

## Science and Health and the Church Manual

Jesus: Pentecost: Mary Baker Eddy: Today

W. Gordon Brown

### PART I SCIENCE AND HEALTH

#### 11. Some Objections Answered

And so what ever appears to be objectively 'there' is really, in Science, our own subjective state of consciousness 'here'. This is why, throughout the twentieth century, physicists and cosmologists have been impelled to battle with the revolutionary discovery that in fact observer and observed are one in identity —with the realization, that is, that what is observed is that which does the observing.

Hence it is that all apparently objective objections to Christian Science, coming from what appears to be a hostile outside world, have to be answered subjectively, inwardly, at the point of the individual consciousness, in order to solve the problem of an apparently dualistic, self-contradictory creation.

And why is this so? Because these objections (as we see from the eleventh section of "The Apocalypse") are the outward surfacing of what lies in the depths of elemental "occultism," or in what, today, psycho-analysis calls the cosmic unconscious, identical with the sea of elementary latent error over which our unity with our divine source gives us power and dominion in the very first chapter and first section of the unfoldment.

This invisible "source of all error's visible forms" is proved non-existent when it is understood that the evils of occultism have no source in God and therefore are not out-pictured in man.

Standing on the Christian Science Platform at the close of "Science of Being" we see our world (in "Some Objections Answered") not as objecting to Christian Science, but as Christian Science itself birthing what it is from within itself, and thereby healing and transforming the sinful, sick, dying misconception of itself.

#### 12. Christian Science Practice

We have thus arrived at the true healing practice of Christian Science. For the way in which we begin to heal our apparently sick, sinning, and suicidal world is by understanding that in truth this world is none other than the subjective state of our own God-Mind, our own God-Ego, our own all-powerful, everywhere present I AM, the very embodiment of God Himself, which is sinless, diseaseless, deathless. Loving God supremely, we have begun to love our world as our own indestructible, God-imparted self.

In which case (as shown in the twelfth section of "The Apocalypse") our world, our earth, opens her mouth and swallows up the flood of occult mesmerism and mass hypnotism, which the dragon casts out of his mouth in his efforts to keep mankind from understanding (and therefore being) the unsplitable unity of spiritual reality, which is what the world is in Truth and Love.

"And the earth [generic man] helped the woman." This is because the earth finds itself to be the woman. Instead of the red atheistic dragon setting out to destroy Christian Science, earth itself destroys the dragon by causing it to be self-seen or by swallowing it up in a process of translation and reversal. Thus "error, urged to its final limits, is self-destroyed" (S & H 476:6).

In the words which conclude the textbook's twelfth chapter, we have reached the point where we are a law to ourselves that mental malpractice (the dragon) cannot harm us either when asleep or awake, either unconsciously or consciously, subjectively or objectively, by night or by day. In other words, we have realized our dominion over the sea and over the earth — over hidden occult error, primarily, and over the visible out-picturing of this, secondarily. Our earth (as our real spiritual identity) is, we understand born divinely of heaven, and does not originate in the mythological sea of elemental occultism.

The four "Christianity" chapters thus come to an end, and we enter upon the four where the emphasis is "Science".

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