature is masculine-feminine, one word, one nature. When an individual, from the standpoint of the Christ nature sees generic man – the Christ, the complete idea of God – that is Christian Science treatment, and it heals. It is Immanuel, God with us, and is the idea of the Mind that is Love, known metaphysically as generic man or the Christ, but mistakenly known as man or woman. When we erroneously behold the material man or woman then the complete idea, which Mind has of itself, vanishes.

In the light of Truth concerning generic man, the statement: “Man is never sick, for Mind is not sick and matter cannot be” (1910 ed. 393:29) is illumined.

Generic man, the complete idea which God, Love, has of Itself, is not sick, for God is not sick. Then it follows that individual man, the individual concept of generic man, is not sick, for generic man is not sick.

In this treatment, individual man traces his at-one-ment with God-to-God, Love’s idea of Itself. Individual man experiences this at-one-ment through the realization that his own individual concept of generic man is God’s idea of himself. Unless individual man individualizes generic man, God’s idea of himself, he is not at one with God-with the kingdom of God latent within his own spiritual consciousness. Therefore if the treatment starts with individual man attempting to see the truth in individual man, either in himself or what he calls another, instead of seeing the truth in generic man who is God’s complete idea, the treatment is not scientific because it never gets back to God.

When individual man beholds the completeness of generic man, as Mind's complete idea of itself, he is at one with God, Mind. This is scientific treatment. Jesus and Mrs. Eddy and their students healed and continue to heal because they see God's likeness, generic man. In our divine understanding of generic man, we establish this individual man as ourself. Then our individualization of generic man, the complete idea of God, educes completeness in our individual nature and enables us to "behold in Science the perfect man."

Until all that appears to be separate from the Mind that is Love until the persons and things that seem to exist to us, are seen as the compound idea, or generic man, we are not accepting Mary Baker Eddy's teachings concerning the one full and complete idea, generic man, that unfolds God.

The many lives that seem to be present as persons and animals within the radius of one's consciousness must be recognized as the inversion of the one Life, God, which is unfolding generic man; that is to say: Instead of accepting as real these many lives they must be seen as the right ideas which are included in the one compound idea, generic man, unfolding one Life and action as itself, rather than being many individual lives and actions. All that the true student sees in the busy world –the people, the shops, the automobiles, the houses, trees, flowers – all of it is generic man, one complete idea of God. Mrs. Eddy taught us that the student is individual man individually reflecting generic man, one complete idea of God. As the student sees this, he is establishing his at-one-ment with God. He knows, "I and my Father [Mind] are one," because he is aware of Mind, of Love's expression of itself as and through generic man.

Everywhere in a busy city, life and action meet. It is generic man, one complete idea, regardless of the human evidence to the contrary. This is called generic life and generic action. The strength exerted by the people is generic strength; the intelligence expressed is generic intelligence. Intelligence, activity, strength, life, are ideas of the compound idea, generic man. The life, action, and intelligence are ideas of the compound idea, generic man. Generic man is the compound of these ideas and of many others, including law, substance, being, true selfhood.

It must not be forgotten that the one complete idea is seen presenting

this Life, action, strength, intelligence, while the human vision of the phenomena shows hundreds of human beings sharing intelligence, action, strength, identity, life. We must learn that generic life is individualized in your action, strength, intelligence. Likewise in Science we learn that this divine Intelligence, action, strength, life, is not personalized. Science is always translating it all back to Spirit.

Everything is always all within your consciousness, never outside of it since there is no outside. That which seems to be outside of you and all around you must be seen as generic man. As it is, you will cease thinking of intelligence, action, strength, life, as persons. You will behold them as qualities of God. That is what it means to love God with all your heart and soul and mind. It is "Love's essential qualities" (1910 ed. 460:8) that we must love; and as we do we hear the "still small voice" of Truth saying, "Lo, I am with you always."

So long as we look with material sense we will be seeing the material universe with material beings, material animals. But what the physical senses behold are inverted ideas of the compound idea of God, of generic man who is always with God. (See Science and Health references to "inverted" and "inversion," showing that evil and all its forms are inverted good.) God, Love, is always saying: "You are my Son, generic man, my expression, my manifestation, my image and likeness. The opposite of Love's essential qualities are "the tares" which wither and die out as we persist in cultivating the wheat, in translating man and the universe back into Spirit.

As we see generic man everywhere, the conviction will grow that God is with us always. The so-called material forces, by reversal, become the forces of generic man. The steam engine, electric motors, all such power generators, are all generic forces. "Atomic action is Mind" (Mis. 190:1) a generic force. "All things come of thee and of thine own have we given thee" (I Chron. 29:14).

Remember, "The senses of Mind are never lost" (1910 ed. 489:4). The senses of generic man are eternal. They are included in the compound idea, generic man, that which includes all right ideas. The sense of sight manifested by so-called mortal man seems material and personal to material sense. But it is not material nor personal. It is generic sight as it is unfolded by many people. It is generic sight of generic man. As such it is always under divine law,

perfect, always reflecting and unfolding God. Generic sight is always in that unfoldment. The “deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man” (1910 ed. 502:11).

When we, in belief, think of sight as personal, it is no longer held in Mind. It has been taken out of the realm of infinite Mind where it has the capacity to function for eternity, and has been entrusted to the uncertain vicissitudes of mortal sight, where it is confronted constantly with the possibility of impairment.

