**Change Your Thinking, Change Your Life**

*The New Thought Philosophy and Christian Science:*

*A Practical and Metaphysical Approach to Healing and Life*

*In Science of Mind we learn that persistent constructive thought is the greatest power known and the most effective to change our lives. We need to keep maintenance of that right thought by continually supporting it with our Spiritual practices.* Ernest Holmes

**Introduction:**

Christian Science and the New Thought philosophy (called by many “the Science of Mind”) grew out of the metaphysics of New England Transcendentalism, particularly as expressed by Ralph Waldo Emerson (1803-82), and out of the healing theory and practice of Phineas Parkhurst Quimby (1802-66) in the mid-19th century in Maine.

Emerson understood that the source of the truth of God and of the divine perfect pattern of life is in—not outside—the human individual, and that the individual can and must rely on himself or herself to discover what is truly real and to live by that. In his famous Divinity School Address of 1838 he said that “the fountain of all good” is to be found nowhere but in the individual.

Quimby understood that unhealthful beliefs and attitudes, often deeply buried and away from our surface awareness, cause disease, and that health can be restored by uncovering those beliefs and attitudes and substituting better ones in their places. In this he anticipated Friedrich Nietzsche, Joseph Breuer, and Sigmund Freud on their appreciation of the subconscious by several decades. Quimby wrote,

**MY THEORY:** the trouble is in the mind, for the body is only the house for the mind to dwell in.... If your mind has been deceived by some invisible enemy into a [health-damaging] belief, you have put it into the form of a disease, with or without your knowledge. By my theory or truth I come in contact with your enemy and restore you to health and happiness. (In volume 3, page 208 of Quimby's Complete Writings)

Quimby wasn’t a conventionally religious man, though he thought he had rediscovered the healing method of Jesus. His philosophy, though metaphysical in the way it was developed by New Thought and Christian Science, was fundamentally empirical: He only believed in what worked.

America’s most famous philosopher, William James, in his philosophy of pragmatism, also grounded a philosophy’s truth in its practical results (James famously called it its “cash value”), and in *The Varieties of Religious Experience* (1902) James called New Thought—James and others of his era often called it the “mind cure” philosophy—America’s “only decidedly original contribution to the systematic philosophy of life.”

**The plain fact remains that the spread of the movement has been due to practical fruits, and the extremely practical turn of character of the American people has never been better shown than by the fact that this, their only decidedly original contribution to the systematic philosophy of life, should be so intimately knit up with concrete therapeutics.** (Lecture IV, page 96 of the original edition)

In other words, James was saying, “Here is a philosophy that actually works for the individuals who use it!”
In the 1860s a few students came to Quimby not just for healing but to learn his philosophy and methods, and these students founded the New Thought philosophy and Christian Science. Christian Science developed as the more sectarian, rigid, and theological branch of this movement. From the 1890s to the 1920s the non-doctrinaire New Thought movement formed itself into churches such as Unity, Divine Science, and Religious Science, as well as many unaffiliated churches, centers, and metaphysical study groups. (The United Church of Religious Science and Religious Science International, in the realization that they are and always have been parts of a metaphysical movement more than religions as commonly understood, backed away from calling themselves churches in 2007, and in 2011 reunited, after over 50 years of separation, as one organization, the Centers for Spiritual Living.)

These philosophies (Christian Science and New Thought) referred to themselves from the start as “metaphysical” movements, and by “metaphysics” they meant that they were grounded in spiritual philosophy and used purely rational and mental, rather than physical or material, therapeutics.

These metaphysical movements led to the less philosophically grounded teachings of “positive thinking” and visualization. These became very popular among athletes, salespeople, and others, in the second half of the 20th century. Although widely practiced, they are not as powerful as the New Thought philosophy because they are not grounded in a nondual philosophy that emphasizes the creative power of mind and that elaborates the method necessary for using it successfully. (The best elaboration of the philosophy and methods of New Thought that I know of and recommend is Florence Scovel Shinn’s The Game of Life and How to Play It, which has been in print since 1925.)

Evidence of the Ancient Roots of the New Thought Philosophy:

The famous Unity minister, Eric Butterworth (1916–2003), said “There’s nothing new in New Thought.” Although this philosophy seemed to be new in late 19th century America—and, in its details, it was—it is actually part of mankind’s ancient understanding known as “the Perennial Philosophy.” The Perennial Philosophy is the great wisdom tradition of mankind that seems to die out at times in history, and then is rediscovered; sometimes it is rediscovered in previously lost documents, and sometimes the ideas themselves spring up in men’s minds, as in the case of this philosophy.

