

Wed 20 10 21 our spiritual senses 64, 484, 139



Ps. 34:1, 4, 8

I will bless the Lord at all times: his praise *shall* continually *be* in my mouth. ...

I sought the Lord, and he heard me, and delivered me from all my fears. ...

O taste and see that the Lord *is* good: blessed *is* the man *that* trusteth in him.

I Cor. 2:9–14 Eye

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Job 42:1 Job, 5

... Job answered the Lord, and said, ...

I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

John 4:7, 19–21, 23, 24

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. ...

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ...

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Acts 17:22–29

¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Jer. 10:2–6

Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

Forasmuch as *there is* none like unto thee, O Lord; thou *art* great, and thy name *is* great in might.

SH 478:24–26; 479:8–15

From beginning to end, whatever is mortal is composed of material human beliefs and of nothing else. ...

Matter is neither self-existent nor a product of Spirit. An image of mortal thought, reflected on the retina, is all that the eye beholds. Matter cannot see, feel, hear, taste, nor smell. It is not self-cognizant, — cannot feel itself, see itself, nor understand itself. Take away so-called mortal mind, which constitutes matter's supposed selfhood, and matter can take no cognizance of matter.

SH 478:17–18

The assertion that there can be pain or pleasure in matter is erroneous.

SH 86:29–31

Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts.

SH 467:28

Matter neither sees, hears, nor feels.

SH 490:28–29

Sleep and mesmerism explain the mythical nature of material sense.

SH 490:31–2 (to 2nd .); 491:5

Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and that he is swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. ... Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears.

SH 402:30

The involuntary pleasure or pain of the person under hypnotic control is proved to be a belief without a real cause.

SH 178:18–22

Mortal mind, acting from the basis of sensation in matter, is animal magnetism; but this so-called mind, from which comes all evil, contradicts itself, and must finally yield to the eternal Truth, or the divine Mind, expressed in Science.

SH 211:32–2

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve.

SH 491:28–29

When we are awake, we dream of the pains and pleasures of matter.

SH 71:10–17

Close your eyes, and you may dream that you see a flower, — that you touch and smell it. Thus you learn that the flower is a product of the so-called mind, a formation of thought rather than of matter. Close your eyes again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves and which simulate mind, life, and intelligence.

SH 188:11

Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death; and it is like the dream we have in sleep, in which every one recognizes his condition to be wholly a state of mind. In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body.

SH 127:16

Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have — as matter — no intelligence, life, nor sensation.

SH 114:29

Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*.

SH 116:13

Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies, — even to the extinction of all belief in matter, evil, disease, and death, — nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind.

SH 289:4–6

The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God.

SH 280:25–30

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man, — through Mind, not matter.

SH 76:12

When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will man seem to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter.

SH 76:22–26

The sinless joy, — the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain, — constitutes the only veritable, indestructible man, whose being is spiritual.

SH 284:28–29

According to Christian Science, the only real senses of man are spiritual, emanating from divine Mind.

SH 485:4–5

Science declares that Mind, not matter, sees, hears, feels, speaks.

SH 486:23–24 (to 1st .)

Sight, hearing, all the spiritual senses of man, are eternal.



By Leonard Biddle with contributions from James Marshall
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SH 673:24–6; 675:3

On the 23rd of March, 1900, I received from one of my daughters a copy of Science and Health on my seventy-first birthday. Although a constant reader of all kinds of papers and books, I had never heard anything of Christian Science, except a short notice that spring in a San Francisco newspaper, from an orthodox clergyman, referring to the Christian Science people in not very complimentary style.

In Mrs. Eddy's book I came across a great deal of thought that was not readily understood at the first reading, but by continued and careful study, and a good deal of help from my knowledge of chemistry and natural philosophy, I soon shook off the belief of sensation in matter, — the so-called elementary substance. ...

In summing up the benefits I have received from the reading of Science and Health, I can but refer to a condition of sickness dating back to the war (1862), when chronic and malignant diarrhoea came near making an end of my material existence. My hearing, also, was seriously impaired from the effect of cannon firing at Shiloh, but it has come back to me, and where I formerly dared not eat an orange, or grapes, I can now eat anything without being hurt. My peace of mind is giving me a rest which I never experienced before during my life, and I have ceased to look away off for the divine presence that was always near, though I did not know it. — L. B., Baldy, N. M.

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