When someone manifests normal sight in spite of advancing years, we find someone who is unfolding generic man and individualizing it. It doesn't matter that this someone has no concept of generic man or has no capacity to understand this explanation. The fact remains that he is individualizing generic sight. How can this be true when the textbook is correct in saying, “There are no material senses”? Certainly this person has sight; but he has no understanding of it. As there is no material sense of sight, someone may ask: “Is he seeing?” Yes, but he does not know it. He's at work with the spiritual sense of sight, which is the only sight, but he does not know it. What he calls sight is dense blindness or it is non-existent. “Having eyes, see ye not?” (Mark 8:18). Sight is revealed as a purely mental state.

When Jesus and Mrs. Eddy saw the blind as a compound idea of God, they were beholding their own mental state, that generic sight is never absent because it is the reflection of God and so is omnipresent. In Science, they beheld those, in belief afflicted with blindness, as a compound idea of God. “And this correct view of man healed the [blind].”

They knew that perishable sight never existed in God's idea of Himself. Jesus and Mary Baker Eddy individualized generic man. They knew that generic man and generic sight were inseparably united and ever-present. Their individualization of generic man healed the blind. As you have generic man in your consciousness you have fadeless sight. Even so it is not your sight, because you are not person, you are not something separate from God, you reflect the wholeness of generic man or that which is God's idea.

This applies equally to the other senses. Hearing is not a personal

possession. If we consider hearing as personal it is not understood as generic hearing, a quality of God, imaged forth as generic man including all right ideas, of which hearing is one. Never speak of “my” sight or “my” hearing, unless it is understood as the individualization of generic sight, generic hearing. I, as generic man, include all right ideas.

In place of the ten lepers, seen by mortal mind, Christian Science explains that Jesus saw them as ideas of generic man. To him they presented one generic substance, incapable of discord. Instead of ten separate material bodies of ten persons, Jesus knew that generic substance is an idea in Mind. The Mind that is Spirit is the only substance.

Instead of ten bodies of ten persons, composed of matter, over which ten mortal minds acknowledged complete lack of control, Jesus was aware of one divine substance governed by divine law. As patients came for help he envisioned one generic action, appearing as ten identical expressions of one generic action. Instead of ten mortal minds exhibiting ten different entities, he saw one infinite Mind expressing itself as one complete wholeness of intelligence, which was repeated not only in the ten lepers but also in all with whom he came in contact during the day. Each individualized generic man was seen in completeness and in perfection, reflecting action, intelligence, strength, substance, spiritual understanding, sight, hearing, and every right thing.

This is not to intimate there were 100 generic ideas present. There is but one generic man, and one complete idea of God. The one generic man may be individualized by each one’s presence, but at the same time must be seen as the full and complete expression of God. When the fullness of this understanding is yours, you will do all the work Jesus accomplished.

In speaking of generic individual man, no separation from God must be allowed to enter. God, generic man, and individual man, are one in essence, though multiform in office. Neither must there be any confusion about generic and individual man being two. To clarify: we can see that in the principle of mathematics, there is only one concept of a four. Each appearance of a 4 is individual. A hundred individualizations of generic 4 do not produce 100 different 4s. They

remain one. The principle of mathematics, together with the generic 4, the individual 4, are never separated, they remain one. In the same way we see that God, generic man, and individual man are not different, but remain one.

Careful study of explanations like the one the lecturer summarized above can help us understand generic man.

The human appearing of the generic man came through Mrs. Eddy's experience of the human and divine coincidence. She states, "Late in the nineteenth century I demonstrated the divine rules of Christian Science" (1910 ed. 147:6).

Emma Shipman, a student in the class of 1898, states:

***When [Mrs. Eddy] said, after showing us the need of knowing God more intimately, "Your God is your life," we felt, Here is the work of eternity. Here is our starting point –to begin to know God. . . . In trying to tell of our Leader's instruction, one feels the inadequacy of words to describe a spiritual experience.***

***Mrs. Eddy presented two aspects to her pupils which were so perfectly blended that one gained, in her presence, the feeling of her perfect harmony with life. One aspect was her clear and unflinching spiritual sense; her unswerving reliance on God; her consciousness of His ever-presence. The other aspect was her great humanity; her uncommon, common sense, as shown in her practical application of Jesus' teachings to all the little things of everyday living. [Mrs. Eddy revealed the divine and proved it in her human experience, but it was her exalted degree of humanity, the second degree, that enabled her to be a transparency for the divinity of the third degree and give the revelation of generic man revealed through divine Science, to mankind. (See 1910 ed. 115:26 to 3 for second and third degree qualities.)***

***This perfect blending of the spiritual and practical gave us an example of what makes a real Christian Scientist. (We Knew Mary Baker Eddy, Series 1, p. 79-80).***

As Mrs. Eddy said of Jesus Christian Scientists can say of her,

“Through the magnitude of her human life, she demonstrated the divine Life.” She demonstrated the coincidence of the human and the divine. This is why we must learn the Science she discovered, and follow her instructions faithfully. In proportion as we do, we become the woman of the Apocalypse, the woman God-crowned. “Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*” (1910 ed 258:31). Thus do we find the one Mind that is God to be our individual Mind.

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