The key teaching of New Thought or Science of Mind is this:

Whatever a person truly believes in, has faith in, intends, assumes, takes for granted, images, imagines, visualizes, dramatizes, habitually thinks, says, names, focuses on, associates with, etc., she will experience as part of her world.

This teaching further recognizes that every individual is always manifesting her world, whether she likes that world or not. The challenge is not to manifest our personal reality—that is unavoidable—but to understand what we are doing and become skilled at manifesting a better world and life for ourselves.

This is because nothing exists outside of mind. The only world an individual will ever know is that which he experiences in his own mind. Thus, if something is changed within mind, then it is changed in our experience. Logically, nothing else is possible. Life is a game of make-believe, or play-acting, or dreaming, and, when we imagine new rules or characters or situations in the game, there they are! It can’t be any other way. That’s how consciousness (mind) works.

There is an oral tradition passed down from the ancient Aryans that all is light. The great light, often represented by the sun, is pure consciousness, and out of the great light the lesser lights, the innumerable ideas in men’s minds and the material things in the universe, arise. That is, THINGS ARE CREATED BY BEING KNOWN, by becoming distinct ideas, forms within the great, formless mind. According to this philosophy, a person’s goal in life is to loosen her exclusive connection with the lesser lights and reconnect with the great light, knowing that her very essence is the great light. Thus one returns home to her true self. This reconnection is called, of course, enlightenment.
The idea that things are created or changed by being known was rediscovered in the twentieth century by quantum physics, and is called the Observer Effect, which is: There is no phenomenon (or fact) until it is observed (or known).

Some of the oldest religious symbols are the cave paintings that have been discovered in northern Spain and southern France, in the caves of Altamira, Lascaux, and Chauvet-Pont-d’Arc. These gorgeous pictures, often found deep at the back of the caves in almost inaccessibly cramped rooms, are probably from the late Paleolithic period (ending c. 10,000 BCE). They often picture animals that would have been hunted for food, and show them with arrows or spears piercing the animals for a kill.

From Lascaux

They may represent shamanic magic, based on a belief that if the desired outcome—a successful hunt—could be clearly represented, then it would cause the desired outcome. In other words, creative epistemology: “merely” mentally knowing (and representing) what is desired, with the understanding that whatever is known clearly in the “soft” reality of the mind and in its representations, must eventually manifest in the “hard” world of “outer” reality. (For a skeptic’s view of this phenomenon, sometimes called sympathetic magic or magical thinking, go to http://skepdic.com/sympathetic.html.)

Here is how the Buddhists stated it, about 2,000 years ago, in the first four verses of The Dhammapada, the oldest Buddhist document:

1. Our life is shaped by our mind; we become what we think. Suffering follows an evil thought as the wheels of a cart follow the oxen that draw it.

2. Our life is shaped by our mind; we become what we think. Joy follows a pure thought like a shadow that never leaves.

3. “He was angry with me, he attacked me, he defeated me, he robbed me”—those who dwell on such thoughts will never be free from hatred.
4. “He was angry with me, he attacked me, he defeated me, he robbed me”—those who do not dwell on such thoughts will surely become free from hatred.

The Hebrew Bible teaches it. It’s in the very first chapter of the Bible (Genesis 1), where the gods from above (the *Elohim*) just speak their word and bring forth the earth and humans, “in their own image”—i.e., by using their imagination. Genesis 1 seems to be less a cosmogony, which it is normally considered to be, and more a teaching about the creative power of consciousness, creating through *imagination* and *intention*.

Also, there is this famous aphorism from the Book of Proverbs (23:7) in Tanakh (the Hebrew Bible):

*As a man thinketh in his heart, so is he.*

The book of Isaiah (14:24) in Tanakh teaches it too:

*The Lord of hosts has sworn, saying, “Surely as I have thought, so it shall come to pass.”*

And the Christian New Testament teaches that whatever we pray for, believing, will manifest in our lives:

*Have faith in God. Truly, I tell you, if you say to this mountain, “Be taken up and thrown into the sea,” and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. So I tell you, everything that you pray and ask for, believe that you received it, and it will be so for you.* (Mk 11:22-24)

Note a key concept of mental manifesting in this saying. You must BELIEVE YOU HAVE ALREADY RECEIVED WHAT YOU DESIRE, HERE AND NOW, rather than hoping it will manifest in the future.

A famous saying of Jesus, about adultery, also, in an indirect but clear way, teaches the creative power of intention:

*You have heard that it was said, “You shall not commit adultery.” But I say unto you that everyone who looks upon a woman with lust has already committed adultery with her in his heart.* (Mt 5:27-28)

Jesus’ teaching about adultery teaches another important principle of manifesting that will show up in many New Thought teachers’ writings, namely, that ONCE WE HAVE CLEARLY FORMULATED OUR INTENTION IN OUR MIND, THE DEED IS FINISHED AND COMPLETE, and will eventually take form in what we think of as the material world. To use a famous New Thought aphorism from the 19th century,

*Thoughts are things.*

The Greek philosopher, Parmenides (5th century BCE)—the “Father” of logic and rational inference from self-evident principles—said this too:

*What is for thinking, is Being.*

Parmenides meant thinking arises from Being and is about Being, but this implies that whatever can be thought, already is. That is, “thoughts are things,” to use the New Thought aphorism.

This teaching is also in the first poem of *Tao Te Ching*, which says:

*Naming is the origin of all particular things.*

That’s what is going on in the first chapter of the Bible, referred to above. The gods just name things, and they appear—and they see that they are good, i.e., what they really wanted. Poem four of *Tao Te Ching* says that Tao is a great emptiness, “filled with infinite possibilities” just waiting to be named and brought into manifestation. The idea that Being is a storehouse of possibilities can be found in the philosophies of Parmenides, Plato, and Yogacara Buddhism. (Florence Scovil Shinn, who I referred to earlier, refers to Plato in the first chapter of her book, and seems to have understood New Thought as “applied Platonism.”)

The *Bhagavad Gita* says it in several places, for example, 17:3:

*A person is his faith.*

The Roman Emperor and philosopher, Marcus Aurelius, says the same thing as the *Bhagavad Gita*:
Your life is what your thoughts make of it.

Shakespeare understood it perfectly:

All the world's a stage, and all the men and women merely players. \((As \ You \ Like \ It)\), and There is nothing either good or bad, but thinking makes it so. \((Hamlet)\)

The poet, William Blake—who perhaps understood the power of imagination better than anyone else—said:

Man is all imagination.

Ralph Waldo Emerson told us:

You become what you think about all day long.

The famous psychologist, Alfred Adler, said:

Meanings are not determined by situations, but we determine ourselves by the meanings we give to situations.

The American billionaire, Warren Buffet, wrote in *The New York Times* (8/15/2011) about how deep feelings can create their own reality in the political sphere:

Americans are rapidly losing faith in the ability of Congress to deal with our country’s fiscal problems. Only action that is immediate, real and very substantial will prevent that doubt from morphing into hopelessness. That feeling can create its own reality.

And the Hindu *Ashtavakra Gita* (1.11), amazingly, teaches that man’s ultimate goal, enlightenment, is itself a product of intent or imagining, of “the goal assumed”:

If you think of yourself as free, then you are free, and if you think of yourself as bound, then you are bound. Even here the saying is true, “Thinking makes it so.”

This teaching of *The Ashtavakra Gita* is a great motivation for meditating, because meditating is focusing on and dwelling in infinite spaciousness—which is the way to realizing the infinite.

Note that in the Bible, The Dhammapada, Tao Te Ching, and The Ashtavakra Gita, the teaching that we create our reality by our word, thought, imagination, or intent, is in the very first chapter of the book, emphasizing how important this teaching must have been to the writers or editors of those books. Everything that follows those first chapters is but commentary and illustration of that foundational teaching.

But it was the New Thought movement of the late 19th century—still very much alive today—which rediscovered this knowledge—through the insights of Phineas Quimby—and put it into new form, with techniques for using it.

Growing Acceptance in Establishment Science:

Today some leading-edge scientists—those few not stuck in the classic mechanistic-materialistic (or billiard ball) model of science inherited from Descartes and Newton—are coming to understand that an individual’s intention, expressed in repeated affirmations and beliefs, can “rewire” the body’s nervous system, i.e., actually change its structure and thereby change its emotions and tendencies. One of the leading scientists in this new investigation of what is now called “neuroplasticity” has been Candice Pert, PhD, a Johns Hopkins psychopharmacologist who discovered how peptides connect with receptors on the body’s cells and in so doing create enduring emotional structures. She is among those who have abandoned Cartesian mind-body dualism and who boldly state that “the body is the subconscious.”

Other scientists have developed prosthetics that can be commanded by thoughts of the wearer, and have proven that in time the body becomes so “rewired” by the user’s thoughts that prosthetic movements become almost as natural and spontaneous as the movements of natural limbs.
Still other scientists are studying the possibility that human intention is transmitted from the individual to the surrounding world via the zero-point field, the energy and intelligence matrix underlying all manifest reality. (An excellent summary of scientific work on this over the past fifty years is Lynne McTaggart’s The Field; also see her The Intention Experiment.) One Stanford scientist has even demonstrated that intention can be detected and stored in electronic devices called EPROMs (Erasable Programmable Read-Only Memory), computer chips that retain data when their power is turned off. This suggests that healing intentions, for example, can be recorded on a computer and sent in MP3 or other protocols by email.

The “Spiritual Mind Treatment” Method and Simple Metaphors for Practical Metaphysics:

Some New Thought teachers (e.g., Ernest Holmes) use the metaphor of a foundry and a mold. If you want something made out of, say, bronze, you make a mold for it and then pour molten bronze into the mold. Similarly, by doing a “mind treatment” that affirms the reality of some definite state or thing you want in your life, you are, as it were, creating a mold, and infinite consciousness—which is always trying to express itself in, through, and for you—will flow into that mold.

That is, consciousness, working on itself through a deliberate mental effort to in-form itself, will manifest an experience in itself corresponding to the form or mold it gave itself.

It all takes place in mind, the one and only reality.

Everyone is always using practical metaphysics. Be sure to note the negative side of it. If you assume negativity, you will get it. The person who believes, “I get a couple of head colds every winter,” usually will. She has made a head cold mold for herself, and consciousness rushes to fill it. The person who says, “I never get colds,” won’t. Note the cold-remedy ads that start appearing on prime-time TV every year in August that try to convince us that getting colds and flu is normal and inevitable. The “Mad Men” who create these ad campaigns know how consciousness works.

Just as a mold has to be a definite shape, so a mind treatment has to be definite. Your mind treatment doesn’t have to specify every single detail—and should never concern itself with how or when your manifestation will occur—but it has to be a clear idea of what is desired (what the classic rationalist philosophers referred to as “clear and distinct” ideas). In other words, you desire a certain form, not some amorphous glob, so give form to the mental mold you make. Don’t be vague, be specific. Don’t say, “I want a bronze bird for my living room,” say “I want a full-size bronze eagle”—and assume that you have it, see it in your imagination, feel yourself possessing it and enjoying it, know that it’s yours. For another example, suppose you desire a new house. You would not treat for just a nice new house, you would treat for, say, a 4,000 square foot, Tudor-style house, on a corner lot, in the Pickwick Park neighborhood, at an excellent price, in excellent condition and with no hidden problems, etc.

If you want to manifest a mental, emotional, or spiritual state, create a mold for it by imagining yourself experiencing that state—for example, self-confidence—in specific situations, such as in interactions with your lover or at work.

Another easy to understand metaphor is that of planting a seed. The seed is some definite idea that you want to manifest, and you plant it in the “earth” of formless consciousness. No one knows why seeds sprout up after being planted, but they do. Similarly, no one can explain why a mind treatment manifests after being planted in consciousness, but it will.

Again, the “seed” has to be a definite idea. If you want radishes, you plant radishes, not just any old seeds you find laying on your potting bench. But, if you plant radish seeds, the earth will produce radishes—not carrots—in its good time. You plant a definite idea, you receive corresponding definite results.

It Would Have Happened Anyway:

When you establish a firm belief in your mind that you already are or have what you want, then the universe rearranges itself around your belief. (Remember, this is happening constantly, whether you are manifesting carefully or carelessly.) So, what about the comment, “It would have happened anyway”?

A few years back I had a bright and hard-headed student who was very skeptical of this manifesting business. I dared her to try it out, and she took me up on it. She had a Honda that she really liked, but it needed a lot of bodywork to
look good again, and she didn’t have the money needed to pay for fixing it, so she worked on manifesting a beautifully fixed-up Honda, just using the principles of mental manifesting.

It worked, of course. In a couple of weeks she told the class that her father came to her and said that he had been saving up some money to have her car fixed, and he gave her the money. But she wasn’t able to admit that using the principles had worked, and she said, “It would have happened anyway, because my father had planned to give me the money before I started the manifestation process”—with an implied “So there!” added.

But this “it would have happened anyway” argument neglects three facts:

1. Just look at the results. Did you get the result you wanted or not. Obvious answer, “yes.”

2. We are spiritual beings, in fact, our essence is the infinite indivisible Being itself, and this means we are outside time and have control over the illusion of time. Our manifestations are only superficially limited by time, which means Being will, so to speak, reach back in time and change the course of events to give us what we really want. (This also means we can do things like manifest happier childhoods for ourselves even though we are no longer children, and so forth.) Lesson: time is an illusion and the past is not set in stone.

3. No matter what we manifest, it isn’t going to just appear out of the blue like a miracle.Manifesting is a natural process, it is not miraculous. So any manifestation is going to have a causal “tail” behind it in time. If you were to, say, manifest better working conditions it might look like it was because your boss was fired and you got a better one, and they fixed the unreliable AC, and grouchy Joe quit, and so forth. It wouldn’t look, especially to others, like anything unusual had happened. But it did. You changed the work environment in your mind, and it had to find a way to change in the manifest world, and some of those changes probably could even be traced back to a time before you began your manifesting work. (If you want to get real philosophical about it, you would have to admit that any change you make in the future would have to change a causal string of events all the way back to the Big Bang!)

**Healing, a Special Case of Practical Metaphysics:**

Christian Science is sometimes clearer about the exact nature of mental healing than the New Thought philosophy. Christian Science tends to more strongly emphasize that when we see a need for healing we are not seeing a diseased or disabled body that needs to be returned to its ideal state. Rather, the individual is experiencing—in her own mind—a faulty concept of the person who seems to need healing. In other words, since whatever is real is a manifestation of God (the one and only reality), and thus, necessarily, has to be perfect, if we see anything less than perfection we are in error because we are not seeing, as it were, with God’s eyes. Thus it is we who are in need of healing, not the other who seems to be sick or otherwise lacking some perfection.

*Healing is work on ourselves to see perfection with spiritual vision, as opposed to seeing imperfection, disharmony, and lack with our senses and materialistic mob-mind. When doing a healing of someone else we do not send healing thoughts or “vibes” to the other person. Rather, we clear up our own negative thoughts about that person’s condition; i.e., we use what Shinn called “the law of substitution” and substitute thoughts of wellness and divine completeness about that person in our own minds, thus replacing the thought that the other person is sick and needs healing.*

Mary Baker Eddy, the founder of Christian Science, thought she had rediscovered the true meaning of healing in the Christian New Testament, and went beyond what she had learned from Quimby (whom she had gone to for her own healing, which was successful). She realized that the New Testament was teaching us to see the world, and, especially, appearances of disease and disharmony, with spiritual eyes, and without the error of materialism. She taught that God created perfect spiritual bodies (archetypes) and that nothing can change what God has created. Thus a diseased body is a mistaken concept in the one who thinks it, and the world around us begins to change for the good as we more and more train ourselves to see with divine eyes.

Pamela Leonard, reporting on what Mrs. Eddy had taught in classes she attended (probably in the early or mid-1880's), wrote:

*The inharmonious belief does not create an inharmonious condition. The belief of lack is the lack [remember “Thoughts are things”]. 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. ("Remarks on Body by Mrs. Eddy as Recorded by Pamela Leonard," in Soul and Body, ed. Ann Beals, Santa Clarita, CA, The Bookmark, 2003)

In her “remarks” Leonard also reported Mrs. Eddy’s understanding of Quimby’s form of mental healing:

[Quimby’s method] 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 battle-ground 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. [Note that Shinn starts her book by asserting that life is a game, not a battle.]

In other words, healing an apparently sick body is all about changing one’s own consciousness, it’s not about changing a body; and it’s not about manifesting merely what you desire or think is right, it’s about knowing (gnosis), knowing the truth of that body’s eternal perfection. It’s about denying that appearances of any kind, good or bad, are real, and realizing the perfection of whatever is, just because it is, in the knowledge that Being or God cannot be anything but perfect, and that only Being or God is real.

In other words, this method is a direct attack on the universal false-faith in appearances that characterizes normal human belief. It is an example of that 180° turn-around concept that is so important for understanding authentic philosophy (remember the prisoner in Plato’s cave who turns around 180°). Humans can only fulfill themselves and re-claim their divinity if they turn their backs on appearances—i.e., stop believing appearances are real—and look directly at Being or God, which alone is real and good, and their personal identity. Plato said “turn your back on this world of ignorant belief in shadows and struggle toward the infinite light,” and Jesus said “my kingdom is not of this world, turn your back on this world and you will automatically enter ‘my kingdom’” and “You will know the truth (of perfect Being) and the truth will set you free.”

This authentically Christian idea of seeing with divine eyes—eyes that see only God’s unalterable perfection in It’s creations—whether found in the Christian scriptures or in Christian Science, is, originally, Plato’s philosophy of the ideal forms, which alone can be said to be real, and which all appearances (material individuals) derive from. And, thousands of years before Plato, primal peoples guided their lives by participating in the “dreamtime” of archetypical people and deeds that existed—and still exist today—“in the beginning.” (Note that these words “in the beginning” are also the first words of the Bible and the first words of John’s gospel.)

Sometimes New Thought practitioners and writers fail to grasp this, and think—as Quimby did—that mental healing has to do with changing sick bodies into healthy ones. The metaphysical truth is, however, that, despite whatever appearances of sickness there may be, only health and life and harmony are real. To put it in Plato’s terms, Being is the Good, and its manifestations are, necessarily, eternally perfect ideas. Thus healing is abandoning one’s erroneous ideas of sickness and poverty and inharmony, etc., not changing bodies.

However, Mrs. Eddy and her Christian Science made a monumental error—that the New Thought movement did not make—in thinking that we can, and, in fact, must, ignore the sickness and problems of the material world because materiality is unreal. Thus, in the Christian Science view, a sick person must deny his sickness, and going to a physician for help only affirms it. Going to the doctor is, in this view, an affirmation of lack of faith, of doubting spiritual truth.

The Christian Scientists call their way “radical reliance” on already existing divine (archetypal) perfection. This view ignores the fact that we humans have chosen to express our spiritual selves in imperfect matter, and that matter and spirit are thus ineluctably joined while we are on earth. Thus, for example, if I am ill it behooves me to do these three:
1. Contemplate the truth of Being, of the divine perfection of all that is.

2. Treat myself mentally (by affirming and vividly imagining that I feel well and accepting and expecting my healing).


(In our class we saw the principle behind this expressed in Ashtavakra Gita 4:1:

The wise man knows the Self, and he plays the game of life.)

The Christian Science method has caused many healings, but also many deaths and much pain and suffering by failing to avail people of medical attention. Statistics show that American Christian Scientists have shorter life spans on average than the rest of the population.

Conclusion:

We have seen two forms of mental manifesting above:

1. The New Thought “spiritual mind treatment” way of making a mold with your mind that creative consciousness can flow into in time. This is how to manifest your spiritual and material desires. Whatever we take for granted, positive or negative, is such a mold, and people are always making such molds, day in, day out, whether or not they do it consciously.

2. The Christian Science way of refusing to believe your senses when they tell you someone is sick, or some situation is evil, and, instead, seeing the phenomenon with God’s eyes, as it were. Unlike the New Thought philosophy, Christian Science posits a radical separation between perfect spiritual reality and imperfect material appearances, and then wrongly denies even the relative and temporal/temporary reality of the physical world.

Appendix: Meditation and Manifesting:

I suggested, above, that meditation and mental manifesting are closely related, and this is so important I want to re-emphasize it.

Meditation is the ultimate form of manifesting. Deliberate mental manifesting (spiritual mind treatment) is creating an experience here and now of something you want to experience even though you seem not to have that something here and now. In meditation you create—or, better, make room for in your mind—the experience here and now of the pure presence of God or Being. The difference between meditation and other forms of manifesting is that in meditation there is no “mold” because you don’t want to experience infinite consciousness in some shape or form, but in itself. You meditate not because you want some thing, but because you want to experience your formless Being—i.e., God—instead of always living in the distracted world of incessantly changing and unfulfilling forms.

The life-long spiritual discipline of daily mind treatment will help you live life with more ease and success by manifesting in your mind and experience and world the objects, situations, and personal traits you desire. Meditation produces the realization of divinity Itself, and with that comes freedom, that which is most desirable of all.

Note: meditation is not the only path to awakening to reality. There are three paths, logic (as in Parmenides), compassion (think of HH14DL’s teaching), and realization of emptiness meditation (as in the Heart Sutra). emphasize any one or combine two or all three.